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

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MY ANGEL-DRESS.

Heavenly Father, I would wear Angel-garments, white and fair; Angel-vesture undefiled Wilt Thou give unto thy child?

Not a robe of many hues, Such as earthly fathers choose Discord weaves the gaudy vest Not in such let me be drest.

Take the raiment soiled away That I were with shame to-day Give my angel-robe to me, White with heavenly purity.

Take away my cloak of pride,
And the worthless rage 'twould hide
Clothe me in my angel-dress,
Beautiful with holiness.

Perfume every fold with love, Hinting heaven where'er I me As an Indian vessel's salls Whisper of her costly bales.

Let me wear my white robes he Even on earth my Father dear. Holding fast Thy hand, and so Through the world unspotted go

Thus apparelled, I shall be As a signal set for Thea. That the wretched and the weak May the same fair garments seek

"Buy of Me," I hear Thoe say: I have nought wherwith to pay But I give myself to Thee; Clothed, adopted I shall be.

WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN

ROMANCE OF MYSTERY AND CRIME.

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

BOOK SEGOND-THE ARREST.

CHAPTER XVIII.—THE LIBRARY—THE DITECTED AND RESEARCH SHEETS AND LESS.

When Alfred Tracy entered the breakfast saloon, on the succeeding morning, he found only a domestic fin attendance.

"Quite late, Margy, am I not?" he remarked.

"Breakfast is waiting for you, Mr. Alfred," replied Margaret, a stout, healthy country gir, employed as a cook in the family. "Mr. and Mrs. Tracey left the table half as hoar ago; but have kept a dish of hot coffee for you, and some nice buttered toast."

"Thank you, Margy."

The young man took a seat-at-the breakfast table. He ate, sparingly, an egg or two and a bit of toast, and leisurely sipped his coffee. He was reserved and thoughful. The expression of his features was indicative of mental uneasiness and distress.

nding the gloomy aspect of the oors, his toilet manifested the ut-

rout doors, his tone and attention.

re and attention.

the breakfast saloon Alfred Tracey proto the door of an apartment in the secury. He tapped lightly at the door and tantly admitted. Hrs. Tracey was sitting small table, the surface of which was an activation of prints and old to the door of an aparameter story. He tapped lightly at the door instantly admitted. Mrs. Tracey was sitt a small table, the surface of which, red with books and portfolios of prints avings. The apartment was small, have sides occupied with shelves and a choice on of standard works in the modern ges, and containing besides, a carpet, at rail chairs, and a number of choice enginelegantly framed, hanging from the Good morning, Mrs. Tracey, "said the yo. This damp, drizzling day must be my for late rising, and for intruding under the control of the cont

net."

Iy entrance disturbed you last night?" said

Tracey, inquiringly.

heard loud voices in Mr. Tracey's apartat a late hour of the night," observed the
gravely. "Was there an altercation beyour brother and yourself?"

"especially as I am so soon to leave New York on a perilous voyage."

"A voyage, Alfred?"
"Yes," replied the young man. "I am weary ofidling about New York, and I have accepted the post of supercargo to Canton."

"I taffords me sincere pleasure to hear that you have obtained active employment, even at a distance from your home and friends. At your time of life every man should be engaged in some useful and profitable occupation."
"I sail in ten days."
"So early!" exclaimed Mrs Tracey, in a tone of surprise.

"So early!" exclaimed Mrs Tracey, in a tone of surprise.

"My departure is indeed sudden and unexpected. The interruption of our friendly inter-course, and the destruction of my dream of intellectual epiopment in this pleasant library, are occasional sources of regret.

"You will soon overcome these feelings. Your nature is ardent and enterprising, and will assert itself in a carger of honorable exertion if you acquire the mastery of your inclinations and passions."

"A difficult task."

"Difficult, but not impossible. Self-control, the first requisite of greatness. To him who has conquered his own spirit, all other triumphs are easy."

conquered his own spirit, and case, "I perceive, my dear sister, from the tone of your remarks, that you have some distrust of me. This distrust is founded upon a just appreciation of my mental qualities. I am rush, impetuous, excitable."

"The knowledge of your faults will the better

"The knowledge of your faults will the better enable you to correct them."

"You puzzle me greatly," said Affred Tracey, with a peculiar smile. "You are free from concealment and hypocrisy, and yet I am not deceived by your apparent coldness of manner. Sentiment—enthusiasm—passion—allare yours," "They exist, perhaps, in every human soul," observed Mrs. Tracey slightly confused.

"Within me," replied the young man, "they have thappired a restless craving for excitement which has at times driven me into follies and vices."

yours. The hope of mappings of the human exertions."

"The life of a true man, or true woman, is a continued struggle between reason and passion. Happiness does not spring from indulgence."

"But there are natures whose impulses are irresistable. In mine, among other powerful desires, is an insatiable thirst for affection and tenderness. Will it condemn me in your eyes if I confess that the hope of quenching this thirst has tempted me even into the haunts of profilence and vice?"

if I confess that the hope of quenching this thirst has tempted me even into the haunts of profilegy and vice?"

"It is not for me to condemn you," replied Mrs. Tracer, seriously; "but you will find it impossible to derive the gratifications of such feelings from the society of unworthy objects."

"I know it," replied the young man, eagerly; "yet how can I hope to meet with a being whose sympathies will entirely correspond with mine?"

"At that moment the door opened by a servant.
"Well, Thomas"
"A gwell, Thomas"
"A gentleman at the door wishes to see Mr.
Alfred Tracey."
"Fred Willoughby, for a pound," said, the
"Fred Willoughby, for a partial engagement to
him, but I did not ex Alfred Tracey."

"Fred Willoughby, for a pound," said, the young man, rising and addressing Mrs. Tracey.

"Last evening I made a partial engagement to spend the morning with him, but I did not expect him, in such disagreeable weather."

Alfred Tracey bowed, respectfully, and withdrew to join his visitor in the hall.

"So Willoughby, after a night's sleep, you are still determined to seek revenge on our southern friends."

commenced blowing during the night, and the air was filled with a thick, drizzling mist that defied the protection of umbrellas. The pavements were wet and muddy. Every thing looked uncomfortable—the streets, shops, the straggling pedestrians, the cribs and omnibuses with their lean, plodding horses and suky drivers; even the gill-lettered sign-boards, and the magnificent plate glass windows, had a dull, heavy, unattractive appearance.

At the distance of about a quarter of a mile from the corner of a building devoted to the mysterious rites of the sporting gently. Alfred Tracey and his companion entered the club house without ringing, and passed up stairs to a large room in the second story.

The apartment was richly furnished. The floor was covered with a three-ply Brussels carpet of an elegant pattern. Half a dozen large mirrors, with carved gilt frames, and as many fine oil paintings by celebrated masters, were suspended from the walls. The chairs and sofas were of mabogany, stuffed with mohair. Beneath a painting of the Graces, by an Italian master, stood a magnificent side-board, nine or ten feet in length.

Upon this side-board an excellent lunch was

painting of the Graces, by an Italian mester, stood a magnificent side-board, nine or ten feet in length.

Upon this side-board an excellent lunch was hespitably provided for morning visitors. There were several dishes of meat and poultry, pine apples cheese, Bologna sausages, soda crackers, fresh rolls, and two or three varieties of fruit, Decanters of brandy, gin and other liquors: bottles of Sherry and Madeira; pitchers of leed water and empty glasses, were ranged behind the more solid refreshments.

Tracey and his companion partook slightly of the lunch and then advanced toward a small group at the upper end of the room. Eight or ten well-dressed persons, of gentlemanly appearance, were assembled round a Faro table and were betting heavily against the bank. The table itself was constructed of mahogany, in a finished style of workmanship. All its appurtenances were elegant and costly. The counters were of ivory, beautifulty colored and stamped with figures to determine their representative value.

with figures to determine their representative value.

Their appearance was greeted with a slight and of recognition by several of the players. Chairs were offered there, but they remained standing in the vicinity of the table. While thus engaged in watching the events of the game a small spare man in the dress of s water approached them. He wore green gogles, and spoke with a peculiar, indescribable draw!

"Colonel Harcourt and Mr. Orme er playing at cribbage in the card room,"

"We'll join them, at once," said Alfred Tracey, turning to his companion."

The young men left the apartment and proceeded up another flight of stars to a room in the third story. Upon entering the door they beheld two persons seated on opposite, sides of amshogany card table, with a cribbage board lying between them. The players threw down their cards as the young manappeared, and rose to exchange salutations.

"Upon my word, I am glad you have come."

their Gathus as to young acceptance of the control of the players, a tail, gentlemanly personage, with preposessing features, black glossy whiskers, and a long curing, moustache. "I am no match for Harry, this morning, at cribbage." Your favorite, fortune, has juited you, Captain "replied Henry Orne, with a low chuckle. The speaker was a short, thickset man, with an illifavored countenance and a decided squint of the eyes.

the eyes.
"Not a bit of it, Harry; only a little caprice
of her's," rejoined the Captain: "but I'll give
up the game to you. What a ducced disagreeable day," he continued, addressing Alfred

ble day, "he continued, audressing Alfred Tracey.
"Yes, said the young man, "a promenade in Broadway, at present, is us bad as a run of ill-luck." "Do you think so?" remarked the Captain, with a keen, searching glance: "we'll test your philosophy this morning, Waiter!"
The man who had accosted Tracey and Willoughby, in the lower apartment, presented himself.

mself.
"Ha! a new face," continued Colonel Har-urt. "What is your name, waiter?"

court. "What is your name, watter?"

"James, sir."
"Well, James; arrangd the able properly,
and bring new cards."
The waiter obeyed the orders of the Captain
promptly and quiestaited themselves around the
ble, and of me commenced shuffling the cards.
"Now, James—a thimbleful of brandy and
water to stiffen my nerves," said Captain Harcourt. "Tracey—Willoughby I would reccommend it to you, as a specific against cold and
rheumatism.

chounstism. They tell me the racing was plead, Harry. They tell me the racing was plead, Harry so the island. I promised Colonel Johnson, positively, that I would here; but I was obliged to disappoint him. He will lecture me with a vengeance, for he always keeps an engagement himself, and he expects it in others. Hes is a devilish good tellow, Harry."

"Arry."
"The best man south of Mason and Dixon's

It happened at length that a spirited contest arose between Captain Harcourt and Willoughby. The amount of money upon the table, with the pfetures downward, drew a small wallet from his coat pocket. He took out several bank notes and flung them carclessly upon the pile in the centre of the table.

"Five hundred more," You bet largely upon three kings, Mr. Willoughby," interposed the waiter, with his peculiar drawl.

The players turned their faces toward the

culfin' draw!

The players turned their faces toward the speaker in wonderland astonishment, and Willoughby exclaimed somewhat angryly:

"What does this mean?
"It means, sir," said the man, respectfully, "its at you might lay your cards with the pictures up with as much propriety as to spread them before you in that manner. You are playing with advantage cards?" said Willoughby, in-juiringly.

quiringly, sir," replied the waiter, with a quiet motion, selzing the pack of cards, upon the control of the control of the card of the ca

the table; and running them of rapisal, with the faces downward. "Turn the cards after me, Mr. Willoughby; and of hearts—queen of diamonds—four of clubs—ince of elubs—acc of spades."

Thus he run through the pack, Frederick Willoughby following his movements with awakened curiosity and kinding asspicious. The countenances of the other players revealed the most contradictory emotions.

"I will be the cards as these?" demanded Willough will be the cards as the cards as the card will will be the will be the will be the will be the will be willough will be will

Either from policy or fear, the men made no reply.

In the meantime, Fredric Willoughby was moving toward the door followed by his companion Tracey, who was earnestly remonstrating with him.

"I will go, Aidred," said Willoughby, with determination.

"Not till they have disgorged."

"They are cheats, common 'swindlers," said the other; "I will have nothing to do with them.

aney are cueats, common iswindlers," said the other: "I will have nothing to do with them.

"Go, then," exclaimed Alfred Tracey, "and leave me to deal with them. They shall disgorge the money they have won from us, and account for their letters of introduction to me, or I will hand them over to the police."

"As you please, Tracey."

Frederick Willoughby left the house with a firm resolution never to expose himself a second time to so mortifying an adventure. His feelings toward Alfred Tracey were insensibly affected by the scene which had occured.—Through his agency, however innocent he might be, he had comboted, during a portion of two days, with swindlers and cheats.

The drizzing rain had entirely ceased, though the sky was still dark and cloudy. The young man did not proceed directly homeward. In the course of a circuitous walk he at length discovered that he was traversing Orange street, Glancing at the stoop of an old wooden building, which he was approaching, he perceived in the doorway the person of Mr. Joshua Grayson, a respectable and wealthy resident of his own neighborhood.

Willoughby bowed, and passed on.

A gentleman named Bowers, from Meigaville Jackson county, now in town, informs us that on Christmas eve, about 3 o'clock in the after noon, the farm of a Mr. Whiteside, about five miles from Meigaville, was the scene of a most exciting and nearly fatal event. It is briefly this:

arn, came swooping down, and faste mmense and cruel talons in the clothin title boy, rose up apparently with mutity, as high as it could, which was right, and sailed eff across the adjacenst skimming, as the servant says, the ie trees.

peed.
It luckily happened at that time that there was a man hunting in the neighboring marshes and just at the particular moment when the agle reached the ground with his burden, shot went so dangerously and alarmingly

and he also set up a vigorous hallooing, and proceeded to load his gun with much precipitation, forgetting to go after the game which he had just shot. The eagle soon became aware of the formidable opposition he would meet if he attempted to recapture his prey; and thinking better of it he wheeled round and swung himself, in one grand swoop, across the river and disappeared behind the shelving rock which forms its opposite bank at that point, before a shot from the hunter's gun was ready to specific the shelving and the shelving rock which was the matter. When the girl came down to the hunter she fell stiff, and was not able even to indicate what was the matter. When the the rough gallant was endeavoring to restore her to conaciosmess, he heard the scream of a child, and leaving the slowly recovering girl, he went toward the spot where the screaming came from, and beheld a fine, healthy, rosy boy, with torn clothes, but otherwise uninjured, endeavoring to rise upon his little feet. The tears streamed down his innocent cheeks, and his face were a most hideous expression. He took the baby in his arms and carried it to the girl, who was now sufficiently recovered to comprehend that her beloved charge was safe. She clasped it to her bosom covered it with kisses, and wept with joy.

In the meantime the mother and father of the

s. Gen. Thumb, Commodor, nie are "galivanting" down that Mrs. Thumb is about to d happy" is not true. Mr tie have a brotherly and sis

Why is the center of a tree like a dog't tail? Because it is farthest from the bark.

of organization until the meeting of the next Convention, and select delegates who possess the unalifications for the work of organization, and he objections may be obviated.

If in the following article any person or fact is misrepresented, no one can be more willing to be corrected, and make reparation, than the writer. Our best friends are they who candidly point ont our faults. But the present object is not to find fault, but to correct grave errors, and prevent a fatal catastrophe, which the present policy must bring, unless, indeed, we submit to what our judgement tells is plainly defective and trong.

preventa fatal catastrophe, which the present policy must bring, unless, indeed, we submit to what our judgement tells is plainly defective and wrong.

If the Fifth Convention was an improvement past Conventions, it shows our capacity for self, further improvement. An if we will careally consider the defects and cross of the past, we may remedy them in the future. An unsight evotion to our highest intuitions will bring us out all right. While we thus learn from the past, improve the present and prepare for the fature, the work moves forward through the same instrumentalities, and we have abundant room for all our capabilities. Let no one abate a jot or tittle of what he would otherwise do, so that in thepractical results we shall less nothing. With many, who had borne the heat of the lattle and longed to see Spiritualism take its proper stand as an organized and permanent entry, destined to live on and ever as the Religion of Science and Demonstration—and believing the ime fully come when we could safely commence the great temple, by laying the corner stone in a thorough organization of the accumulated forces, the writer looked forward with more than ordinary interest to the assembling of the Fifth National Convention of Spiritualism. Having been a witness of these things "from the beginning," and a subject of epirit conversion, precisely as Saul of Tarsus, not on his way to Damsson, but to fill an appointment as a Methodist incrant preacher six years before the Rochester appoings, and having watched the rolling of his stone cut out of the mountain without hamman hands until it promises to fill the whole earth his desire was intense to meet face to face the propolitis and apostles of this New Dispensation—the active workers in every field of deciment that playing and having with them, and receive new that baptism of "fire out the Holye Chost" which would eminently qualify him to utilize the last fragment of a life mainly devoted to humanity.

With such purposes and feelings, at a great ost the came two thousand

the last fragment of a me manny necroces to manny, which such purposes and feelings, at a great ost; he came two thousand miles to be present the Convention; and having satisfied himself tan early hour that he was mistaken as to the fitness of the materials," he became almost a lent spectator of the proceedings, which have alled to give us such an organization as we can object or recommend, and now propose to give he reasons for his want of faith in the men and however.

THE PURPOSE OF THE CONVENTION.

the measures.

THE PURPOSE OF THE CONVENTION.

During the past year, the question of organization, in the papers, fecturers and private conversations, had been thoroughly discussed. The convection had become general that the time for thorough and efficient organization had fully advived. The conviction ought to have sent delegates deeply impressed with the importance of the work and amply competent to execute it. This would have turnished the best evidence of the integral fitness of the materials which must cater into the superstructure. Through all the past we have had conventions to establish and revise creeks, binding men's souls to falsehoods and the despotisms of priesteraft: the Convention, was designed to liberate und create a body through which the vitalizing inspirations of the universe should flow out and onward upon humanity with a saving power unattainable by integral effort. But the fullness of time had not come—else we should have had just such an organization.

The first best evidence we could have had of

integral effort. But the fullness of time had not come—else we should have had just such an organization.

The first best evidence we could have had of the qualification of this body to do dis work well would have been such a working organization, fits own materials, as would bring out its best constructive ability. In this it signally failed, if there was an abundance of ability there to talk, and talk well on the philosophy of Spiritualism, the phenomena of Spiritualism, and its adaption to inseet a great want of humanity, but the how to accomplish the most in the shortest time and with the greatest ecomony, did not find its way to the surface.

To be more particular; the president of such a body should thoroughly comprehend the work to be done; he should be well sequalated with the peculiarities of the members, so as to bring out the particular ability for a particular work; he should understand when a speaker was discussing the question before the house, or some other question not attall pertlant, and bring him back to the text. Without compelling "the point of order" every few minutes; he should also understand the ordinary rules of business and debate, and hold all persons inpartially to them. In these requisites, the President of the Fifth National Convention was not eminently happy.

Fifth National Convention was not eminently happy.

The committees were appointed by an 'arbitrary and unreasonable rule—utterly ignoring capability and efficiency, and compelling one person to serve on all the principal committees, while the arrangements did not allow time to attend to the duties of one efficiently. No one person should have been put on two committees. We were not a set of tricky politicians seeking to defraud each other, and we had a right—the people whom we served had a right to the best ability there, and the best use of the time we spent.

people whom we served had a right to the best ability there, and the best use of the time we spent.

The committee on organization should have been composed of the most experienced and practical men and women in the body; and thus composed, they should have called to their aid any person oppersons whose habits of thought qualified then to assist in the work. Instead of this, there seemed a disposition to exclude such persons. Some of the members of the Convention acted as though they were specially deputized no oversee the whole work, to give it an "anastical criticism" for the purpose of preventing the smallest possible mistake. The Committee and Resolutions seemed a much confused as the Committee on Organization. The writer, with much effort, was granted froe minutes to present the Instant appearance of the committee having determined to say nothing on the subject. Fortunately, while the two minutes lasted Mrs. It was entranced by Indian spiritis, and time was thus allowed to write the resolution on that subject. Outside of the organization there were few subjects of equal importance, and yet it was ignored until this resolution was literally forced upon the Committee: 100 only ignored by the Committee.

reshed through the Convention with indecent history.

The great business of the Convention was organization. To this all other things should have been subordinate. A fair division of the time should have been devoted to this subject, and ample opportunity afferded for those destrous to express their opinions. Instead of this, one forenoon session only was set apart for this purpose, and the speakers chose to run off on the Lyocum so that little was said on the main subject, in general session.

Foreign matter and speakers were introduced, instrubing the harmony and wasting the time of the Convention. We could have expressed the views of the Convention on human equality without preventing Mr. Douglas, and the same

on peace without a speech from H. C. Wright, and another in fiely from the President, who left called upon to defend his own conduct in fighting and laying his own son upon the altar of his country. All this would alive been well enough, but we had other and more important business which was neglected thereby.

The subject of that Secret Society and its badges had no business before that Convention, further than to lay it on the table and let those interested take care of their own business. It belongs legitimately to those who belong to itand to nobody else. A fair expression of opinion from Spiritualists will condemn the whole affair, as unworthy the age and incompatible with the mission of Spiritualism. It hath in it the essence of proteotroff; it makes a distinction in the grand army of progress; it is an organized exclusiveness; its shibbodieth must be riganous ed; you must be tried and judged before you can be admitted to the inner sanctuary. Like all other secret societies and the churches with their festivals and lotteries it is partial and expensive in its methods of charity. Spiritualism is broad and free; its bade is humanity, its apex the herachies of the Summer-Land. Let us beware of that spirit which says, "sand thout there i I am holier than thou?"

In the discussion of the badge question there was exhibited a want of faith in the relability of the property of men, divergencial to so, which was unlessant to the writer, and unfair to the agent of the Fourth Convention—The time is coming when men will be selected for office who are as Cesar's wite should have been—men who need security is evidence of the convention of men who need security. The selection of men who need security. The selection of the provent of material, or our unificers to select.

The discussion of the read business of the Convention as coming the badge of the Convention as coming the badge of the Convention of the provent of material, or our unificers to select.

The discussion of the main business of the Convention was confined to a favored few who The discussion of the final obsides of the Convention was confined for favored few who seemed always happy in securing the attention of the Chair, and unterly forgetful that their were others there as deeply interested as they could be fif the proceedings. On the statemen of Brother Kilgorge, the chair ruked that the of Brother Kilgote, the chair taked that is mover of a resolution was entitled to open a close the debate. Under this ruling, if tile is ing brethern could not say enough on the bre question, they only had move an amendment and claim two more species; and high they do, and insist on the few question. In this we the time of the Convention was frevolutionary age and too fiften in discussing questions which is no business, there, so the representation of J and too often in discussing questions which had no business there, so the representation of the British Provinces in the National Convention of Spiritualists. True, the name, is changed to American, but the rule of representation is drawn from our own civil government, and leaves an incongruity, as we shall presently show.

But for this and simillar ways.

leaves an incongruity, as we shall presently show.

But for this and simillar ways, there would have been ample time for the discussion of the Lyceum interests, and superseded the necessity. For the present, of a separate organization, with the attendant expenses. The Lyceum cannot support extra speakers—the work of prejaring must rest on the missionaries and regular speakers. It is a part of the work, and those engaged specially in it should have the privilege, in Convention, of canvassing the subject freely and fully. Without this they will be compelled to have a separate organization. One of the misfortunes of the Convention was that those who did speak included in generality; and pending the Lyceum resolution of Wargen Class, not one of the speakers, four in number, attempted to show the advantage to be gained by a separate organization, or our capability to sistain, at juesting the operation of course of the speakers are a second-citical. idd speak indulted in generality; and pending the lyceum resolution of Warren Chase, not one of the speakers, four in number, attempted to show the advantage to be gained by a separate organization, or our capability to sistain, at presentsuch an organization, at the was not deceasing. The writer of this called the fourth speaker to order, stating that he was not theceasing the question, and telling the Chair that he (the writer) wished to oppose the resolution. Bro, Dyott is simply mistaken when he says that Bro, Tuttle, or Bro, Anybody, could ged the floor, if they tried. The Chair did decide the speaker in order, the objector who asked to discuss the other side, out of order; and when the said speaker inished, the Chair amounced that "this debatory discussion are so of order, and he must stop it?" and immediately the vote was taken, and no apposing speech allowed. To the credit of the women, let it be said that they were not one fourth as garrulous as the men; when they did speak, it was to the point; and when they were hone, they quit. As an evidence of the effect of the discussion on orranization, Mrc Thomyson, in utter dispair, rese and begged for something? "ample and plain, that we could all understand and adopt." But the appeal fell powerless upon the heads of the competitors for time and talk.

The invocations were fine, and beautiful in their execution and effect; but many of them were entirely too long, and somewhat sautological; an all-pervading sameness, which was compensated for largely by the manner of when delivery. Will our spirit-friends consider this criticism and act on it, when our hands are full of work?

The conference meetings were monopolized by a few individuals, some of whom spoke as often as three times during the Convention.

pensated for largely by the manner of their delivery. Will our spirit-friends consider this criticism and act on it, when our hands are full of work?

The conference meetings were monopolized by a few individuals, some of whom spoke as often as three times during the Convention; whereas a little consideration of the rights of others would have made these brothers (not sisters) more modest, and thus allowed a more general participation in this very profitable feature of our Corrections.

Too might time was devoted to regular speeches. The speeches were excellent, but they told us nothing new; they cocupled time which belonged to the cause; they could not be made without trenching upon the rights of others, and thus preventing that communion of spirit so necessary to perfect harmony. The practical working field presents ample opportunity to make all the set speeches we desire, and utilize all we know; and as we have no infallible oracles, no privileged class, (unless it be our brethren of the exclusive order) it would be well at such gatherings, to be just to our fellows.

Finally, it is strongly hinted that the programme of the Fifth Convention was arranged before hand, and in the interest of the Secret. Order; and that the permanent organization is in the same relation to that Order. There is an opinion that the said Order calculates to run the whole concern. Persons are urged to join the Scoret Society for that reason. To an outsider it looks very much that way. For humahity's sake it, is to be hoped that these surmises are not correct; and if a Secret Order is necessary to ald some people on their dipward march to the Suma france and if it has add must be exclusive and conditioned upon passwords and other formula, tiffs this Society will not attempt to rule amphocy but their own. Certainly, Spiritualists should pause and think before they lend their sanction to an organization which embraces less tharvour common humanuity. The world has laid enough of privileged classes.

Constructionable, but entirely too pr

Constitution—REGULAR ORGANIZATION.

The Beclaration, in sentiment and expression, is unexceptionable, but entirely too prolix. Inasmuch as we discard creeds, and leave every
soul free to make it's own creed, our declaration
should set forth the natural and inaliciable
rights of men ard women to life, liberty, fraternity, political equality, and religious freedom.
To these might be added; The Universality of
Inspiration, and our belief in the phenomens of
Spiritualism. These should be expressed briefly
and clearly, and not lumbered up with flowers
of rhetoric by the departed or the present. A
Declaration of Principles or Bill of Rights,
should be, in form and language, similar to those
employed in expressing mathematical axioms,
No important principle, or word should be omitted, nothing superfluots admitted.

It is true, we believe in progress; but princi-

ples and absolute truths do not progress; we have come up to them, but they never seek to elitide us. Not far as we have attained to facts and principles, we should lay them down as rules of action and aids to further knowledge. The briefer and simpler, the better.

THE NAME AND BOUNDARIES.

Much time was uselessly wasted on the boundaries and rule of tepresentation. Some of the members specific analous to take in all the world and "the rest of mankind." With a large part of the United States unrepresented, almost with out organization, there seems no propriety in embracing the British Provinces. There is territory enough there for another general organization. It would be well for us, in our inchere, to avoid grassing more than we can handle, or have any right to handle. No sufficient representation from those Progress sked that they should be removed in this organization; and there was no evidence that they are willing to recept our conditions.

TERNS OF MEMBERSHIP.

No person can become a member of the American Association of Spiritualists without paying five dollars. Article 1 says that the annual basiness Convention shall be composed of delegates will not constitution shall be composed of delegates. We. Now the election of these delegates will not constitution shall be composed of delegates with not constitute them members, without they sign the Constitution and pay the five dollars. This method gives three classes of members; permanent, composed of all who can pay the soft spersons who of choice pay annually: 57, and those requarry elected. There could not be a matic worse bungle than this for such a purpose. The delegates gleried from your to your should constitute the werking organization, and not soly the soft spersons who of choice pay annually.

and nobody else.

ANNEAR MEETING.

These are left to Trustees; whereas, proposi-sitions should be preciped and decided at each annual meeting, so ther we could know one tall year beforehable where the Convention will

These are quarterly; whereas, there should be a should in some probabel city always endy to be.

BUDDESENTATION.

ready to bet.

This is not a political body: its action binds only those who accept and approve. Each ory ganized Society should be entitled to one, and the balance should be retailed to one, and the balance should be regulated by numbers. As it now stands, the State Organizations do all the cleeking, or a single Society, where there is no State Organization, does the clothing; and these can elect the fall complement, continuent to the delegates in Congress, by members of Parliament, without regard to the will of the balance. This is removing the election away from the people, and smacks of retrogression. Part this and the rule of membership together, and you get the measure of the constructive ability of that body.

The legislative and financial systems should be distinct from each other, cache-complete in beeff, and yet the one subordinate to the control of the other, This will-allow simplicity in the organization and working of both. Recalating the members byjecographical boundaries without regard to numbers, works inequality of representation. Not only this, but I hay an expectation of the other barden pon weak State Organization.

specified, and all III the same naturer. As it now spands, the basics is conducted by elected delegates, but the Convention is composed of three distinct classes—file members annual members and elected members. This sinconcruly is the product of bleading too intinately things which should be kept apart.

If they find adopted a Missionary Society separate from the main organization, subject to its control, with \$50 lite membership and \$3 annual membership of the parent society, and then provided for auxiliary societies with \$4 annual and \$5 lite membership, we could have secured more fainds; besides, we should find out where those ten million Spiritualists are \$5?

Sub. Hosa. When the writer was a Methodist parson we did not consider a man converted until the confosced device publicly and out. Ext. 11 is 17 units? When we commence to collect money we shall find how many and home much they are converted. There are too many who thank God for free sets and free given, perfectly willing to go to heaven, provided it cost nothing; but. If there is any expense, they prefer a ticket for the other place.

The funds for missionary work are additional to the expense of home work. There are thousands who could not pay even \$5. There were lectures at the late Convention who could not join the pew organization because they did not have the \$3. Again, the rich man pays his \$50 and is should be subjected the proportion of responsibility. With this view it might be well to put life membership at \$100. But this is a question of expediency to be determined by careful thought.

Not with standing all its faults, the Convention was a success, in mumbers and conduct it was respectable. The proceedings were unusefully harmonious. The moral and fintellerula effects were good, and will continue to be good. If it showed our weakness, it also showed our growth and improvement: that we are moving upon the enemy—ercess and recedenders, that we are a power in the land which will be felt and feared by those who ory. Great is blaum of the Ephes

sumed the time until a late hour; then a recommittal occurred, a report and a hasty adoption without thought or discussion, simply because they did not want to adjourn without thought or discussion, simply because they did not want to adjourn without at least an attempt at organization. So much dissatisfaction existed that a proposition was made at once to call another Convention. This was yery properly discouraged, for the present, as it would lead to two distinct organizations, which every true Spiritualist must desire to avoid, list unless the present organization is greatly regenerated, it cannot receive the hearty assent of the mass of Spiritualists. An effort will doubtless be made to improve the present organization and make it deceptable. A large sant of this work might have been avoided. Let us hope, however, that the next annual Convention shall be composed of members with more modes y and more legislative ability; that they will be a simplify and remodele this unwieldly machine, that we can all work together large money to a common result, the [Beration and, curranchisement of humanity, physically, intellictually, morally, spiritually. Amen.

Henry Ward Beecher's Sermon.

Henry Ward Beecher's Sermons.

Henry Ward Beecher's Sermon.

Brottien Jones:—The enclosed note, I have last received from a friend. It contains a request that I would wrife to the Jouesal, and endorse its proposition for publishing Beecher's sermons. As an indirect way of complying with the request, I have concluded to send here wish the letter, which presents the matter functistinger than my endorsement could do. The whole is at your service.

I ought to say, perhaps, that the writer is a member of the orthodox church, yet struggling to become pelessel from its transmels.

A. E. Gillis.

It is my turn now! Have you nothing to say ? I motice the the first Bays in that the Remarked Philipson prevailed to make the different last comments upon the proposed measure. I look at the matter in it more favorable light, and wish you would write to the Jouesal, and endorse the movement. I thank there are many that subscribe for sectarian papers solely for the pultpose of obtaining the sermons, when they would gladly pay their money for a sheed advocating more progressive ideas. Thus, if the sermons are published in the Jóvensal, what there is otherwise to be had at the same board, will be partaken of, and soon become essential to the spiritual growth of many who are now hungering for the "bread of Hig."

If the measure is adopted, I shall drop the Charle Linin, which I have taken a long time for the sake of the sermons, and take the Jouesal, in the Jouesal of the control of any whould read to the spiritual growth of many who are now hungering for the "bread of Hig."

If the measure is adopted, I shall drop the Charle Linin, which I have taken a long time for the sake of the sermons, and take the Jouesal in the save Taul was, and more than any of the other apostles; his sermons are doing an immense amount of good. Ged bless Henry Watto. Better and war hash more than any of the other apostles; his sermons are doing an immense amount of good. Ged bless Henry Watto.

"Over and over digati,
No matter which way I turn,
Laivays find in the Book of fairsome lesson, have to learn.
I must take my turn at the mill,
I meet vice my turn at the mill,
I meet vice out them do see grain,
I meet work at my task with a resolute will,
over and over again;

Over and over again;
Weakinst in season the need.
Of even the tiniest flower,
Nor check the flow of the golden wands.
That run through a single holds.
But the menting dew shout fall;
And the wan not the summer rain.
Next, do their part, and perform it all.
Over and out of again.

Over and over again.

Over and over again
The brook through the meadow
And over and over again
The genderous mild wheel goes
Ouro oding will not suffice.
Though doing be not in vain,
And a blessing failing us once o
May come if we try again.

May come if we try again.

The path that has once been tred.
I s never so rough to the feet;

And the lesson we once have beamed in never so hard to repart.
Though sorrowing tears may fail,

And the heart to its depths be driven,
with storm and tempost; we need their all

To render us meet for Heaven.

SPEAKERS' REGISTER.

PERLIBED GRATEITOCKY ETERY WARE.

(To be useful, this list should be reliable. It therefore behaves bequiver, to promptly notify us of changewhomever theylocur. This edumn intermed for Leismere only, and it is as rapidly increasing in unmbers that we are compelled to restrict it to the simple address, leaving particulars to blaratick by special correspondence with the individuals.) Harrison Auger, Calamus, Gitton, Co. Iswa.

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Original Essays.

For the Religio-Philosophical Jor

HUMAN RIGHTS.

DT WILLIAM W. STOCKWILL

What are thy boasted rights, O mar So inhorn all thine own. Created for thy life's brief span, Thon wouldst enjoy alone?

Is anght the mind hath power to gain Creating joy or won Creating Joy or woe, Deep wrought into life's mystic chain For thee alone to know?

Did he who formed the heaves above And all the earth contains, Form woman for stern man to have And hold in service chains?

Ah, no, it surely cannot be; The God of heaven is just; And when by truth's clear light we so We'll love her more and trust.

he has an equal right with man. And justly none withheld: aff this we claim is wisdom's play From time's first clays of odd.

that gave to all like powers of mind: The sameback hopes they hear, And they should be through life incl. 'An equal life to share.

Equality and liberty,
Alike to both he gave.
Designing they should both be free
And neither live a slave.

Yet man assume: the power to reinn, And higher rights doth claim, Although in reason's light, 'tis plain Their rights are just the same. Though man's and woman's rights are
Their duties are not such;
For rights quite parallel may run,
While duties differ much.

While duties vary as they run With time's unceasing flight Man's rights all center as in or "The right to do what's right That which is fit, and just, and right, A woman heav pursue, And strongest wills and men of might. No more than this should do.

And though this may seem passing At this calightened time, It is the frath and will not change With any age or class.

With any age or class.

And when the crific's mand seron
Shall here a test apply.

Consistency will then beauern,
And every doubt will fly.

Confound not rights and duties t Withhold from none their da-Assume no power, my fellow not That heaven meant not for you

This heaven meant not for you.
Man's highest right is woman's to—
As traths fair juge will show;
And when we all our duty do,
The world more joy will know.
Thin why still envy her, O man
Of avogance and pride,
The right to be through life's brievyain.
Any equal by thy side?

BY MARIA M. KING.

Care!

IN MARIA J. KING.

The heading of this article is the purport of a question asked in a circle, not long since. It is a question that is being continually propounded by the tried and suffering sons and daughters of the race in the cars of listening spirits, many of whom are as totally unqualified to answer it, as the questioners themselves. Tossed on a sea of troubles, perplexities, and anxious cares, with billows rolling, breakers threatening, winds and thunders roaring, and vivid lightenings flashing all about them, threatening destruction; what wonder that mortals longingly watch for the shore where security from the tempests, and rest are to be enjoyed! Whalf wonder, if and the cares of life, they languish, and nummur at a providence whose ways are insertuable, and whose appointments are the decrees of fate!

When shall the spirit understand its feoting, and be satisfied that it is on safe and solid ground, with nothing to fear for humanity?

This question covers broad ground. A man

and be satisfied that it is on safe and solid ground, with nothing to fear for itself, whatever may befall it, and with nothing to fear for humanity?

This question covers broad ground. A man must discover its solution, before he can be fully satisfied with things as they are. The purpose to be served by the trials that are inseparable from man's bot on the low plane on which he comes into existence, is his elevation to a plane on which it is possible for him to understand his own nature, its wants and possibilities, and apply all appropriate means for his own advancement; besides being fitted to submit with equanimity, to the necessary discipline to insure his elevation to still higher planes. This is only possible when the objected discipline is fully understood, and the spirit has outgrown its propensity to impatience, and its indifference to its own welfare, and the necessary means to insure it.

Man, on the first plane of his existence, is blinded by his sensualism; it being impossible, on this plane, for his intellect to comprehend the necessities of his nature, and the only method whereby it is possible to rid it of sensualism and qualify it to fully understandits necessities, and the means nature provides for carrying on its development to its ultimatum.

The wisdom that instituted the discipline to which men are subjected in the flesh, found no other means in all nature whereby to effectually secure the end in view. Trials actuate the mind and brain as nothing else can; and consequentity, promote the degree of action necessary for the evolution from it of low elements. Action, or friction of atoms of elements, is the only method of developing matter et any grade; and this action is as necessary in the brain and unit of man to secure their purification, or the evolution from them of the grades of matter. The brain as the receptacle of the mind, in a degree decides the quality of the latter; and physical grossness is incompatible with refisement of intellect. A gross body

begets a gross nime; and mind and body act reciprocally upon each other to promote grossness or refinement, according to the nature of each.

There are no exceptions to the rule, that the physical brain, and correspondingly, the mind of man are gross in his first stage of existence. Thysical matter has inherent in it the element of grossness; and especially, while a planet is intravening through its lower stages consequently, however high individuals may be compared to the mass of mankind in the flesh; they have still within their natures the grossness that inheres in physical matter and mind connected without exception. It is incomprehensible to mind in its first estate, how action, and consequent purification of the physical brain is secured through trial, as individuals are only sensible of the emotions of mind consequent purification of the physical brain is secured through trial, as individuals are only sensible of the emotions of mind consequent upon suffering. The physical eye cannot detect the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can the action of the brain more than it can be particularly, but the search of mind and matter, it must be oblivious allike to the necessity and efficacy of suffering.

Man weeps and mourns: agonizes and despires, the will be suffered to the more subject to the propose of the propose and the pro

only sensible of the emotions of mind consequent upon suffering. The physical eye cannot detect the action of the brain more than it can the action of mind; and until the mind is educated into the science of development of mind and matter, it must be oblivious alike to the necessity and efficacy of suffering.

Man weeps and mourns; agonizes and despairs; trembles and is dismayed; waits and longs; fears and distrusts; and curses his fate while he yet hopes for a better future. He arraigns the wisdom of God who appoints his path, and charges upon his fellow men the authorship of many okhis misfortunes; neverthecless, he writhes and complains in vain. He can no more escape from his fate than the chained victim from the vultures that fed upon his vitals; for his "fate" is his sure salvation. Were it possible that the Supreme Intelligence that overrules the universe could overlook the needs of man, and neglect the necessary means for his salvation from that depravity which enclains him to a low plane while it is a part of his nature, then might man escape discipling. It would be like the invalid scaping the only rentedy that could insure his recovery to perfect health.

The spirit is not destined to find its rest imme-

diately upon its entering the spiritual state; as in that state it is, in a sense, to live over its life in the flesh; as only after it has dispensed with the physical veil can it take in the full signifithe physical yell can it take in the full significance of its experience in the flesh. It rests, in the sense of being divested of physical life, and delivered from the constant succession of ills to which only the flesh is heir. It rests, because its home is in a sphere where its wants are appreciated, and where benevolence reigns; and such preciated, and where benevolence reigns; and sheaven, compared to its former reigns; and sheaven, compared to its former state. It escapes trial through the first period of its existence in the spiritual state, according to its susceptibility of appreciating its irac condition; of understanding its real standing among men on its own plane of being. The scarcel conscience, the mind deadened to the sense of its responsibilities, is often long in reaching the condition where it can suffer as it reads its book of life, and recounts its past crimes and errors. Such a mind escapes no pany because discipline is delayed, from the simple fact that it is not capable of suffering, being of too low a grade. A nature must be first elevated to a plane wheron mental suffering is possible, before it can undergo the necessary discipline to answer its regeneration. One who is sensitive to suffering in a sufficient degree to hasten its legitimate effect upon his nature, advances rapidly through the circles; divesting, himself, step by step, of the imperfections of his nature, and discerning more and still more clearly the light of celestial wisdom as he climbs, step by step, the rugged mountain of progress, from the summit of which he discerns its broad light as he could not while his view was interrupted by the rugged projections, the thorny thickets, and towering cliffs, which obstructed his path, and rendered his progress so toilsome. There are nature which both the discerns its broad light as he could not while his view was interrupted by the rugged projection, feaful to attempt to-overcome them, anxious to avoid them by the slow process of finding an easy pathway—one which will ultimatel

ment.

When the spirit has outgrown its sensualism sufficiently, to be divested of ignorance, gross selfishness, impatience and short sightedness, it becomes satisfied with itself and its fellows, and all the spholiments of nature with regard to it self and all else. It is at peace with itself and all about it; not being haunted with shadows of coming ills and perplexities such as amony while reaching that plane. Its rest is complete in the sense that it has attained to a condition where suffering is not possible, inasmuch as there is no more sensualism to be cradicated from the mind. Action of mind does not cease there is no more sensualism to I from the mind. Action of mind de from the mind. Action of mind does not cease on the attainment of this condition; for the spirit has but just arrived upon the plane where a thirst for the wisdom of the celestial spheres begins; and it cannot be satisfied upon its pres-ent plane, but passes on in its progressive career by the method of discipline and experience as

sand lean confidingly upon the bosom of the Parent that they feel is guiding their every footstep, appointing their every path in Infinite love. At such seasons, circumstances, which at other times would appear misfortunes, are regarded, as tokens of the Divine interposition, and taken as omens of good; as it is permitted the spirit at such seasons, to look behind the veil that at other times conceals the designs of Omnipotence—that shades the every benign counterance—that bengins of Compose. They are periods when nature demands that energetic thought shall cease for a season, that the mental energies may recuperate. At such seasons it is the pleasure of splitts to desist from labor, and recreate, throwing off care, ceasing to look for subjects of thought and investigation. They are the holidays that spiritual beings enjoy as children in the slesh are wont to enjoy their holidays; because they divest themselves of care from principle, knowing the necessity of this.

Men learn to live by slow degrees. They acquire real wisdom as slowly as the sun seems to move in its vast unmeasured orbit; but acquiring wisdom, atom by atom, through the experiences of life, they gradually accumulate a store. As the ages advance, and eternities succeed each other, this store is increasing; and still are they unsatisfied with present attainments, and still are they grasping after more.

For the Religio-Philosophical Journal. The Spiritualists of Des Moines Iowa.

BY B. N. KINYON.

Mn. EDITOR:—The First Spiritualist Association of Des Möines, a legally incorporated society, with William H. Getchell. President: Mrs. Lydin Davis. Vice President: H. C. O'Blenes, Recording Secretary; and W. W. Skinner. Treasurer; constituting the executive board of the same, is in full working order, and has a Children's Progressive Lyceum also commenced. Meetings are held in the Good Templer's Hall, (west side) each Sunday at 10½ A. M. and 7. P. M. for lectures, conferences and musse. The Lyceum is held at 13½ P. M.

Henry C. Wright, of Boston, occupied the lecture stand the last two Sundays, and is now on a lecturing tour to Adel and Redfield, from which he is to return to this city to spend New Year's day, and will fecture the first Sunday after. His theme last Sunday, at 10½ A. M. was: "The existence, locality and occupation of man after he leaves this body," and at 2½F. M., "Heaven and Hell, what and where are they?" at 7. P. M., "How to keep Hell out, and Heaven in us!" These themes were discussed in a masterly and purely Henry C. Wright style, to not large, but appreciative audiences.

On seeing and listening to him for the first time, I was impressed with the idec, that he resembles the giant oaks of the forest, with its massive trunk towering majestically Heavenward amid the common trees, with its branches reaching out in loving sympathy towards suffering humanity, inviting all to recline and be at rest beneath its cooling and invigorating shade. He is emphaticily paraloxical, 'inclining to tenets or notions contray to received opinions, applied to persons." He appeals boldly to the strong common sense of his auditors, and rest he principals, and institutions, governments, and religions, the incidents, and that men and women are the principals, and englished, and that men and women are the principals, and proposition, and calmy rests in the realm of individualism, and direct communion with, and responsibility to God through the individual. Venerable and noble man! Noble and soul sanctioning propositi

oblest work of God! Man, God incarnate in

noblest work of God! Map, God incarnate in the firsh.

Hear his soul gushing out for the sacredness of men and women.

If the Bible condemns the man, who hung, "hang the Bible condemns the man to be hung, "hang the Bible and let the man live." If the God of the Bible condemns the man to be hung, "hang the God, and let the man live," says the majestic old man. He worships at none but the shrine of a humanitarian God.

"Be killed rather than kill, suffer rather than inflict suffering," are maxims of his, too good for the common minds of the age to appreciate.

These are but specimens of his many maxims covering the whole field of human mundane existence, and I place his work styled "Self Abnegationist," in many respects superior to Christ's Sermoner the mount.

Still, I cannot but think, that he fails to carry his maxims down to their logical results, as necessary to inaugurate the millennium.

Good maxims in past ages have been produced by Confucius, Christ, Paul, Plato and hosts of men and women, and in the present are preached from all the publits, by infides, spiritualists, atheists, by hidges as they pronounce sentence of death upon so called criminals, by sheriffs as they strangle them, and by generals when they go into battle, which maxims, if practiced, would make this a most desirable world for mankind. Still, war, murder, rapine, and extermination as against the Indians on the frontiers, stalk hortidly at noon-day through our land, and make night pideous.

The world knows that under the institutions, to practice these maxims is to starre.

We say as Spiritualists that the essence of goodness or God is in each human soul. The secret of the past history of man is in the unprogressed, and young condition of the earth, to produce higher and nobler types of mankind. In the future, as the capability to produce nobler types is unfolded by progression, and which, some of us now think we see, we must mount upon a higher plane, where cause and effect shall conspire to the millennial era, that is, men's motters an

pliness by promoting me nappiness of our resemble.

Then will each produce to the extent of his efforts, mentally and physically, to give freely to his fellows in need, and the motives and spring of conduct then will be to give out, rather than gather in, as at present. Then will cach consider all, needful and beneficial to supply the needs of mankind, as belonging to God, instead of himself, and that he is God's steward, to dispense where needed, all he can. Of course, the separate and exclusive ownership of property, the common mother of war, rapine, murder, and crime will be abrogated, and the "shortest road," the only one that ever was safe and superwill, be adopted by earths inhabitants, viz.: To do good to others, and thereby promote their welfare, as that directly and immediately brings happiness to our own souts.

Now we took sacrifice, and suffer for wealth, not that it will immediately make us happy, but that it may at some future time, which seldom, if ever, arrives,

The noble old man in a private discussion with me, affirmed the doctrine of the right of the man to his own carnings, or so much therefor as shall be necessary to supply his needs. "Earnings," I insisted, was an institutional term, based on the separate and exclusive ownership of property, as established by man, and which cannot be found in the universal laws of nature. Again, if a man is entitled to his carnings, what is the man entitled to who is crippled, or incapable of labor." He insisted that a man should carn before he cats. I insisted, that this men.
Then will each produce to the extent of

Again, if a man is entitled to his carnings, what is the man entitled to who is crippled, or incapable of labor? He insisted that a man should carn before he eats. I insisted that this involved the determination of the exact period in our growth at which the term "man" is properly applied, since we are born helpless, and must be fed during infancy.

But the venerable man declares that, "man's natural demands are (to him) God's only commands." Man's innate and natural demand is, for happiness in his own individualism, and in these utilitation days of steam travel, and lightning messages, the "shortest road" is required. This is by abrogating the low, muserly selfishness of accumulating property and moiley, which sets duty and interest in antagonism, and harmonize duty and interest by ministering to the needy and afflicted, without inquiring who they are, or how they became so, which always brings a direct return of happiness to the soul.

December 23th, 180s.

Written for the Religio-Philosophical Journal.
To the Sisters of "The Revolution."

To the Sisters of "The Revolution."

Dean Sisters :—Please do not look backward on the "Chase" for a standard bearer to lead our army, when our forces are all equipped and ready for the field. Turn your, eyes and steps resolutely and determinedly away from all men who are office-seekers or office-holders, or leaders in either of the political parties, who now distract and misgovern our, or rather this, beautiful land which ought to be sacred-to Liberty. We want no old party backs of any kind or degree. Give no truculent time-server a chance to become well read up in his protession of having woman on the brain to that degree that he is piously willing to be made a martyr, all ready to ride into place and power on the top of the first meoming popular wave that sets in the direction he has so long desired to go. Thousands, calling themselves radicals, shouted themselves hoarse over the wrongs of the poor negro, his wonderful capacity, his equality with the white race, etc., and have professed to feel so aggrieved and shocked at the irreverence of the Democrats when they have called him nigger, have not, and do not now care any more for him, his rights, his unjust sufferings, or what becomes of him, than for a flock of blackbirds or crows. He was merely used for selfish, political, party purposes, and was thrown back

and forth, from sine to side, like a robber ball. That game is played out; it belongs to the past. And now the scene-shifters, whippers. In jobby loungers, and slum-sacreagers must re-set thes salts and re-adjust their ear-trumpets to catch the first whipperings of the breeze that blows is the right direction for their purpose.

The future is pregnant with mighty and vitalissues, all swaiping the enfranchise pent of two man, and her entrance into her rightful, and sacred heritage, and the 'consequent introduction hato our Government and common faws, of a new and vitalizing element, notwithstanding the boasting assertion that our Government and laws are almost perfect, containing off that is needful for the highest rights of man, his progress and independence. That may be true forman or men, but so far as scoman is concerned, it is not true. The first new element or principle to be introduced is justice; simple justice, in its clearest and broadest sense. Next, our best men, and women too, must be sought out, whose daily lives show the clearest record and highest degree of principle and purity, to fill the highest and most responsible positions of trust and honor, in place of the mercenary leeches whe have forced themselves in, for their own cold-selfish purposes, disgracing the office they hold, and making the title of American citizens a byword and reproach.

The next, and perhaps above all others, in its work of purification: an educated, intelligent sufface, for their that have contended against the sneers and ridicule of politicians of both parties for theory ty ears. The votes of those to ignorant to read, and write, have been used to tip the scales on the side of the highest bidder. The one who will pay the most, no matter or which side, is generally the fortunate winner. An educated qualification wrests, in part, this mighty engine of power and corruption from the hands of the designing pretender, without, in, any way, abridging or interfering with the rights of any human beings that in parties of the pa . No NAME

PIFTH NATIONAL CONVENTION. BY JOHN B. WOLFF.

ting the following review and sugges riter disavows any personal hostility tions, the writer disavows any personal hostility or antagonism toward any person who may have participated in the Fifth National Convention. Those who were most active do not claim. Infallibility, and if they did, their rights can only be defermined by their capabilities. That they should-err, was to be expected; and that some one shall point out their errors, or object to their plans, is but fair to presume. It is unterly impossible that we should all see allke; by interchange of thought end free criticism we may come nearer right, even though it be somewhat disagreeable to some of us. We can each only speak for ourselves, and our opinions must go for what they are worth.

able to some of us. The was the soluriselves, and our opinions must go for what they are worth.

The more we examine, the 'more fully we will be convinced that the organizer made some fatal mistakes: 1. In organizing a Secret Order, 2. In mixing it with the business of the Fourth and Pifth Conventions; 3. In taking possession of the entire work by that Order. The moment this become generally known, the dissatisfaction will become generally known, the dissatisfaction will become general; and unless something is done to remedy this mistake, another Convention will certainly be called. Men with the best of motives make mistakes; it may be a mistake the expansion but still it must be done, and in one whose motto is excelsion can consistently complain.

The avoid any permanent division in our elements.

complain.

To avoid any permanent division in our efforts, we should continue to discuss the subject

CHICAGO, JANUARY, 23, 1869.

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For Terms of Subscription we Premiumlists and Pro-

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

P S JONES

All letters and communications intended for the editorial Department of this paper, abould be addressed to S. S. Jones. All business letters to John C. Bundy;

84, Dearborn Street, Chicago, Ill.

FATHER HECKER AT LIBRARY
HALL.

On Friday evening, the 8th mst, the Rev.
Father Hecker delivered a lecture before the
Young Men's Catholic Association of this city,
on "The religious condition of the country."
The Hall was well filled, nowithstanding the The Hall was well niled, notwinsuanging use inglight was dark and stormy; and from the frequent demonstrations of applicate, it was not difficult to discover that the larger portion of the audience sympathized with the avowed sentiments of the speaker.

He introduced his lecture by observing that

there were two tendencies operating in the re-ligious world at the present time—one lead to agnous worid at the present time—one lead to Rome, the other to reason; one towards Catho-licity.—the other towards infidelity. Protes-tantism had been, and was a failure. Its fruits were visible'in New England; they had there degeherated into Unitarianism, Universalism, and Spiritualism.

degenerated into Unitarianism, Universalism, and Spiritualism.

We submit his language:

"The sects most popular in New England are the Unitarians, Spiritualists, and Universalists,—the churches that have the least positive Christianity, At present the Unitarians and Universalists are uniting, in order to support preaching, and even then in some cases a minister can only be supported by a "grab-bag."

"The announcement will undoubtedly prove a little annoying to the stereotyped sects in New England, as well as to their followers in this city, and throughout the west. It is no news, however, to those who have watched the rise and progress of our philosophy during the last twenty years. We only wonder that the stupidity of the sects is such that they have not long ago discovered what is now apparent to our Catholic bretheren.

Nor are we insensible to the fact that Unitarians, Universalists, and all other half-way houses on the road to Spiritual liberty, find it difficult to "support preaching." We predict that their trouble will rapidly increase as the age advances.

Men are not usually satisfied to long remain

dvances. Men are not usually satisfied to long remain with a part when the whole is accessible; and the rapidity with which our semi-spiritual bretheren are "wheeling into line" with us, is peculiarly gratifying. Let them come: "No pent-up Utica is ours," and our Church is so broad that nothing less than the "limities heavens" can cover it.

The lecturer assumed that protestantism had attempted too much, and its exaggerations had produced a reaction. We quote the following:

The result of this was that a reaction took place in favor of free will and man's humanity. At first man could only be saved by Christ; now man can save himself. Once the Redeemer was all, and man nething, now man is all, and the Redeemer nothing. Once women were hung is witches, now they nearly all have dealings with spirits [laughter]. This movement, will spread until it will cover all the country in sufficient time.

Scient time."

Father Hecker has here stated the issue more clearly than he evidently intended. The old theory of "total depravity," "original sin," etc., is fast being discarded by the more progressive minds of the age. Horrid as he anticipated the tatement would be to his hearers that man can "save himself," it is nevertheless one of the rominent questions that now agitate the pubed that lacks all the elements of redemption? If he cannot save himself, does he possess the power to destroy himself? and if so, whence did

power to destroy himself? and if so, whence didke derive that power?

Why not preach salvation to trees, rocks or
stones; as well as human beings, if they possess no power to comprehend and accept the nerequisites to salvation. The rising significance
of man is indeed ominous, and when the dignity,
and divinity of human nature is universally accepted, we shall hope for present as well as future salvation.

munion is becoming universal in the locality that once "whipped at the cart's tail's and hung on Salem Hill;" and if the children of those

on Salem Hill; "and if the children of those who hing witches" are begining to see the "errors of their Pathers," as undoubtedly they do, we are disposed to "let by gones be by gones," and work with them and our spirit friends, that others may be as richly blessed."

We are glad Father Hecker is sagacious enough to see that it "will spread until it will cover the country." We sincerely hope its light will so penetrate the "gloomiest glens" of the Catholic Church, that she will forget her desire for conquiest, withdraw the greedy hand she stretches out to grasp our "reins of, empire," break in pleces the despotic chains with which she fetters man's religious aspirations, and put the songs of spiritual freedom in the mouths of her vassaled millions.

Pather Hecker closed his lecture by assuring

her vassaled millions.

Father Hecker closed his lecture by assuring us that this country was destined at no distant day, to become Catholic. We certainly compilment him for his frankness, and beg leave to assure him that "the land of the free and home of the brawe" can never become the throne of religious despotism. We have drank the free air of this western world too long to obey the edict of any Papal Bull or decree.

We realize full well that the struggle is coming. The question of religious liberty is yet to be decided, and when the contest is forced upon

us, the American-people, true to the spirit of the Yathers of the Republic, and with those fathers watching over them from the higher life, will raise the flag of civil and religious lib-erty, from the bloodiest fields of battle, "shout-ing in the language of an inspired-statesman, "When it falls, if fall it must, let there be noth-ing around it but crumbling walls, and noth-ing above, but the angel that shall declare the end of time and beginning of eternity."

TRUTH--ITS CONVERSE, ERROR.

What is truth? *We propose to analyze its nature, its general tendencies, and characterist-ies and determine, if possible, boys it can be known and understood. "Truth is mighty and will prevail" is an an-

"Truth is mighty and wil' prevail" is an ancient maxim, yet it gives us no insight into its true nature. If, however, we can determine what actually exists or prevails, at that moment we step from the region of darkness, into beautiful light emanating from the highest source; yet we are not, thereby, arriving at a full knowledge of the truth, but only know its existence, the true nature of which, we cannot readily understand. We know that light exists, that day and night alternate, and that the earth with the vast blaneary system is in constant with the vast planetary system is in constant motion, yet our knowledge in relation thereto

is not perfect.

Truth always existed; it is the business of man to unveil it, and understand, if possible, the wonderful phenomens of its actions.

Truth is evolved, not created. Mind takes cognizance of nothing that is created, but that which is evolved constantly demands its attention.

The friction of two bodies evolve a truth, the

tion.

The friction of two bodies evolve a truth, the flashes of electricity springing forth as its witnesses, to demonstrate its actual existence.

Galileo, noble soul, divinely inspired, his whole countenance beaming with the truth which had been evolved by the motion of matter, was conducted inforther presence of pontifical officers, and compelled to disown his own convictions.

His form was bent with age, his beard silvery white fell upon his bosom, white without, white within, radiant with the purity of an unspotted soul—there he stood, mighty, grand, resolute, yet not unqualling, for they compelled him to disown the trüth that he had seen evolved by the motion of matter, establishing thereby the fact that the earth revolved; yet when he turned from their august presence, his soul-chords vibrated with the emphatic thought, "It still moves."

Truth is evolved, not created. The friction of the elements, the motion of matter, the con-stant changes in the animate and inanimate world, evolve truths in nature, which the mind under favorable circumstances will recognize.

Ecoled I say, not created. True in nature, true

stant changes in the animate and inanimate world, evolve truths in nature, which the mind under favorable circumstances will recognize. Ecoled I say, not created. True in nature, true in mind, beautifully true everywhere.

Cassandra, Princess of Troy, a flower of rare beauty planted in the garden of humanlty, was reposing at one time in the vestibule of Apollo's temple, when she fell asleep.—She was then a mere child, artless, pure, charming in all her actions. Apollo's temple never had a more precious jewel reposing in its vestibule, and the sun never shone on a more lovely scene in the ninetéenth century. She was carried home by her parents on a bed of läure leaves, she being entranced at that time, and her spirit holding sweet converse with the wise sages of the spirit world. When she awoke, she told her parents wonderful things, and finally predicted the destruction of Troy, and the entrance of the wooden horse. Her predictions were realized, and why? They were truths, croteed by impressions made upon her mind, by her spirit guardians. The truths of science, the truths of art, the truths of nature, truths everywhere, are in all cases evolved, not created.

The spirit comes to your bed side at night, when sleep has gently touched each faculty and hushed them into a gentle slumber, and through the instrumentality of a beautiful law, transmits to your mind an influence which causes you to dream that your brother is dying. You awake in the morning, and réalize the truth of your dream. That dream evolved a truth—it did not create one.

Among the different orthodox churches, we find action, determined in its nature and prolific in its results, not evolving truths, but errors. Preach, Baptist! Preach, Catholic! Evolved therefrom will be errors, and errors only, in regard to the true nature of God. Perhaps such evolutions are necessary in order that mankind can more fully appreciate truth, by its contrast witherror.

Man in all his actions evolves either truths or error, sand neple impulses, and through whose veins

Feeling the necessity of giving our Journal a wider circulation among Spiritualists and all other classes of readers, who are willing 30 know the truth, we propose to send the Religion Philosophical Journal, for three months to any necessiberibers on receipt of twenty-fise cents. We make this preposition for the express purpose of giving our present subscribers an opportunity to contribute twenty-fire cents, to put the Journal into the hands of some acquaintance, for three months, that such persons may be the better enabled to judge of Spiritualism and this paper, devoted to its promulgation. Now, friends, a few dollars from each of you who are able to do so, will send the Journal to many of your friends, whe through your means, may become not only permanent subscribers to our pa-

per, but fully converted to the truth of our phi-losophy: No one is too poor to send us at least one quarter of a dollar, for that purpose. It will only pay us for the bare cost of paper at wholesale prices, before it is printed,—come, friends, let us ry the experiment.

A. B. PRENCH AT LIBRARY HALL.

A. B. FRENCH AT LIBRARY MALL.

We had the pleasure of listening to an address by A. B. French, at Library Hall, on last Sunday morning on this subject: "The inspired characters of History."

It was eloquent, logical, foycible and well calculated in every respect to do good.

He deals in facts; his ideas are clearly expressed, and fall upon his hearers with sledge-hammer force.

He traced the stream of inspiration, as it moved along before the days of Christ, following it in its pulsating waves as bursting forth in the minds of the ancient philosophers, until it culminated in a mighty river as manifested in the minated in a mighty river as manifested in the

minated in a mighty river as mannesses and nineteenth century.

He alluded to Pythagoras, and his mediumistic powers, and the inspiration that seemed to well up within him. In his case, he might have mentioned many more startling incidents.

Pythagoras was a child of nature. He did not, however, understand himself. To the people of his day, he was wild and eccentric. They did not understand him, and their wonder was excited at the strange power he manifested. The cited at the strange power he manifested. The birds of the air could be made to feel the influ-ence that seemed to well up from his organiza-tion, and would circle around him, singing their

birds of the air could be made to feel the influence that seemed to well up from his organization, and would circle around him, singing their sweetest songs.

Ancient history says, that when standing by a troublesome ox that had broken into a field of beans on several occasions, he whispered into his ear to never repeat his adventure again, and it is said that the animal obeyed his admonitions.

Pythagoras was his starting point in that beautiful stream of inspiration on the surface of which he saw rising forth distinguished characters in all ages of the world. They might be compared at the time in which they lived to an oasis on a barren plane. He spoke of Socrates and the demon that attended him—not a demon as generally understood, but a bright pure angel, whose smilling countenance threw a halo of light over the pathway of this ancient philosopher. We like the history of this ancient philosopher. His mind was towering, seemed to grasp intuitively, the true-aspect of nature. His light is reflected on the nineteeth century.

He alluded to his humble position in life, tracing the interesting events of his career in an eloquent masterly manner. We like him for what he said; it still tingles in our mind like the sweet chimes of the morning bell, and we feel that we were made; better thereby. Yet he could have said much more in reference to him, that would have been of interest to those in attendance, but when would his lecture have terminated, had he culled from the stream of inspiration all the little incidents that seemed to be floating on its surface, like so many flowers, the incense of which filled the whole world with a fragance that can never vanish.?

In turn, he alluded to the career of Mahom med, Conflowins, Luther, and a host of others, that inspiration had developed for a special purpose, the granduer of whose acts will be transmitted to all posterity.

His allusion to the shepherd girl of Dahoney was transcendentally beautiful. Her unsullied innocence appeared to be a beacon light that

His allusion to the slepherd girl of Dahoney was transcendentally beautiful. Her unsullied innocence appeared to be a become light that attracted the highest intelligences of the spirit world, and she seemed to be a special agent designated to save France from ruin. At eight years of age, she conversed with spirits, saw the angel Michael at midday when walking in her father's garden, and who told her to be a good girl, and her-footsteps should he carefully guarded in the performance of a mission that was all-important to France.

This effort of Brother French was a masterly defence of one platform of our beautiful philos-defence of one platform of our beautiful philos-

was an important to france.

This effort of Brother French was a masterly defence of one platform of our beautiful philosophy, xiz.: "Inspiration." We thank him for this effort, so full of pure logic, cropping out here and there, an electric-flash, that seemed to lighten the inner chambers of our mind. Go forth, brother French, and with unswerving footsteps march into the temples of error and burst them assunder with your eloquence, scattering to the four winds of the earth the fragments thereof.

our THANKS.

OUR THANKS.

Our sincere thanks are due—to the many friends who have interested themselves in our behalt by getting up clubs of trial subscribers for the JOUINAL.

A club of twenty and upwards can be gotten up by one day's trial in any country town, to say nothing of the larger class that can be obtained in large towns and cities. A few noble souls have taken this matter in hand, and sent us long lists of names with the money accompanying the same, to pay for three months, on trial, for twenty-five cents each. We hope hundreds more will follow their example. We know the loss we shall incur at first, in this experiment, but we are prepared for it. Our paper is worthy of patronage, and we fear not that the time will soon come that it will be appreciated. Then it will be a welcome weekly visitor, to the fireside of every Spiritualist and other reformers through the country.

GOD IS A SPIRIT.

GOP IS A SPIRIT.

Nearly two thousand years after the mariyred Jesus proclaimed this great and original truth, the true mind began to catch glimpses of its true and generic signification. In a valued cotemporary we find the following words bearing beautifully upon this topic:

"God is spirit. Spirit is Divinity. He is the Source or Father of all Spirit. Spirit communion therefore, is the bitthright of the soul, and what we call evil, as connected with it, will be found to be a lesser good simply, or something in our condition which is less than spirit.

"A mind guided by the spirit, living in and of the spirit, lays down the fiest, and looks beyond to see the celestial ray that guides it on. The same light which lighted every man that cometh into the world, is held out for you and me, for all. Oh let us grasp and receive it in the spirit in which it is presented,"

PLYMOUTH PULPIT,---HENRY WARD BEECHER'S SERMON.

We shall publish next week, another sermon from the inspired mind of this eminent Divine. His sermons are received by the people with a great deal of pleasure, for they plainly discern therein ideas that do not belong exclusively to him; a part ownership resting with the high and holy influence that surrounds him.

nd holy influence that surrounds him.

We are indebted to the politeness of J. B. We are indebted to the politeness of J. B. Ford & Co., of New York, for permission to publish Beecher's Sermons, as furnished by them in the Pymouth Pulpit, a weekly publication. No doubt Messrs Ford & Co. will be well remunerated for the enterprise which they have undertaked, as they deserve to be, in furnishing the people each week with a neat publication, containing a sermon delivered by Mr. Beecher. They furnish it at the exceedingly low price of \$3.00 per annum or sight centre of control of the control of

y furnish it at the exceedingly low price to per annum, or eight cents per copy. Address J. B. Fohp, & Co., No. 164, Nassau street, New York. of \$3.00 per an

INDUCEMENTS.

Old subscribers who are in arrears, are offered the following inducement to deal justly with us, and help themselves at the same time.; All those who pay up arrearages, to the first of January 1809, and renew their subscriptions for that year, will receive the Journal, from January ist 1809, to January 1st 1870 for \$2,50. We really hope, no one oweing us will, for a single day after reading this notice, fall to make the necessary remittance to comply with the above terms.

VELOCIPEDES.

We received from Messrs. Duryes and Pearsall, a complimentary ticket to their grand exhibition of velocipedes, in Garrett's Block, 69 State Street, on last Wednesday evening. We repaired thither to witness this Parisian novelty, that is now attracting so much attention in

ty, that is now attracting so much attention in the large cities. We were agreeably surprised to see it managed so easily and gracefully. On our return home, we called at Ellsworth Zouave Hall, and witnessed the efforts of those inexperienced in its management; they created much merriment.

OUR THREE MONTH'S LIST

A friend sending us a long list of names, with the money to pay for the same for three months, made the suggestion that we advise those who may receive the JOHNAL, that the same is paid for, or they might not continue to take them from the office. It is a good suggestion, and those receiving the JOHNAL, will please take notice, that we do not send it in any case when not paid for in advance.

EXCHANGES.

EXCHANGES.

We are sending the RELIGIO-PHILOSOPHICAL
JOURNAL, in exchange for many papers which
are of no value to us; yet we are willing to continue to exchange with all who will give the
JOURNAL a notice, and therin inform their readers that we will send it at the cost of the blank paper, viz. twenty-five cents per. copy, for three

Address S. S. Jones, 84 Dearborn street, Chicago, Ill.

Ziterary Botices

Peterson's "Monthly Glee Book!" and "Par-lor Companion," for December, has been re-ceived. They are replete with choice original music, and should be in the hands of those who desire to excell in the most desirable of accom-plishments, the art of singing in a clear forcible style, and in a manner that cannot be excelled Terms, \$3 per annum. J. L. Peters, Publish er, P. O. Box 5429, New York city.

er, P. O. Box 5429, New York City.

"Onward" is the title of a new Magazine, just gotten out by Capt. Mayne Reid.

It is replete with original matter, from our best writers, and will carry into every family circle it may chance to enter, a halo of joy.

Terms, \$2 per annum. G. W. Carleton, Publishers, 497 Broadway, New York.

Bersonal and Bocal.

Lucy Stone is an emanation from Oberli J. W. Van Namee, speaks at Adrian, Michigan, Sunday, January 17th; Hillsdale, Sunday, Jan-uary 24th; and expects to go to Battle Creek

next month.

Schools for instruction in riding and managing the Velocipede, are in active operation is various parts of this city.

The weather, for January, has been exceedingly mild and agreeable for the past week in this locality.

Dr. Henry Ch.

this locality.

Dr. Henry Slade, of Jackson, Michigan, the well-known test-medium, was married to Mrs. Aleinda Wilhelm, M. D., the able and popular lecturer on Spiritualism, on New Year's Eve, in Philadelphia. Brother Peebles, who was present says? The gathering was large, joyous, imposing, the music inspiring, the refreshments choice and plentiful.

A grand Masquerade Ball is announced to ake place at Crosby's Opera House, on the 8th'

take place at Crosby's Opera House, on the 8th of February next.

On the 9th inst., a preliminary meeting was held in this city of a number of ladies and gentlemen, favoring universal suffrage.

The gathering was composed of some of the leading and influential men and women of the city, and in point of respectability and carnestness of purpose was all that the most zealous judycoates of the contemplated reform could desire. It was designed, and stated to be, of an informal character, and convened for the purof accomplishing nothing more than the preliminary steps in the calling of a state convention at such time and place as might be hersafter determined upon. such time and ined upon.

Mr. Longfellow has ransacked the libraries and bookstores of Paris for rare works to enrich his library in Cambridge.

Amusements.

Sharpley and Cotton's Hall, corner of Clark and Monroe streets. Last week of "After Dark." "Captain Jinks," "How much am you sorry?" "Tea-Table Tattlers," "National Public Sale." Monday next, a great novelty.

Mr. Adams, the excellent and artistic tragedian, is performing with fair success to good houses at McVickers Theatre. He has appeared as "Narcisse, the Vagrant," and the beautiful play of "The Marble Heart."

A cotemporary, speaking of Mr. Adams says:

beautiful play of "The Marble Heart."

A cotemporary, "speaking of Mr. Adams says:

He is one of the few, very few, good tragedians on the American stage. The taste of the people at large runs more to the comical, eccentric, or extrawagant school of acting. Mr. Booth draws large houses, but his magnetism is attributable as much to the family name and to the fact that it has become the fashionable thing to see Booth, as to his own merits as a actor. It may be heres't to say it, but in many, if not in all respects, Mr., Adams is fully equal to Mr. Booth as an actor. His presence is equally as graceful and as self-possesed. His knowledge of the stage and stage business is just as thorough. His reading is free from many mannisms which mar Booth is best personations. His cut in many mannisms which mar Booth is best personations. His few in the stage and stage business is just as thorough. His reading is free from many mannisms which mar Booth is best personations. Figure 1 in the stronger in the section of the stronger in the section of genteel comedy there are few better actors than Mr. Adams.

At the Opera House, the new compdy, "Young Chicago," alias "Young New York," with its curpent Chicago topics and velocipede episode, is proving a genuine and seasonable attraction. In point of action, it is one of the strongest pieces the management has yet given us.

It will, however, give place, on Friday evening, to the Richings-Bernard troupe, who will give us the always popular "Martha," one of the strongest, if not the strongest opera in their repertoirs. The opera for Saturday evening has been changed to "Crown Diamonds," which will serve to introduce all the leading artists of the troupe. The almost unprecedented sale of seats for these two nights shows that the musical portion of our people ara ripe for opera again, and the two evenings will undoubtedly be very profitable to the management.

At Col. Wood's Museum, a principal feature of the week has been the benefits of several of

At Col. Wood's Museum, a principal feature of the week has been the benefits of several of the company. The Daily Tribune of the 13th

says:

'On last evening occurred, at the Museum, the benefit of Miss Susie Cluer, the "juvenile lady" of the company, and a benefit, in every sense it proved to be, for seldom has the auditorium contained a more numerous or fashionable gathering of ladies and gentlemen.'

The play of "The Mormons," began last week on the covasion of Mr. Kuller's benefit became on the covasion of Mr. Kuller's benefit became

ou the occasion of Mr. Keller's benefit, became elevated into a popularity, and still holds the boards and draws full houses.

On Saturday afternoon.

elevated into a popularity, and still holds the boards and draws full houses. On Saturday afternoon and evening, it should be remembered, Mr. Aiken takes his farewell beneft, prior to going into the new Dearborn Theatre on Monday next. The tickets for the opening night are selling very rapidly.

That wonderful musical prodigy, Blind Tom, is to commence a series of concerts at Library Hall, on Monday evening, the 18th inst., to continue during the week, with matinees on Wednesday and Saturday. Tickets for reserved seats can be obtained at Lyon & Healy's.

Those of our city readers, or those who may chance to be in the city during the week, who have never witnessed this genius, will find the present a favorable opportunity to do so. His wordlerful musical failent is too well known to need mention at our hands.

A collision took place in Princess Ann County, Virginia, on Friday the 8th inst., be-tween some Negroes and a party of United State's troops; which assumed quite a warlike aspect; resulting in the killing of three Negroes aspect; resulting in the killing of three N and the mortal wounding of a Sergeant.

The effort to establish a Territorial govern-nen for Alaska has been defeated in Congress.

the efforts of the Virginia committee to have the pending constitution in their state amended so as to provide for universal amnesty and uni-versal suffrage, are likely to be realized.

FOREIGN.

LONDON, Jan. 9—Advices from Candia by mail fully confirm previous reports of the submission of the Cretans to the Turkish authority.

A letter from Calima, Mexico, gives an ac A letter from caima, Mexico, gives an ac-count of the terrible earthquake experienced in that city on the morning of Dec. 20th. At sev-eral places the ground opened, trees were up-rooted, hills leveled, water courses changed, and a general upheaval of the earth took place.

a general upseawa is the earth took place.

Rizors Rangabe, the Grecian Ambasador to
the Paris Conferance, has been refused participation in its sessions; for which reason, it is
thought that, the Conference would disband
without accomplishing anything.

PEN AND SCISSORS.

The Suez canal is almost completed.

The workingmen of Brooklyn project a \$100,000 building in which to hold the meetings of their several societies.

In Florida land is worth fifty cents an acre, and a \$500 house is as good as a \$2,500 one at the North.

Explorations have proven that an excellent vein of coal lies within 100 feet of the surface, at Geneseo, Ili.

The sufferers by Vesuvius' cruptions are to be relieved by the lava being quarried and sold for paving stones.

The drawing room of a Madison avenue (New York) mansion is furnished entirely with all furniture.

A suburban park of 7,000 acres is projected in the vicinity, of New York, in the Highlands of

Three boys in Sheffield, England, have been entenced to thirty days' imprisonment for tor-uring a cat. They covered it with naphtha and set it on fire.

England has rejected the Armstrong gun after expending upon it millions of pounds, and knighting the inventor. The breech-loading guns are also to be replaced by muzzle loaders.

The female teachers in Cincinnati have peti-oned for salaries the same as those paid male achers in corresponding positions—which is a

A Congress of Naturalists is to be held in na, early in October.

Vienna, early in October.

Absence is a short kind of death; and in either one can only wish that the friends we are separated from may be happy with those that are left them.

LIFE'S UNFOLDINGS.

WONDERS OF THE UNIVERSE

REVEALED TO MAN.
s the title of a new work fresh from press
By the Guardian Spirit of David Corless.

S. S. JONES, Publisher RELIGIO-PHILOSOPHICAL PUBLISHING A

RELIGIO-PHILOSOPHICAL PUBLISMS. ASSOCIATION PINNTERS.

The Medium (David Coriess, of Huntley's Grove (Edenry Co., Ill.), through whom this work was telemy Co., Ill., through whom the work was read of the control of t

if man as the grand cojecture survoidings there is infoldings; In all the conditions of Life's unfoldings there is a principle which rules all plings for one eternal climate good. All orders are in the unfolding of elements of mind. All mind is the element of Life is gut an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Lifes; and the laws of is being to such an extent that he at the grand ultimate the laws of the laws

The next sub-head treats of "gravitatice, organization &c., the author says:

- We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfoldment of Man's organization, and all things pertaining thereto.

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

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of

teries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we insence a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

room explained."

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of himself he could not don. The war man, the angels he is to all appearances another man. The work will be sent by mail from this office to any one on receipt of any cents.

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an's Struggle" etc., etc.

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Dr. Clarke's Remedies.

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

Taylor's Patent Bed Springs.

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Departed this life, in her 65th year, Dec. 25th 1869, Mrs areline Talcott, wife of Asa Talcott of Madison, Ohio.

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rupted atream has continued to pour in spon ms, daily in-creasing in volume and power.

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and here comes one from N. Churgha Genalcon, lows, any ing that the NEGATIVE POWDERN have cured a child of Deafness of six years duration. There is a better from A. Indirectol, of Matagorda, Trans. who rejoices that the POSITIVE AND NEGATIVE POWDERS have cured his child of Chiofera Morbus, she wis of Chille, and Pever, and Entering States of the six of the Child, and Pever, and Entering States of the Stat

before.
Away off in Margarille, Cal., Thomas B. Attkieson, who
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reatored; and Jacob L. Sargeut of Plaintiew, Minta, has his sore lips, of fifty years duration, cared by a single box of the POSITIVES.

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alysis, or Palsy; Amaurosia and deafness from paral-is of the nerves of the yer and of the ear, or of their ner-us centres; Busble Tailou; Catalepsy; all Low Fevers, chas the Typhoid, and the Typhus; extreme Ner-us or Muscular Prostration or Relaxation, or Muscular Prostration or Relaxation, and curved Cholera, both the Positive and Negative on and curved Cholera, both the Positive and Negative

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Communications from the Juner Tife

eations under this head are given the MRS. A. H. ROBINSON,

all-diveloped trance medium, and may be implicitly hupon as coming from the source they purport to-

Age Questions, to be answered at our Inner Life seances, sould be lacoric, well written, and directed to the editor, hen inconvenient for the questioner to be present at the

INVOCATION.

Thou mysterious, unchangeable, and to us unfathomable God. In our inmost souls, we ask Thee for light, wisdom and understanding, that we may be enabled to fathom the depths of Thy fathomable God. In our immost souls, we ask Thee for light, wisdom and understanding, that we may be enabled to fathom the depths of Thy power, of Thy wisdom and Thy love. As we behold the changes in the mineral, the vegetable and animal formations, we can realize nothing but harmony in Thy works. When we turn within and witness the sorrows of our own hearts, we cannot but exclaim, O, God, why is it thus? Yet after years roll sway we can look tack and see that there was Divine wisdom in all. Realizing this in the past, we are led by the law of hope to look forward unto the time that all things in the present are for our wisdom and Thy glory. Far, far in the distance, we in our imaginative minds seem to behold Thee not as a God, a Father of inconceivable love and goodness, and to be more like unto Thee, though we may behold Thee but in the distance, we will ever strive. And though the changes through which we may be called to pass are hard to learn, still we will believe in Thee as an all-wise and ever-fostering Father.

JANUARY 5th. 1869.

QUESTIONS AND ANSWERS.

Q. Can spirits look down into the crust of the earth and distinguish the different stratas are from another, and if so, can they measure the distance so as to minutely discern what

they see.

A. Some can—others cannot. It depends upon the will power and the perceptive faculties of the individual. Those who are able to see can easily describe its appearance and depth. In many instances in the past, spirits have done this, and impressed it upon the mind of mediums. We know that there are many things given which are not correct and these on various occasions.

One of them is 'the imperfect control of the organism, another, the spirit may not have the power to describe correctly that which they

have in reality seen.

You must know that there is as much difference in the will power of those upon the spiritual plane, as in those upon the material plane.

QUESTIONS BY R. SMITH, BOSTON.

- QUESTIONS BY R. SMITH, BOSTON.

 4AN, 5th, 1869.

 Q. Are storms, such as rain, snow and wind, which are incident to the material plane of life, felt upon the spiritual plane, or in other words, do spirits realize the fact when such storms exist?
- ist?
 A. Storms of any kind do not affect us upon
 the spiritual plane of life, yet we realize their
 existence, as incident to the earth sphere.
 Q. How do you realize them?
 A. Those who have had experience in earthlife realize them as a necessity, as well as from
 the difference in appearances of certain portions
 of the globe at the time they transpire, for you of the globe at the time they transpire, for you must know that while a, severe storm may be raging with you, at the man moment sunshine and calm may be realized not far distant from you. Those who have not had experience upon the earth plane, realize the factfrom befolding the different elements upon the earth's surface of

you. Those won have not and experience upon the earth plane, realize the tsetfrom befolding the different elements upon the carth's surface or plane of life, and thereby are made conscious of storms as well as sunshine and calm.

Q. Is the spiritual plane of life in close proximity to the earth plane?

A. We have often, in substance, answered the same question before. We have said that it is as close as the aroma is to the flower from which it emanates—so close is the spiritual to the material plane of life.

Q. Is there an element surrounding the spirit world which is realized by spirits as analogous to the atmosphere which surrounds the earth, and if so, is that as essential to spirit life as the atmosphere is to us?

as the atmosphere is to us?

A. The life principle which is all-pervading, must of necessity exist in the material atmosphere surrounding the earth, and as everything on the material, has its spiritual or counterpart apon our plane of life, you will realify perceive that the elementary principle is essential to our perfect unfoldment upon the spiritual plane of life.

JANUARY, 9th, 1869.

ONS BY M. BREW, LATE OF DUPLIN. TREE

LAND.

Q. Can you now communicate with my m

A. My dear brother, I could indeed communicate with your mother, had I the pleasure of her acquaintance, that, for your sake, I am sorry to say, I have not; yet, from the fact that I have met you here, maybe the means by which we shall become acquaintach. If so, the I shall bo most happy to give you any information you may desire, of her or hers, that I shall become acquainted with.

may desire, of her or hers, that I shall become acquainted with.

Q. My mother died when I was very young. That event was a dreedful calamity to me, it very much injured, if not entirely blasted, all it in future prospects, like a plant that is beginning to hud, a sudden frog, or as Shaksyeare says, "a killing frost destroys or at least stuars its growth." Is she aware of all the troubles and trials, I have passed through the or her words. is she aware of all the troubles and trials, I have passed through, does she watch over me, and will I meet her when I go to the spirit land? Also, I should like to continue the acquaintance that has already begun; and when you have the opportunity, will you advise and direct me?

The fact that your mother passed from

carthlife while you were yet in such tender years could not of itself blast your happiness carthilfe while you were yet in such tenderyears could not of itself blast your happiness
here or hereafter; for that mother can watch
with the same tender and loving care, your eveyr-day experience, that she would, had she remained upon the material plane of life—the fact that
you are not conscious of her presence, can in,
no wise change her tender care and love, and
that she will see you, and make herself known
to you, when it shall be yours to pass the great
change that all must pass, there is not the least
shadow of doubt. The very fact that you
cherish such kind remembrances of her may be
a sufficient evidence to you that she is not unmindful of your interest and happiness. When
the time comes that I shall be able to give you
any, information sregarding her, it shall be
aloue with the greatest pleasure—hoping that
you may ever keep in your mind's eye and cherish it as one of the most sacred things, that of
a mother's love, and that your actions and progress may be such as to meet her approval, I
will bid-you, good by for the present.

QUESTIONS BY-MR. JOHN FRANCIS.

QUESTIONS BY MR. JOHN FRANCIS.

Q. Where is the spirit of the medium, while you have possession of her organism?

A. That, my good brother, is indeed a question of great interest. We will answer it by asking you the question, where is the spirit of the water when you add the spirit of tea, coffee or any other kind of spirit?

[Mr. Francis, I am hot answering questions how, that is your business.]

A. True, you are not answering the question, so I will say that the spirit belonging to this organism remains with the same, the external senses only being closed, while we manifest ourselves to you through the external to reach corresponding senses of your own. It is supposed by many that the spirit of the medium must of necessity leave the organism to give place to another, yet that has never been our experience. Still there are many mediums that seem to experience the feeling, that shey themselves left the organism. We believe that to be owing to the condition of the medium, at the time the external senses are closed, and to be induced by that spirit, taking possession of such organism. As we have said before, we never having experienced anything of the kind our-self, nor ever witnessed the same in others, and it being contrary to our sense and reason, we do not believe that the spirit of the medium ever leaves its organism.

Can you as a spirit read the Reliator-Pritio-

not believe that the spirit of the medium ever leaves its organism.

Can you as a spirit read the Reliefo-Philosophical Journal?

A. Yes,my dear byother, as a spirit I can, and any printed matter; also the thoughts of an individual before-impressed upon paper, if I desire so to do, yet it requires a positive will power of my own to accomplish such seeming, to you, tasks.

Q. Is Somnambulism one species of mediuship?

Q. Is sommambulism one species of medium-ship?

Ans. Most certainly it is, for everything you behold is a medium or media for certain, pur-poses; it maybe for the improvement of the spirit within the natural organism, and it may also be for the purpose of enabling the spirits who are upon the spiritual plane of life, that have once lived as you now do, to manifest themselves, to their friends in earth life.

Q. How are inspirational speakers controlled; or by what method are ideas impressed upon their mind?

A. Our inquirer would know by what means

upon their mind?

A. Our inquirer would know by what means inspirational speakers are inspired. We could answer it by a simple word,—impression, for it is an impression made by the spirit of a disthe said impression made by the spirit of a dis-embodied spirit, or that of an embodied spirit upon the mind of the speaker. For instance, you will many times sit and be thinking in your own mind that which another mind will give expression to, and you will at once exclaim,"that is fast what I was thinking," and as there nothing lost in nature, so every the ring entity unto itself.

Q. Can mediumship be induced by

ship be induced by artifical

Q. Can mediumship be induced by artifical means?
A. No, and why? Because there is nothing artifical in nature, yet by the aid of positive and negative forces induced by other individuals, the power may be brought forth in parious ways.
The different phases of mediumship, it will not be necessary for us to speak of.
Q. Does clair voyance result from a peculiar organized brain?
A. Not peculiar, yet fitted to that phase of manifestation.

ORRIN ABBOTT.

ORRIN ABBOTT.

Brother Jones, I am glad to meet you. I have sat in this chair many times, and not very long since. [Alluding to an arm chair in which the medium was sitting.] You don't know me do you? [No! do not. I wish you would tell me.] You did not come to see me while I was sick, but Mrs. Robinson, the medium did, and she did me a great deal of good too. [Is it Brother Abbott?] Yes it is, but I am very weak and can't say much.

Brother Abbout? Yes it is, but I am very weak and can't say much.

In my hast sickness I thought over my life in the past, my views in regard to the future, and I thought also of what my brothers and sisters, "in Christ," would say to me now that I was so near death, and in their prayers for mercy and petitions to God to change my belief. But youknow my mindwas sound, although the number of years had told upon my body. All they could say could not change me; mine was not a beliefof a fu, ture state but knowledge. I knew that God did not require of us to feat him or the devil for the purpose of meriting his fove or gaining heaven. I lound that I was not mistaken. This world is worth living for, no matter what we have to endure to reach it.

Bröther Jones, I have met your son, I must tell you of it, I know you will, be glad. [Yes Brother Abbott I am always glad to hear from him.] He says to me I cannot help Father at the deak, but I can help him in many other ways and I will do it. Do not regret the change Brother Jones, that he was called to pass so young. [Is he happy inhis new home?] O, yes, he is—he would not shange, though he loved

earth and things of earth, yet he would not change

My wife will tell you that she has felt my My wife will ten presence a great many times since I left my bouy and I do not come as a test to my relatives or to you, but it is because I have find a desire to come to speak with you. I desire to say to you that the say to you would be to the say to you would be the say to you would be the say to you would be say to you w you, but it is because I have mad a uesure to come to speak with you. I desire to say to you that before my change, I believed in your paper as a success, now I feel that I can give you the perfect assurance of its success. Your paper and the Banner of the success. Your paper and the Banner of the success and it must be used to the success and it must be so. A great many, Brother Jones, will recognize me in this message. With the best of feeling, Brother Jones, I must leave you. You know it used to be Rev. Orrin Abbott, but we will be the earth have the Reverend, and we will be known as Okinix Admort.

ORRIN ABBOTT.

REMARKS:—At the conclusion of the foregoing message, brother Abbott requested us to call upon his wife, who resides in this city and her of his having communicated at our Life Seance." We did so, and read his inform her of his having communicated an our "Inner Life Seance." We did so, and read his message to her. She confirmed all that he had said about his having manifested himself to her. She said, frequently at night, his presence would be so apparent to her, that it seemed as though she could take him by the hand, and that she had often extended her hand out from the bed for that numbers.

had often extended her hand out from the bed for that purpose.

Mrs. Abbott is a fine developing medium, re-siding at 127 South Clark street. She will con-firm all we here say upon the subject.

Brother Abbott was the author of "A Peep into Sacred Tradition," and for many years a Methodist minister of much renown. En.

RUFUS L. MAYHUE, WATERTOWN, N.Y.

It is not a year since I died. Never have I yet found the spiritual world to abound in such pleasures that I have not had a desire to come pleasures that I have not had a desire to come back and tarry longer upon earth. My nearest and truest friends are upon earth; and it is in accordance with nature that we should be attracted to those nearest and dearest to us. Consequently it is not strange that I should be attracted to earth. There are many spirits that come here and talk, and their friends receive what they have to say. I shall be glad; and if not, I shall be that I have done my part. Now to father and mother, Louis, Nellie and Harrison, I will say, that death did not separate me from them. There are many here that tell me that if Lwould seek for that which is beautiful upon the spiritual plane of existence, that I would feel better. Perhaps I might, but I don't think so. I don't feel so; I feel happy only when in my home—the best spot on earth or in heaven. I do not feel that it was right that I should die. I do not think that the doctor did well by me. I think that he cared more for others than he did for-me—did not pay me that attention that my disease and condition demanded. Mother feels this, too. But, mother, don't feel too laddon't grieve over it, athough you feel as I did—that it was not right that I should die. It will not bring me beck. This is the spirat opportunity I have had of speaking or intunening this medium. I thank them all very much for it, and I will try and improve my time here. I do not believe that it is right for any person to die while he is young. Do you? [To a gentleman] present.] "I do not know, brother, but accordance with nature that we should be at tracted to those nearest and dearest to us

it, and I will try and improve my time here. I do not believe that it is right for any person to die while he is young. Do you? [To a gentleman present.] "I do not know, brother, but that it is right—still I do think an earthly experience and well matured existence beneficial upon entering the spirit life." It don't seem to me that it is right at all. After persons have lived long enough to appreciate their friends and enjoy the conditions in which they are, placed, and then suddenly, by disease, to be taken away, seems to me hard. I wanted to let, you know that-I could come back. It is not coming back either, for I have not been far away. It is not in my power-to manifest my-self and tell you what I wished to.

My grandfather, my mother's father, is here, and says flat motifer will feel bad if I talk in this way. I do not talk for the purpose of wounding or grieving her. I only tell you exactly how I feel about it, and let you know that I can-talk, so that when the time comes when you are willing and glad to listen, I will come and talk. It would do me more good than anything else to converse with my mother, and have her tell me what she lhought was best. I feel that she was one of the very best of mothers that ever breathed on earth. I do not say this beastingly, but it is just what I feel to be true. I know that you are grieved that I should be taken away from you, and I do not think it strange either. I shall be twenty-free years old boastingly, but it is just what I feel to be true. I know that you are grieved that I should be taken away from you, and I do not think it strange either. I shall be twenty-five years old next June. Now I don't want you to feel bad about what I said. I said that I did not think that I ought to have died, and I still feel so, and I could not help telling my dear mother. Her name is Mary E. Mayhde.

THOMAS WILSON, OF RUTI

THOMAS WILSON, or RUTLAND, VT.)
You will find out after a while that all sorts of folks come here. My speech will not be quite so long as that other fellows a [Spirit yawning often.] I am sleepy. I was very sick, and the doctors gave me stuff to make me steep, and I did sleep, on and on. When I woke up I found myself on the other side of Jordan. I am not sleepy now, except when I endeavor to control a medium. I wish the doctor had not given me so many sleeping powders. If he had not given me so many sleeping powders I could have said more. I never would have believed that I would have felt so sleepy again. But then instead of lying down and going to sleep I will hurry up and get out of this body. It makes me feel drowsy to come to this body, just as I did after I had taken the powders. The doctor said that I had typhoid fever. I know it was a fever strong enough to lay me out. I was thirty-two years, old Mr. athre is Thomas Wilson, Rutland, Vermont.

Since I have learned bow this thing is done. I

Vermont. Since I have learned how this thing is done, I guess the next time that I come I shall not be so sleepy. Now my folks will know that I can come, I don't care about their sending notice to this printing house that they have heard from If they will only give me a chave given me one had I not died. This paper that you print goe there. I died the 7th of fanuary, I Good-bye. I shall not be able to go to sleep when I get away

DECEMBER 22

DECEMBER 23.

Please, jady, will you let little bits of boys come here? I am only fustva little bit of a boy—just seven years old. My papa and mama live in Memphis. This lady,s body is bigger than mine was. I want to tell my papa and mama live in Memphis. This lady,s body is bigger than mine was. I want to tell my papa and mama that I have many nice little things, I am not sich at all. Uncle Willie my mana's brother; is here. My Uncle Willie took me right in his arms from my little bed when I was so sick. I saw mama and papa cry. Uncle said that they cried because little Willie was dead. I did not know that I was dead. I was just living like I was before. I was just the same when Uncle Willie took me—living all the time. My throat was sore; they put blisters upon me. I had the diptheria, and it made me almost cloke. Uncle took me to his house, and takes care of me until my father and mother complle gets me lots of nice things. I want niy mama's name is Ilattie. My papa's name is George. It is one year and five months since I had the diptheria. Mama thinks I am dead, but I am not. What makes that bell ring: [It is the Court Honse bell striking cleven o'clock.] I want to send a kiss to my mama and papa. Will you write that Willie sends a kiss to his papa and mama? Tell them that Lucie Willie will bring me again some day. Mama will be glad to hear from her little boy. When she used to put on me nice. clean c'othes she would say, "Willie is mama's hice little boy." Tell her that there are lots of big men, here, just like there was in our city.

Financial Condition of the Illinois State
Missionary Bureau.

BY MRS, M. J. WILCOXEN.

DEAR JOURNAL:—In the last report of brother Jamieson, one of the Illinois State Missionaries; Tind this clause: "No contributions for the Missionary Bureau." Now as I have labored constantly since the middle of. last May in the State of Illinois, with the exception of five ed constantly since the middle of last May in the State of Illinois, with the exception of five Sundays in Grand Rapids, Michigan, and one in Indiana, I am naturally particularly interested in the state of our glorious cause in this rich and fertile section. The report to which I alludd may be found in the BANNER OF LIGHT of date

May I ask why Spiritualists of Illinois do not

May I ask why Spirituality of the Missionary Treasury?
May I ask why these Missionaries are thrown entirely upon their own resources, and receive no aid from the Bureau?
May I ask what constitutes a State Missionary Society, and what may properly be denominated

Society, and what may properly be denominated as Birreau?

As far as I have been informed, a Convention of the few created a nominal Board and Bureau by "unanimous vote," as is frequently done in these Conventions, and walking in the footsteps out its two duly constituted Missionaries, to la-bor in one of the most fertile of all these United

out its two duty constituted Aussionaries, to labor in one of the most fertile of all these United States. And it seems a source of much regret to some that there are no contributions for the Missboary Bureau, although the reporting missionary received as much, and indeed more, from the people in remuneration for a month's service than other equally capable and devoted-workers. It was my good fortune to attend, one year ago, the "Unitarian Channing Conference," then holding its sessions in Taunton, Mass.

Much "godly sorrow" was manifested by leading speakers, that New Bedford Society had sent no delegates, and considerable time was devoted to this expression of deep regret on account. thereof, coupled with assurances of closest christian friendship for that important Society. It was desirable, that all influential Societies should become auxiliary to and a branch of the National Conference, and likewise of the Sectional Conference, and likewise of the Section of the

It was desirable, that all influential Societies should become auxiliary to and a branch of the National Conference, and likewise of the Sectional and Quarterly Conferences, by which all business might be transacted in "orderly shape," argued the several speakers.

At last a member of the New Bedford Speiety arose, stating he was not a delegate, and in the absence of one, wished to set the Conference right upon the subject under discussion; claming to speak only upon personal responsibility. He argued that while New Bedford Society bore the most tender and Christian feeling toward the Conference, it wished to retain its own indicated to retain its own indicated on the conference, it wished to retain its own indicated on the conference, it wished to retain its own indicated in every saving measure as deeply interested in every saving measure as before, but felt that it was a seriods mistake to waste money and time, so precious, by overreaching its true field of labor. "Let us plant deep," he continued, "and become a power in ourselves—then invest our Missionary fund in adjacent villages and towns, which we may easily and effectually reach.

The very sensible remarks of this speaker were not lost upon me. I know from close acquaintance with some of the best Societies in the State of Illinois, anything smacking of subordination, anything bearing an ecclesiastical book, anything drawing off home facilities, will be regarded with suspicion by them.

But no people in the Union are more hospitable, or appreciative of the true worker; and whatever other States may have done for their

But no people in the Union are more hospitable, or appreciative of the true worker; and whatever other States may have done for their Missionary Associations and Bureaus, it is self-evident to every candid observer, that Illinois Spiritualists do not recopize the Bureau, which "the few," by "ananimous vote," attempted, in the absence of the majority, to make canonical—for if it were the child of the State, would not the parent support it?

There may be something in the magnetic lines interlacing 'this fruitful prairie and promising State, which forbids old measures, and "individual Sovereigaty" may have grown stronger here, amid golden grain fields, and countless

me. I do not care anything about that at all. | herds, than in more densely populated localities, herds, than irmore densely populated localities, for certain it is, that no State in the Union is more progressive or radical, and not one has so large a per cent. of its children in school, as Illinois. And let any truly inspired teacher go through the State, with the simple object of making societies, strong and independent in their own right, and the people will cheerfully support such workers. And such workers as go to the people, reposing confidence in them, in preference to that ghostly Bureau, will find a hearty velcoine. My calls have been double what I could supply, and I only wish I had the bodily and magnetic vigor to meet them. all. I would joyfully answer each Maccdonian cry from the fields of Illinois, now white for the harvest. But not a dollar would I draw from any new and strugling society for the Missionary Bureau till I say it provided with its Lecturing, Lyceum, Library, and other facilities for a healthy existence. rtain it is, that no e in the Union

Many areaverse to the Missionary system

As auxiliary or bran Many are averse to the Missionary system as at present conducted. As auxiliary or branch societies, all fends must pass through the several hands to the Central Bureau, and in disbursement by the National Bureau, after paying expenses, (an important item, by the way,) the money raised by New Bedford Society became a mere fraction at last, to send a Missionary perhaps to Nebraska, or some distant point; when in the immediate vicinity of New Bedford, the people were left destitute as before. Nebraska, with her towns and societies, mightout the same, and thus, much, in time and means, was lost by this investment in an expensive "engineering."

giocreing."

It is a fatal mistake to organize in the present It is a fatal mistake to orjunize in the present pressure, and immediately draw from these infant societies, all, or nearly all, their means or existence. Better that some should wait their time patiently, till the steady wave of inspiration touches with its freight of love their homes and gardens, or better still, that they should cultivate its presence in all the home talent they possess, and trust to the angels of trüth and wisdom, to send them in due time, a Missionary for their need. For unless those, societies already organized can stand strong and secure against the hosts of bigory surrounding them, our enemies will gain fresh advantage in our weakness, and every new example of such failure is but a graceless repetition of the mistake. Hoping that all may work together for a better understanding of our true duty, I remain, fraternally yours.

fraternally yours.

Impression. BY JOHN FRANCIS.

NY JOHN PIANCES.

Our Father, whose presence fills immensity to Thee, we again turn the inner promptings of our licent for Thy inspection and guidance. We recognize Thee, O, God, as the raling element, the life principle of all animate existence. The little songster, that sends forth its notes of joy, that ekips from branch to branch under the animating influence of delife principle, points to Thee, our Father, as its Creator—indeed, all nature beams with the skill of Thy handiwork, whether in the winged songster, or in the lowest order or creation. All nature sings Thy praise. The little rivulet that murmurs along over pebble and sand, the zephyrs combing the tree tops, the roaring of the ocean, in fact all things, animate and inaminate, speak in unmistakable language, the nature of Thee, O, Delty, the indulgent Father of the innumerable children of carth. We bow before Thee, recognizing the grandeur of Thy laws, and the justice of all. Thy actions, and we would solicit the presence of those ministeries are its who Amar with rich treasure. would solicit the presence of those min-angels who came with rich treasures or dge from the spirit hard treasures or istering angels who came with rich t knowledge from the spirit land, to sh upon the children of earth. When st knowledge from the spirit land, to shower down upon the children of earth. When studying the nature of Try laws, our find constantly expands under the genial instruction of those messengers that come from the spirit world, laden with an influence extracted from past ages and experience, which they are ever ready to present to the yearning children of earth for their instruction and benefit. We would ask, O, Father, that the stream of inspiration that flows from those that surround this humble instrument, may furnish rare gems of knowldege to the children of earth, and may they feel that they are benefited thereby. And in conclusion, O, Father, we would dedicate the forthcoming articles to the "Spirit of Truth."

Metaphysicians in all ages of the world have ignored certain elementary principles connected with the action of the human-mind, and launched their bark on the great "Speculative Sea," which to a certain extent only exists in the imagination. It is true, we are compelled, many times, to reason from certain data, taking imaginary line, or lines, for example, and determining their directions and angles, we are enabled to establish certain facts. Knowing that lines and angles do actually exist, for the sake of convenience, many times, we ignore the actual to a certain ex-tent and benefit as when the first to a system of succulation values. When studying the

many times, we ignore the actual to a certain ex-tent; and branch off into a system of speculatior that is partly real and partly imaginary. The idea of Locke that the infantile mind is a blank

that is parily real and partly imaginary. The idea of Locke that the infartile mind is a blank, which age and the experiences of life, would, as it were, write upon, contained no truth which foreshadshowed or explained its true nature.

The human mind in all its manifestations is governed by certain laws—no chance system directs to do this or that. A certain law governs the formation of a thought which within itself possesses form, organization, just as much as any part of the system. The liver don't think, the kidneys do not reason, the lungs can not explain the nature of the blood they are constantly purifying, the stomach cannot explain the nature of digestion. There is something outside of them that possesses a well-defined organization that can take cogüizance of their real condition, and explain the nature of all the phenomena: to which they are subject.

explain the nature of an up per which they are subject. In this series of articles, it is not our intention to explain the abstruse principles connected with the action of the mind in all its manifestations, for to do that would require a year's time and would comprise a volume as large as 'Nature's Diving Revelations by Andréw Jackson Davis. These

articles will only foreshadow the traths that will in "the fullness of: time" be given to the world in book form.

The thirteen articles on "Impression" which appeared in the first numbers of the JOURNAL, were received by the people, especially those of a scientific or reflective turn of mind, with some degree of pleasure, while others, no doubt, turned from them, as ideas from which no practical benefit could be derived. The idea that an "impression" made upon the mind might be scented with the "balm of a thousand flowers," contain the poison of some epidemic disease, or the very essence of that which would restore health, or that it contained the elements of something that would cause epeleptic fits, hydrophobia, and many other theseases, was but little understood until explained in the series of articles alluded in. Then again, thought, sheretofore supposed, to be nothing, absolutely nothing, devoid of shape, was shown to possess a well defined form—Its formation, existence, and final dissipation depending on certain conditions and laws. The reason why the mind was the store-house of knowledge, so arranged that it would never become full of thoughs—as it were, though each one possessed a well organized form, was fully explained.

The human mind yearns to understand itself,

the possessed a well organized form, was they explained.

The human mind yearns to understand itself, to comprehend its true nature, and the principles that govern its action, so that it can readily know at a glance, the cause that induced it to pursue this or that course in life. The true nature of insanity is but little understood. We explained why the insane sometimes saw images in the dark, and why they bearn strange noises, in a manner entirely different from the views of profound writers in the past, and as we claim, correctly. As this article is merely introductory, we will draw it to a close.

Olathe, Kanssis.

Our Children.

"A child is born; now take the germ and make it A bud of moral beauty. Let the dews Or knowledge, and the light of virtue, wake it La richest fragavice and in parest hase; Forson the gatherity hand of death will break it From its work stem of like, and it shall be SAI power-to charm; but if that lovely flower Hath swellone pleasure, or guidaned one pain, 9 who shall soy that it has lived in vain it.

For the Religio-Philosophical Journal

For the Religio-Philosophical Journal.

The Summer Land.

By Mils. If, 3/ GRENE.

O mether! tell. me of the Summer Land—
the beautiful land where angels dwell. Do the
birds sing sweetly there? Do flowers grow.upton the hills and in the meadows of the Spirit
world? O, mother, tell me of this land; for I
dreamed last night that a bright and pure angel
came and whispered loving words to me, and
beckoned me away across the waters. Upon the
fanks of the river, I saw little childran crowned
with pale, blue and white flowers. When they
saw me approaching they came and took me by
the hand and led me safely over the still waters
into a beautiful grove of orange trees. Then,
mother, I saw our little Allie, my dear angel
sister, and she came to me, and kissed me, and
looked so beautiful. Mother, do you thinked an
going to live with the angels?"

The mother looked sorrowful. She gazed

ng to live with the angels?"
Fire mother looked sorrowful. She gazed nextly into the mysterious depths of the amy eye of her darling Mabel. The mother's was dewy with tears, for she saw an unusual at beaming from the countenance of her in-red child. Forcing back the tears she replied ally.

spired child. Forcing back the tears she repredictingly,
"Mabel, my child, you ask me of the Summer
Land. You ask if the singing birds are there, if
the flowers bloom on the immortal shores.
Dear Mabel, mortal eye hath not seen neither
is it possible to conceive, of the beauty, the harmony, and the enchanting loveliness of the
heavenly home. I am glad that the good Father
has prepared for us a lovely mansion, where
unusic and song, where warbling birds and singing brooks will greet the new-born spirit; wheele
bud, leaflet and flower expand and unfold in
wonderful beauty,—but Mabel! Mabel, my child,
what is the matter? You are looking strangely."

"O mother (mother, the angels are calling me; they beckon me to come; let me lay my head upon your bosom and listen to their strange, sweet music."

upon your bosom and listen to their strange, sweet music."

The mother pressed her child closely to her throbbing heart. She feared that the angels insi called her darling home and that she must part with her precious Mabel.

Day after day the mother watched over her beautiful Mabel. The fair child of hope and promise is passing away. The frail casket, is broken, and the angel of the household is passing over the waters. Another star gems the spirit sky. Another flower has been transplanted upon the immortal hills. Another voice has joined in the chorus of the heavenly song. Another crown is placed upon the head, a fadeless wreath of deathless beauty graces the fair brow of the angel Mabel.

ANGEL MABEL.

ANGEL MABEL.

Mother, mother, tell me why Little Mabel shute her eye, Why does she so quiet sleep, When I laugh and play bo-peep!

nule, love, our Mabel fair nather no more the summer has joined the cherub-ban the pleasant, Spirit Land."

Mother, will not Mabel dear, lome again to meet us here? Will she no more play with me Inderneath the willow-tree." je, little Mabel's form our sight will soon be borne; or gentle spirit mild ome back to you, my child." LIST OF BOOKS AND ENGRAVINGS of the Books and the additional amount instituted in the following into f prices for persign, will meet with

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nan, and Her Belation to Man-Is Sh

Woman, and Her Heiation to Man—1-8 he Dissatished with Her Present Condition:

1. Woman is older than man, mentally, physically and sexually. This we know is heterodox, or contrary to received opinions. The ruling sexual nature of the earth is femenine. The law and right to bring forth belongs to the female. The earth brings forth, hence, she is our, mother; and more fully deserving our worship, and adoration, than God, the Father. The female first, then the male—hence the story of woman's, creation out of man as defined in Genesis, is an inversion of law and order, and unworthy the attention of thinkers. Woman inherently feels this great wrong, and is now in a state of rebelion against it. She feels, and endures her servitude, and chafes under, restriction. She begins ion against it. She feels, and endu to understand that her place is at the head of the family, instead of at the foot, and knowing this, she demands her rights. Shall she have

man of mankind ? If so, she is entitled to all the blessings or privileges, that man enjoys. Is she a reasonable, conscious being? If so, then she has a right to take a part in the If so, then she has a right to take a part in the councils of man. Is she an accountable being amenable to the law? If so, then she is entitled to a voice in the law-making power of the government, under which she lives. If she pays taxes, she has an undoubted right, to be heard taxes, she has an undoubted right, to be heard in the matter of expending those taxes; hence, she ought to have the right of saffrage, to hold office, and equal pay with man for the same work. But instead of this, she is paid two thirds less, on an average, than man, for the same work. Woman sees, and feels these things, and chafes under the burden imposed on her by man.

man.

3. As a single woman or girl, she is free-free to go to a picnic, theater, circus, opera or ball, and dance with any young man she may choose, yea, she may walk by moonlight or starlight, or under the leaden hue of the clouds, or sit in the darkened parlor of home until the small hours remind her of approaching mora. She may write letters to her beau, or answer wanted correspondence, and the minister will say nothing about her acts. The world will wag her old head and knowingly say, she is courting. Maneuvering ma, will drive the lesser children off to bed, and guard the door while her daughter is winning a husband, nay, a master. But how is it after marriage? Ah, the tables are turned; you are now a slave to your while her daughter is winning a husband, nay, a master. But how is it after marriage? Antite tables are turned; you are now a slave to your-husband, society and fashion. Your walks by moonlight are over; those happy hours in 'the parlor, hand in hand with your lover, are gone, forever gone, and why? Because you are married. You are tabood from going to the thea. ter, opera or ball, with any other man than your husband, save when accompenied by the watchful guardianship of mother-in-law, or other of husband's relations; for fear—having, tasted the apple eden, through marriage, you might be tempted to taste again.

No matter how much "hubby" may be away or how lonesome you may be in his absence, you must stay at home, and rock the cradle, and sing the lullaby, while your soul pines for intellectual, social, manly company. You are a bird of prison life, in a gilded cage, the personal property of another. You are held in fee-simple, and all you have is his, if not specially provided for in a marriage settlement. You must go to him for pin money, aye, beg for privileges you enjoy-de before you married him. You are the sub.

all you have is his, if not specially provided for in a marriage settlement. You must go to himfor plin money, aye, beg for privileges you eijoyed before you married him. You are the subject of his will, catering to his appetites, subjective to his passions, compelled to bear unwelcome children, and thus to suffer martyrdom, more terrible than being burned at the stake, for the smart of fire is soon over; while the smart of the soul is for a lifetime. If you dare rebel, and step out of this conjugal hell, to break the bonds, and dash the fetters to the ground, no matter what the cause may be, whether incompatibility, intemperance, abuse of your person, offme, or whether you are to blame or not, the law, society, women, are against you.

A divorced woman cannot hold the same position in society, she occupied as wife or maiden.

A divorced woman cannot hold the same position in society, she occupied as wife or maiden. Why? Becque she has find the misnortune to be married according to contract made in heaven. The moment you are married, you are watched. The eyes of a suspicious husband, as well as of jealous women, watch your every step. Your words and acts are magnified, and none more willing to misrepresent you, than your sister woman. Your hasband may do with impunity, what would damp you, soul and body. He can retrieve his character, you cannot; he will be taken by the hand and lead up to the altar of public approxif, and there crowned, with the

retrieve his character, you cannot; he will be taken by the hand and lead up to the alter of public approval, and there crowned with the laurels of social acceptance, while you will be left out in the cold. Why? Because you have been marned. Why not make the husband as suspicious a character at the wife? What reason can be given that man should not bare equally, the ban of public disapproval, with woman? If it bemean woman to get divorced from a man, why not bemean the man also?

4. The remedy, equality in everything.—Woman, own yourself, never surrender the sacred right, to control your own person, your body, soul sad sexuality, as well as property. Let the marriage contract be a civil one, limited or for all time, or during good behavior. Let it be a contract or ecord, costing no more to cancel it, than to make it, obligating each under the contract, to work for the good of soth, in all things pertaining to their live during its continuance. Let the object of the contract, to as solitows:

We solemnly agree to live together, so long.

tinuance. Les introports de la follows:

We solemnly, agree to, live together, so long as we can agreé, in harmony and truth, as man and woman, for the purposes hareinanter set forth, mutually agreeing to care for each other in sickness, bearing each other's burdens, sharing each other's burdens, sharing each other's burdens, and pledge ourselves to observe all moral laws, and that we will share profit and loss equally, and in case of separation, the property shall be equal-

ly divided, according to the capital each invests. In case there are children born unto us, they shall be maintained and educated by joint—capishall be maintained and educated by joint—capi-tal of the contracting parties, the mother retain-ing the girls, if any, and the father the boys, if not otherwise arranged; and in case there are only boys, or girls, then a division of the chil-dren, with the right of each party to visit them and in return to be visited.

Let men and women live together on terms of equality as above defined, and we will have fewer divorces than now, better society, better children, and in twenty-five years, nobler men and women, than we have now.

A Wonderful Spirit Test.

A Wonderfal Spirit Test.

In the town of L —, there l.ves a woman, who has made a good deal of fan of Spiritualism, having a good time, generally, at the exponse of Spiritualists. Her name begins with the letter, —well, no matter what letter, only rest assured, that it begins with a capital letter. She is a woman of position and influence, and is in the habit of entertaining her friends, with such choice remarks, as follows:

"All Spiritualists are free lovers. Mediums are humbugs; they can't tell me anything. Why can't I get a test? They are a very low people, etc."

can't I get a test? They are a very low people, etc."
Well, in due time, we were called to speak in L—. Our first lecture created considerable excitement; our second, filled the house. On the next day, many called to see us; among others, madam came also, and with her, came the spirit of her husband, and said to us, "Warn my wife of the danger she is in." We arose, went to her and said, "Madam, your husband, now in spirit life, is with you; his name is—, and says you are holding a correspondence with a man in the city of—." We then described him. "He is sick, and has not answered your two last letters. Your letters to him have fallen into the hands of his wife and you will hear from them soon. You have determined to appropriate this man to yourself. You had better bethem soon. You have determined to appropri-ate this man to yourself. You had better be-ware! Let letter writing to other women's

What do you mean, sir? " she asked in great

"Just what we have stated," and then the spirit husband said, "There is a letter in the office for you. It came this morning. Go and get it, and it will explain all. It is from—."

She started at once for the office. In a few

moments, she returned, pale and trembling, ex-claiming, "What shall I do? This will ruin

"You have the letter? " I asked.

"Yes, yes! I am lost, lost!"
"Will you let us see it?"
She put it into my hands; it read, in substance,

"Will you let us see it?"

She put it into my hands; it read, in substance, as follows:

"December, 18—. Madam: William is very sick, perhaps dying, and his heart-broken wife is watching by his bedside. He has confessed all. You will fully understand what. You will, on the receipt of this, forward all letters in your possession, received from him, by you, to his heart-broken and sorrowing wife, and save yourself a shameful exposure. Address them to Mr.—, No. 16, T.—street, city.—"
I am, madam, respectfully yours, J. R. P., Attorney."

"What shall I do?" she said.
And I heard a voice, saying: "Woman, where

And I heard a voice, saying: "Woman, where rt thine accusers? Doth no man condemn thee? Neither do I. Go thy way and sin no

And then I heard the voice saying, "Sit thee lown and write." And when she became ready,

down and write." And when she became ready, the voice said:

"L—, December, 18—. J. R. P., Esq. Sizi: Yours of December, 18—, from —city, is at hand, and contents noted. In answer, I will say that I am in receipt of four letters from Mr.—, and he has six letters from me. When my letters are returned to me, accompanied with an affidavit made before some proper officer that no copies of them are retained, then will I deliver up to him all letters from him, in me that no copies of them are retained, then will I deliver up to him all letters from him, in my possession. As for your threat of exposure, I can only say, it is out of place; coming from one who is as deep in the mud as I am in the mire, I write what I know.

can only say, it is out of place; coming from one who is as deep in the mud as I am in the mire, I write what I know.
Yours, respectfully, Mrs. —
Then said the spirit, to us, "On your road to S—V—you will meet Mr. J. R. P., Attorney, at D—, on the —of December."
Well, on the day mentioned, we were in D— at breakfast. When we paid our bill, there came to the desk a man who inquired for a letter for Mr.—, of —city, saying, "Mr.—, is very sick, and not likely to get well."
I have none," said the landlord; "but forwarded to him several letters, some days ago, on the order of J. R. P., Attorney, for Mrs.—, "Those he received," said the man, as he turned away from the desk.
We then touched him on the shoulder and whispered a word of peculiar meaning into his ear. He started, exclaiming, "Who are you?" We answered, "your master, the Devil, whom you serve more than the God you profess to love. Write no more threats to Mrs. — of L.—, from —city, as Attorney of Mrs.—, Your name is J. R. P., and then and there we met on the level, and parted on the square.

Here legiss say to the scoffers of Spiritualism, you have a case. There is a reporter among you, taking notes, and he will print them, too. Sone plous soil may take exceptions to the letter dictated by the spirits, saving Mrs.—, from exposure. To all such, we can only say, read the following, from Jesus:
"And he said unto his desciples. There was a certain rich man which had a steward; and the same was accused unto him, that he had wasted his goods 'And he called him, and add unto him, low is it that he had wasted his goods 'And he called him, and said unto him, low is the steward. Then the steward said within himself, What shall ide? for my lord taketh wway from me the stewardship, I cinnet dile; fo beg I am ashamed.

I am resolved what to do, that, when I amput out of the stewardship, they may receive me

shamed.

I am resolved what to do, that, when I am ut out of the stewardship, they may receive me nto their houses.

So he called every one of his lord's debtors

unto him, und said. unto the first. How much owest thou unto my lord?

And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down-quickly, and write fifty.

Then he said to another, And how much owest thou? And he said unto to him, Take thy bill, and write fourscore.

And the lord commended the unjust steward, because he'had done wisely; for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

Note: every communication in this depart-

assing montations.

Note: every communication in this department are facts, save in names and dates, and when given in public audiences, as many of them are, then names and dates are given.

Mim De Evere-Letter from Bro. Spettigue.

Miss De Evere-Letter from Bro. Spettigue.

EDITOR OF THE JOURNAL.—Allow me to say through your valuable columns in reply to many letters, that Miss De Evere cannot make any engagements for Sundays, at present, but will deliver two or three lectures in the week at convenient distance from the City.

She is one of the most successful lecturers and test mediums, I ever saw.

We are prospering finely.

Yours Truly,

J. Spettice, No. 296,

South Clark Street.

Chicago January 12th 1869.

NOTICE OF MEETINGS.

NOTION.—MERCANTILE HALL.—The First Spiritualist Asso-tion meets in this hall, 32, Summer street. M. T. Docklee, sedent; Sammel N. Jones, Vice Freedent; Wm. Duncklee, saurer. The Children's Progressive Lycens meets at 10 b. D. N. Ford, Ooductor: Mise Mary A. Sanborn, Guard-All letters should be addressed to A.

R. D. N. Ford, Conductor; Miss Mary A. Banbora, Guardin. All letters should be softened to Charles W. Runt, suitstant Socretary, 31, Plessant street.
Mosto Halt.—Lecture every Sunday aftermoon. at 2½ clock, and will continue until next May under the imangement of L. B. Wilson. Engagements have been made this abie, normal trance and imaginational speakers. Senineurist Matt.—The South End Lyceum Association are entertainment every Thursday evening during the inter at the Hall No. 80, Springfield street. Children's Processive Lycous meets every Senday at 10½ a. E. A. J. hase Oxdoschor; J. W. McGulte, Assistant Conductor; Mr. J. Stewart, Guardian. Address all communications to A.

Keene, President; R. H. Gonlé, Secretary; Mary L. French, Tresanter.
TRIFERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 6 Mayerick square, East Boston, every Sunday, at 3 and 7 r. m. Beojamine Odiorne, 91, Lexington street, Corresponding Secretary, Spackers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during Yebruary; Mrs. Stash A. Byrnes during March; Mrs. Juliette Yeaw during January; Mrs. Mt. Macomber Wood, during Yebruary; Mrs. Stash A. Byrnes during March; Mrs. Juliette Yeaw during January; Mrs. Mt. Macomber Wesserm Hall.—The Pirst Progressive Lysoum Society hold meetings every Sunday at Webster 15th, Webster street, corner Orieans Easi Boston, at 3 and 75% octock, n. m. President,———; Vice President, M. A. Simmons; Treasure; O. C. Elley; Corresponding Secretary, L. F. Presiman; Recording Secretary, H. M. Wiley. Lycoum meet at 10% d. M. John T. Freeman, Conductor; Mrs. Martha S.Venkins, Guardian.

Jonardian.

Dos Molios, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and mude each Sanday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and T. P. M. Children's Progressive Lycetum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Battle Cresk, Mich.—The Spiritualists of the First Precedure, hold meetings every Sanday at 11 A. M. at Wake-lev's Hall. Lyceum seasion at 13 M., Goorge Chase, Conductor's Hrs. L. B. Balley, Guardian of Groups.

Millar, O.—Children's Progressive Lyceum meets every Millar, O.—Children's Progressive Lyceum meets every Millary, O.—Children's Progressive Lyceum meets every meets every charge at 20 Medica.

HAR, O.—Children's Progressive Lyceum m day, at 10½ o'clock 1. M. Conductor, Huds rdian, Emma Tuttle.

.м. Conductor, E. и. и постав. В. Alten. В. Alten. Момиости, III.—Lyceum meets eyery Sunday forences. About one bundred pupits. J. S. Loveland, Quaductor; D. B. Stevens, Assistant Conductor; Helen Nye, Quardian of

newvac, Assistant Condector; Heien Nys, Chardian of Groups.

Tarse Grer, Lit.—The First Bootety of Spiritualists and Friends of Progress meet every Sanday for conference, at Long's Hall, at 3½ p. m.

Rectgreen, Lit.—The First Bootety of Spiritualists meet and laws speaking every Sunday svening at 7 o'clock, at Brown's Hall, Lit.—The First Bootety of Spiritualists meet and laws speaking every Sunday svening at 7 o'clock, at Brown's Hall, Dr. E. O. Denn, conductor; Mrs. M. Bockwood, guardian.

CRAILISTOWN—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Eim street, every Sanday at 2½ and 7½ p. nr. Children's Lyceum meets at 10½ a. st. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

meet at 10% A.B. A. B. A. Scharkson, coonscior; Mrs. at.
The Children's Progressive Lyceum meets everly flanday at
1 Mayo, Guashire Progressive Lyceum meets everly flanday at
10% A.B., in the Machinizet and Binckemithe' Hall, corner of
City Hall and Cheises street, Chiefetstown. Dr. C. O. York
Occadactor; Mrs. L. A. Tork, Ougardian. Social Leves every
Wednesday evening for the benefit of the Lyceum.
Outstand—The Associated Spiritualities hold meetings at
1 and 17% x. B. Aimission—Ledia, & cents; gentlemon, 10 cents. Children's Progressive Lyceum assembles at
10% A.B. Leader Dankin, Onedestor; J. S. Cradon, Assistant Condector; Mrs. E. S. Dodge, Guardian. All letters
The Bible Christian Spiritualities hold meetings every Bin
Acq's Winshinstome Division Hall, Chelsen, at 3 and 7. x.
Acq's Winshinstome Division Hall, Chelsen, at 3 and 7. x.

no mote Christian Spiritualists hold meetings every Sun to Winnistmmer Division Hall, Cheises, at 3 and 7 r. x M. A. Ricker regular speaker. The public are invited in free. D. J. Ricker, fug't. oncourna Mass.—Meeting are held in Horticultural Hall, y Stunday afternoon and evening, at 2 and 7 o'clock. Iron's Progressive Lyceum meets at 12 o'clock.

occes, succes, sunneys, anemoons at 3 and evening clock. Progressive Lycom meets at 12½ o'clock. Conductor, J. W. Lewis; Guardian, Mrs. Abite J. Harroad, Coms.—Spirinal meetings are held eday evening, for conference or lacture at 12.

PORTLAND, Mr.—Moetings are held every 8 stance Hall, at 10% and 8 o'clock. persone Hall, at 1975 and of COCK.

BANGON, M.—Spiritualists hold insettings in Pioneer Chapel
reery Sunday afternoon and eventing. Children's Progressive
Lyndrous meets in the same place at 3 p. m. Adolphus J.
Jhagman, Conductor; Miss M. S. Cartian, Geardian.

tings are held in Liberty Hall, let Boclety.) Sunday afternoons and

New Yoak City.—The Society of Progresslys Spiritualism hold meetings every Sunday, in Everett Hall, cone of thirty-fourth street and atth svennes, at 10% a. m. and 1% p.m. Conference at 13 m. Children's Proposetive Lycome at 1%, p.m. P. & Parasworth, Conductor; Mrs. H. W. Yarnsworth, Onesdan.

MANCEMENTS, N. H.—The Spiritualists hold every Sunday, at 10 A. p. and 2 P. m. in the Pol Room. Seats free. R. A. Seaver, Procident: S

secretary.

Terre Haute, Ind.—The Spiritualist Society of this city have conted Ho. J. H. Powell, formerly of the "Spiritual Times." London, for the year 1880. L. H. Stanly

dists of Lynn hold meetings every ng, at Cadet Hall.

day afternoon and evening, as over-those meets every day at Occoby's Music Hall, at 10:45 and 7:39. "Confer-s at 12 x. Clair R. DeVeres speaks for Docember. All unfunctions to be addressed to— J. Systringer, Pres.

New York.—The Priends of He 3 and 714 P. M., in the conver

wrmo, S. Y.—The Sprittualists hold meetings every Sun-at 2½ and 7½ p. m., in Lyreum Hall, West Second, r Bridge street. The Children's Progressics Lyceum is at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Deolittie,

cara curtis, Guardian; T. Lees, Scretary.

Berrato, N. T.—Meetings are held in Lychim Hall, corner of Court and Pour! street, every Sunday at 10% a. m. and Wright, O. Guigetor; M. e. Mary Lane, Guardian.

Wright, O. Guigetor; M. e. Mary Lane, Guardian.

sire Lyceum in the Polymer of Seventh and Chestnut at the Polymer of Seventh and Chestnut at the Seventh and Seventh at the Se

OZION.

RICHMOND, IND.—The Friends of Progress hold meetings revery Sunday morning in Hearly Hall, at 10% a.m. Chill.

Lorentrak, Ky.—Spiritualists hold meetings ever Sunday till a.m. and 75% p. m., in Temperatue Hall, Market stroet, eviewes 4th and 5th.

mes, Guardian.
ree Conference meets at the same place on Sunday at
t p. m., cose bour session. Essays and speeches limto minutes each. Chauncey Eliteood, Eag., President
y; Mrs. Sarah D. P. Jones, Corresponding and Re-

y. ar, Corm.—Children's Progressive Lycoum meets ys at 10½ a. m. at Lafayette Hall. H. H. Oran-tor; Mrs. Anna M. Middelerook, Guardin. ris.—Children's Progressive Lycoum meets every 10 o'clock a. m. John Wilcox, conductor. Mire Assistant Conductor, Miss Cynthia McCann, Gonr-

).—The Spiritualists of this place hold regul hompson Center. The officers are E Hulbe M. Hall jr, Trustees; and A. Tilfotson S Treasurer.

km.—The "griends of Progress" organized per
Sept. 0, 1866. They use the Hall of the "Salem
sociation," but do not hold regular meetings. J
, President; Mrs. Carrie S, Haddleston, Vice PresiColeman, Secretary: D. A. Gardman-Treasurer.

tary.

Carrinos, Mc.—The Spiritualists of Carthage, Jasper Co.,
Mo., bold meetings every Sunday evening. C. C. Colly, Corresponding Secretary; A. W. Pickering, Clerk.

dren's Progressive Lyceum meets at 11 o'clock a. M. Speengaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. St. Yeb. 2 and 8; L. P. Greenleaf, March 1 and 8.

Perman, Corn.—Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 101/2 in the forenoon.

issaria, N. Y.—First Society of Progressive Spiritual-membly Rooms, corner Washington avenue and Fifth Bervices at 5 p. m.

m.

77. Ms.—The Children's Progressive
ay session in Mervick Hall, in Dover,
rerill, Conductor; Mrs. A. E. P. Gray,
to is held at 1½ p. m.

Thor, N. Y.—Progressies, Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lybeum at 3½ p. m. Momros J. Keth, Conductor; Mrs. Lybusa Keth Quardiap.

DR. J. P. BRYANT

HEALS THE SICK

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