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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing: CHICAGO, JANUARY 30, 1869.

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From the Nankate Weekly Record
HYMN TO MINNESOTA.

S he wase, East

O. land of lakes' For thee aware.

The praise a palet breathe.

Upon thy brow ' This garland new
My heart's affection wreathe.

Away, away one ammer say.
While seeking balmier skies.
To thy grand height I took my fleght
O, how dear was the prize.

blissful days of childhood pra-With music slawned on comor-My heart more type felt hopes at Arise with Joys in store.

Should I no more breathe on thy we se, still memory will aim on the second still cast its gleams in after dreams. Which mayin day time serior.

'taar delight in Minne's sight. Where beauties fairless smile. Sota's sweet an i grand refree To have a lume awhile.

In Minn's least areas.
In Minn's least areas.
As Sota's crown of light came areas.
Both found in each repose.

No leviller clines, nor more vublices, Are seemes in summer lend, With swept birds, gales, dear hild and vales,

O, land of lakes. For thee awake My lone heart's lay of love. Thou art to me in dreshes of the Like Angel Home, above.

Like Angel Hente above, vuryogel Trillia werd. Minacota novace shine, and soid, land. Water is viewed as embinative and the land as an embires of Wishon. After the manising embers, somewhat se in novient Mythology, in manel Minaco for Goldess of Water, and Wishon Set, after Got of Land. Minnesota, hence algalists Love, idealon, or Goldess of Water and Got of Land, mitted in sting ties, even as woona and man in true materially allymn's given both as a Greeting soil Parswell, on, Minn, Nov., 180.

WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

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

BOOK SEGOND-THE ARREST.

CHAPTER XIX.-THE LANDLEON-DESPAIR

APTER XIX.—THE LANDLIDD—HESPAIL Ir. Joshua Grayson was a very respectable in. He possessed grey hair, an open, affable beanor, a portly, imposing person, very nu-cus and respectable connections, and a very sectable fortune. Gray-was a man of great influence in society, was a man of great influence in society, ing politicians, men of business, and the ned professions resorted to him for advice countenance. It was fashionable among ain classes to regard his opinions as organiar ares, lae was a respectable man of sound gment and great experience in the affairs of

adgment and great experience in the amous p.

But Mr. Joshua Grayson was also a very charable man. He was a life member of the Ameran Bible Society—al director of the Public
chool Society—a trustee of the New York Disensary—vice president of the Society for Ameorating the condition of the Poor, and a conributor to many other charities. His name
as associated in the public mind with works
f liberality and benevolence. His contribuons wear recorded in the newpapers and regious-periodicals of the day. He was indeed a
haritable man.

ions were recorded in the newpapers and reigious periodicals of the day. He was indeed a
fartitable ma.

Mr. Grayava maintained his position at the
antraine of the old wooden building for several
minutes after the disappearance of Frederick
Willoughby in the direction of Prince street.
Willoughby in the direction of Prince street
Willoughby in the direction of Prince street
with a growing expression of impatience
so his benevolent features. At length he maised
si ivory headed cane from the stoop with a
mitck, nervous motion, and was apparently
bout to take his departure, when, upon turning to the right, he saw the figure of a man approaching with slow steps and a melancholy,
lejected air. He beckoned to him with his cane,
mit the man advanced with more rapid strides,
et without any change in the despairing aspect of his countenance.

"This is Tuesday, Williams," said Joshua
Williams did not make, an immediate replouse, and Grayson observed, with more emhassis:

"Do you hear, Williams," This is Tuesday.—

"Do you hear, Williams," This is Tuesday.—

you hear, Williams. This is Tuesday—onth is up." sir," said the other, in a low, despairing roice, indiord drew from his fob an old fash-old watch of great value, and glanced at

"It is past two o'clock. You ought to be nore punctual with your rent."

"Yes, sir. I ought to be punctual."

"Well, well, no more works shout it. The rent is eight dollar.

"I have no money, Mr. Grayson."

Andrew Williams looked up with an imploring expression as he made this declaration; but he cowered instantly before the angry glance of his landlord, and this antilord.

"No money, and this at the end of the first month since you have occupied my house."

"I have been unable to obtain any employment for nearly three weeks, and of late, the health of my wife has failed entirely."

"No work—a sick lamily—the obl excuses, Williams," replied Grayson, testire. "I expectible the things of you. You promised to pay your rent punctually, and I let you in without security, because I judged from appearance that you was an honest, industrious man."

"Nobody has ever dared to say anything to the contrary," said Williams, firmly."

"Appearance is against you. Tou are out of work and have no money to pay your rent."

"Fassure you that Lhave sought employment faithfully, with a determination to do anything by which I might gain an honest livelihood.

"Fine works—fine words, but you can't bambooke me with your nonsense. In such a busy hive as the city of New York, the man who is willing to workcan get something to do. Within a month, I have obtained good situations, in respectable mercantile houses, for three young men—distant relatives of mine from the country. Don't tell me that there is not abundance of employment for every man in the community.

"You will furnish me with a job," said Williams, sageriy, "you will see how willingly II sams, sageriy, "you will see how willingly II

of employment for every man in the community.

If you will furnish me with a job," said Wiliams, eagerly, "you will see how willingly I
labor, and for the lowest wages."

"I am out of the turmoil of business," said
Joshua Grayson, coldly, "and have no need of
your services. In regard to the rent you owe
me, I must do as well as I can. The laws are
made in these times to favor all kinds of rozuery, and landfords have no rights. Pay me five
dollars, Williams, and I will wait far the balance until next month."

"I cannot do it, Mr. Grayson. I have not a
cent."

cent."
"Your conduct is abominable," said the land-lord, striking his cane heavily upon the wooden

"Your conduct is abominable," said the landlord, striking his cane heavily upon the wooden
stoop.

"I tell you that I have not earned a shilling
during more than two weeks, and my family,
is absolutely in want of the necessaries of
life. Surely, "continued Williams, with the natural pathos of suffering, "you will have compassion towards a poor man."

"Williams, I am a friend of the poor," replied
Grayson, pompously, "Every man that knows
me will testify that I am a friend of the poorBut I am job-a friend of idleness and knayery
—not I. How can I extenuate your conduct?
What have you done to render yourself an object of real compassion? You knew that your
rent was becoming due for the house that sheltered you and your family, and yet you did not
save a single cent to meet it. I have no more
respect for you than for a common swindler.

"Your reproofs are hard to bear."

"Hard to bear, indeed. Pay your rent, sir,
and then you can talk and act independently.
Look at your neighbor, Simonson. Ue is a
course, blunt creature, and finds fault with the
air of an alderman. I Toverlook these trifles in
him for he has liyed in this house upwards of
two years and never disappointed me. He is an
honest man."

"Ah! Mr. Grayson, If you knew what a dread-

two years and never disappointed me." He is an honest man.

"Ah! Mr. Grayson, if you knew what a dreadful business he pursues."

"Business: What have I to do with his business: I meddle with no man's business. Any thing is better than idleness."

"Do you really think so?" inquires. Andrew Williams, glaucing at his handlord.

"I have no time to give you advice." replied the other. "You have already detailed me half in hour for nothing. You are in a bad way, Williams, and also honest way. I have no opinion of that kind of honesty which does not pay one's debts."

"What I can't ho, I can't," said Williams, sullenly. "I can't pay my debts without honesty."

sullenly. "I can't pay my useus without perey?"
No impudence, sir," said the landlord, bringing down his cane, heavily. "My resolution is
taken. Yoli must pay your rent by to-morrow
aoon or you must leave my house, bag and baggage. I will not harbor idle, worthless fellows
like you."
"I know not where to go at such 'short nolice."

lice."

"Is it not enough that I lose my rent;" exclaimed Joshua Grayson, angril; "that you object also to leaving my premises."

"My family," stiffmered the man.

"Your family; Yes; I went up stairs to look after you and I-saw the condition of your family. It is a burning diagrace to a strong, healthy man like, you that you are so careless about their welfare. Your children are not even decently dressed."

"True enough," murmured Williams, dejectedly.

their welfare. Your children are not even de-cently-dressed." "True enough," murmured Williams, deject-edly.

"What will become of them if you bring them up in this way without education or hab-its of indostry."

"Things did not go on so badly until my wife was taken down."

"Your wife is not so very ill; it would do her good to stir about a little and attend to her do-mestic concerns. So far as I see, you all are stif-fering from incurable laziness."

Under the impulse of momentary excitement, Andraw Williams soized his landlord by the col-lar of the coat as if to hurl him, by main force from the stoop.

from the stoop.

"How dare you?" exclaimed Graysop, elevating his cante.

Williams religionished his from the said hum s relinquished his grasp, and said hum

bly: "I was hasty, Mr. Graysor, I don't mind

hear you speak against my wife. She has been an angel to he."

"You are an impudent fellow, Williams, and richly descret to be haded ap at the police office. I do not want revenge, however. I want nothing but my rights. Your conduct has been such as to deserve little forbearance, and I tell you once for all, that you must pay your rent by to-morrow morning, or I will clear the house of you. You may think yourself belay, too, if you are not severely punished for this gross assault. Do you understand me?"

"I will do every thing in my power, "replied Williams, 'to obtain the rent for you: and I trust you will pardon my ruleness."

"We shallese, "rejoined the landlord, as he descended from the stoop and proceeded along the narrow street with an air of offended digni-

Andrew Williams entered the front door and passed up stairs with a heavy heart. His wife received him with a pleasant smile. Sie was sitting upright on her miserable concle, supported by her daughter Jame.

"Mr. Grayson was here half an hour ago," said Mrs. Williams to her he-band, "He inquired very kindly after you."

"I hage seen him," replied the-man, in a low yoice.

"Mr. Grayson was here half an hour ago," said Mrs. Williams to her he-band, "He inquired very kindly after you."

I hage seen him," replied the man, in a low yoice.

"What is the matter, Andrew," impired the woman, with a look of alarm.

"Mr. Grayson cane for his rent, l'atty. It is due to day,"
"He will wait upon us, Andrew, till things take a better turn. He is a kind, charitable man, I have heard—very kindly, to poor folks. He will wait."

"Perhaps—lee will," said Williams, hesitatingly, 'His regard for the feelings of his wife tupelled him to conceal from her the details of the seene with his landlord. He said own quietly upon the wooden stool near the window, and buried his face in h. s hands.

The invalid gazed at the drooping form of her husband, and inquired, tenderly:

"Are you sick, Andrew."

"Are you sick, Andrew."

"Are you sick, Andrew."

"On an tepine at the dispensations of Providence. This world is a world of trial and sorrow to all. The Saviour of men had not where to lay his head."

"It is useless to disguise it from you," said Williams, bitterly. "He is becoming a curse to me," Andrew."

"Andrew thought of it this norning with lears in my eyes," continued Williams. "You have very foolish to marry me, Patty, and to subject yourself to such a fate gs this. You must have regretted it many, many time."

"I have thought of it this norning with the my lath to sunself or 1 me, "said the invalid he might to yourself or 1 me," said the havaid is men and the yourself or 1 me," said will have regreted that my fitte surface to your general will be my fitted to your.

"Williams "You have regarded my wishes and my feelings above flavorlity things, and sometimes I have feared." She continued, with a serious expression, "that you have loved me, a fail creature, more than your heavenly upon us."

"You have have borne heavelly upon us."

"You have love all to rilly things, and sometimes I

whom I separated from rich friends and a comfortable home.

"I was a disinherited child, dependent upon
the bounty of relatives, whose pride of family
was the sole incentive to a rold and heartless
support. I judge from experience, Andrew,
when I assure you that the bitterness of poverty
cannot compare with the anguish of a spirit
bereft of kindness and sympathy. Since I became your wife my heart has been a lountain of
overflowing tenderness.

Andrew Williams rose from the low stool and
folded his wife to his bosom with a depth of
feeling which seemed foreign to the quiet, subdued nature of the man

"Aid you do not blame me:

"There are no reproaches on my lipsor in my
heart, "said the woman, gently, clasping the
land of her husband in hers. "I have some
times wished for all qur sakes that you possessed more boldness aid determination in your
struggle with the world: but no reproaches. Andrew."

"Could your health be restores. Patty, there
"Could your health be restores."

struggle with the world; but no reproaches. Andrew.

"Could your health be restored, Patty, there would be some hopes for me".

"Do not encourage false hopes, Andrew. I shall not be here long.

"There is yet a chance, Simonson says," replied Williams. "I must have a talk with him. The chance of your recovery is worth any hazzard, however presumptuous or daring. My spirit is rising. Patty, and I will make a stronger and bolder effort than ever."

The invalid raised her eyes with an expression of surprise, to the face of the speaker. A moment afterwards Andrew Williams released himself from the gentle clasp of his wife and left the chamber. He sought the apartment of Hugh Simonson.

The robber was dosing on a common wooden title, but the light rap of his neighbor, Wilams, awoke him. Raising himself partially pon one elbow, he'exclaimed, in a coarse voice,

upon one elbow, he'exclaimed, in a coarse voice, "Come to."

As Williams entered the room he perceived that the integuments of Shinoson's left eye were black and swollen, and that a dirty slik handkerchief was tied around his head.

"Is it you, Williams." Jinquired the robber.

"Is kyou, Williams." Jinquired the robber.

"Yes, Mr. Shinoshon," replied his visitor. "I have come to advise with you a little, about matters and things. You seem to be hurl, though?"

"I got a confounded fall tast night," said Sim-

onson, gruffle. Wit is a try much over now, except the black marks. How is your wife to take, Williams?

"Ittle stronger like."

"That is wint I want to talk rhout with you. I would look anything in the world for raise Patty from her sick bed, but how and I to get niee things for her without money?

"You can't, of course.

"And then as to keeping her mind quiet, under the circumstances, is out of the question, With all our other troubles, landlord Grayson, has been her to day after his rent, and threatens to turn us out of house and home unless it is paid to-morrow. I have not told my wife of it, for, though she is as patient as a lamb. I know it would worry her.

"There, Williams, you see a little of the sympathy of rich landlords for poor tenants. Old Grayson is a tight one. You have legal rights as a tenant, but if he thrusy you into the street what redress can you obtain against a man of his wealth and influence? You must pay the rent.

his weath and inneces; each control of the control

"But how?" demanded Andrew Williams, eith a despairing glance at the robber. "I have

with a despairing glanceat the robber, "I have no employment."
Hugh Simonsor rose from the settee, approached his visitor, and haid his big, brawny hand heavily upon his shoulder.
"Now look you, Williams," said the robber, I won't be trilled with in this matter. If you are serious in axing hiy advice and possess the courage of a worried sheep, I can put you in the way of raising the money you need so badly, and a pocketful besides."
"Are you surroof that."

the way of raising the money you need so unuy, and a pocketful besides."

"Are you stree of that?"

"So sure of it, that if you will agree to submit to my guidance for one night, to follow only where I lead, Williams, I will lend you the money at once to pay your landlord."

"Where will, you take me, Mr. Simonson?" asked Williams, with a despairing glance at the robber.

asked Williams, with a despairing glance at the robber.

"Into the houses of some of these enrised aristociats, who have more money than they really want." That is the plain English of it, if you dare.

"Will you; indeed; lend me the money for my rent—eight dollars."

"At a moment's notice, Williams," said the robber emptying one of his pockets upon a cherry table near him, and quickly separating a small heap of specie. "There you have it."

"I will go with you," replied Andrew Williams, with determination, just for ence, Mr. Simonson—just for the sake of my wife and children."

"I will go with you, in the sake of my wife and children."

"Take the money, neighbor," said Simonson to his visitor, "and be ready to turn, out the his visitor, "and be ready to turn, out the money, and concealed it about his person. If you will be money, and concealed it about his person. If you should be said to the said cane, accompanied his neighbor into the entry, adding, as they parted, "Mum's the word, Williams."

One has only to die to be praised.
Handsome apples are sometimes sour.
It is not enough to arm, you must Jaij.
Little and often make a heap in time.
It is easier to blame than to do better,
Would you be strong, computer yourself.
To cleange and to better are two di

things.
Everybody knows good counsel except him
that hath need of it.
Better free in a foreign land than a serf at.

home.
Better go supperless to bed than run in debt.
There is no good in preaching to the hungry.
Charity gives itself rich, but covetofisness hoards itself poor.
The end of wrath is the beginning of reputance.

The charot wraters the expansions thance.

The sun-dial only counts the bright hours.

Prety, prudence, wat and civility, are the elements of true nobility.

God's mill goes slowly, but it grinds well.

High houses are mostly empty in the upper,

tory.

A hundred years of wrong do not make an our of right.

More are drowned in the bowl than in the

The fewer the words the better the prayer.
With patience and time the mulberry leaf be-

With patience and time the mulberry leaf be-bries a silk gown.

Take the world as it is, not as it ought to be.
Revenge converts a little right into a great

rong. Speak little, speak truth; spend little, pay

Cosh.

Our neighbor schildren are always the worst.
Forgive thyself nothing and others much.

Truth may be suppressed, but not strangfed.
What comes from the heart goes to the heart.
When God means to punish a nation be de-prives the rulers of wisdom.
He who blackens others does not whiten himself.

Where the hedge is lowest the devil lea

Spirits—Augels.

Prof. Furgeson throws some light upon this question in the following language

"Angel implies the spiritual rolation of matio (i.ol, or Spirit."

What the Greeks called Procuous, Prochastor the Latins, Jutimus, Spiritus, we call soid and spirit,—the Hebraic scriptures call angels Hence the consistency it asying the spirit free from the desh is the angel in unan. The spirit free from the desh is the angel in tiod.

The I M, speaks to Moes in the unconsumed such as the spirit of the desh is the angel in the proto-martyr, tells us that the result of the spirit in the latin the spirit in the proto-martyr, tells us the spiritual s

Bronson Alcott, in his "Tablets," says.

"Life is a current of spiritual forces. In acceptual tides the stream traverses its vessels to vary its pulsations and perspectives of things receding from forehead and face into cerebelium and spine, to be replenished might by night from these springs of vigor. The Genius truns our lamps while we sleep. It plumbus us by day and levels us by night. Here recumbent as a mature's navel, her energies flood the spirite with puissance, restoring tone and tension for the coming day's occupations. Then what varying scenes rise to fancy's eye, while the mind lapses out of the globe of thought, the louise of the senses, into the sulaces of memory, through the gate of dreams. Under the sway of occult forces we partake of preternatural insights, having access to source of information unquenced to us in our-wakeful hours. Vast-spine, beyond the spine of the sulfing the sulfie of the model of the sulfie of the model of the spine of the continuous different lamps and the sulfie of the moment into slumbering umbilic. Scirting the sunces to helm our similar colling spine-wise traverse the hierarcing umbilic.

Savings Banks were first established in Italy in the year 1822. At that time there were four institutions opened at Venice, Padua, Traviso and Ilévigo respectively. From 1892 to December 31, 1894, there has been 188 Savings Banks established, of which two had suspended and thirteen had not fully gone into operation. The deposits at the end of 1894 amountled to \$41,58.

556, the proportion of depositors to population was one in every sixty one, and the average amount to the credit of each person was \$104. The Benefit Societies in Italy in 1892 reached the number of 443, of which 66 had been founded previous to 1848, 168 between 1848 and 1840, and 299 between 1850 and 1852. The annual subscriptions to these societies varies from 20 cents to \$4, and the entrance money from 22 cents to \$4, and the entrance money from 22 cents to \$4, and the entrance money from 22 cents to \$4, and the entrance money from 22 cents to \$4, and the entrance money from 22 cents to \$4, and the openative system, it is stated, has been extensively applied to institutions furnishing small Joans on Peoples Banks.

To A young minister went out to preach, an observed during hisdiscourse, a lady who seems to be much affected. After meeting he concluded to pay her a visit and see what were thimpressions of her mind. He approached he

ded to pay ner a 'mind. He approached ner thus:

"Well, madam, what were you so affected about during the preaching to-day!".

"La me, said the lady, "I'll tell you. About sixxyears ago me and my husband moved to this place; and all the property we had was a jack-ass. Husband, he died and me and the beast were left all alone. At last the beast died; and tell you the truth, your voice put me so much in mind of that dear old critter, that I couldn't help taking on and crying about it right, in meeting.

minister was satisfied and asked no more

There is often but a slight separation be-tween a woman's love and her hate; her keen teeth are very near her sweet lips.

The mitten that never fits-tue one you get from a lady.

He was blackers stated and your plough misself.

Take care of your plough and your plough will take care of you.

He who saves in little things can be liberal in great ones.

He was avoids small sins does not fall into large ones.

He that pelts every barking dog must pick up a great many stones.

Divine Influence on the Human Soul.

I have selected this passage because it is one of the most striking instances recorded in the New Testament of the inspiration of the human soul by the divine Spirit. It is not here taught that there is intercessorship in heaven for God's people—although that is abundantly taught elsewhere. It is the intercession of God's spirit while men are on earth, and of the spirit of God that dwell in men, that is here taught. It is a question that has occupied the attention of philosophers in every age of the world, What is that moves thought in the human soul?

The nature of man is such as to be questioned by the society of the control of the spirit of the spir

eminence (whatever it is) of which we know but little philosophically—much as a mere matter of fact.

Thus the human mind is peculiarly a recipient and agent that receives perhaps more than it gives of power, acting in the midst 5d a vast circuit of stimulating influences from the material globe, trom organized society, and from other-individual minds acting on it.

The sacred Scriptures do not limit the influence to secular agents, but teach unmistakably that the soul of man-lies open to influences acting beyond the senses, from out of the great unknown sprint world. They teach that the human soul, is inspired by benign spirits to that which is good and wise that it is influenced by malign spirits to that which is selfush and evil; that that sensitive agent, the human soul, which is acted upon by the scientific material globe, by human society, and by individual beings in society, is also acted on by spirits, and chiefly by the one great and all creative Spirit, God.

Without stopping now to speak of these first-

beings in society, is also acted on by spirits, and chiefly by the one great and all-creative Spirit, God.

Without stopping now to speak of these first-mentioned spirits, we shall spend your time this morning in consisiering some of the aspects of, the revealed fact, that the dicine Mind acts freally upon the human soil.

It is impossible for any one to give forth a whole view of the nature and action of the divine mind. Takis is so far beyond the capacity of the human mind, that not only has it never been done, but it will never be done. Nor shall we pretend to give a sound and complete philosophy or theory of even so much of divine action as relates to the human soul. For still "the wind bloweth where it listeth, and thou licarest, the sound thereof, but canst not tell whence it cometh, and whither it goeth is o is every one that is born of the Spirit.

There is much that pertains to the divine action upon the human soul which eludes grasp, and perhaps will forever. It is only certain limited truths which are either positively known, or which are of so high a degree of probability, as to justify us, in lack of better knowledge, in assuming and using them for practical ends—at least until we grow in, knowledge to better views.

least until we grow in knowledge to better views.

It is taught, then, that, besides the general moral influences, unconscious and diffused—as it were distilled, like dew, in silence and darkness—there is an active energy, arousing, filling, impelling the souls of men.

It is said that the Spirit of the Lord came upon judges, that it came upon prophets, upon kings, upon apostles—came mighty, and stirred them up. As sudden and mighty winds make trees rock, and wrench them, and even overturn them, so, as by a mighty rushing wind, the spirit of God has descended on men—on Samuel, on David, on Isaida, or Paul.

It is taught, likewise, that, while this energy of the divine mind prepared certain men for emergencies, and prepared them to act official parts, all true Christians, all godly souls, are open to a quickening influence, if not so mighty yet of the same general kind—as influence which stimulates, assists, ripens, and so finally sanctifies.

Some few suggestions respecting the method

few suggestions respecting the method action, as we derive our knowledge tehing it, from facts, from the side of experience, may be turned to practical

count.

We may believe that the action of the divine
ind upon the human mind is not of a sort
sich tends, or was designed, to produce retts in the soul for which there was alghady, no
sting mequate cause. We are not to believe
at the divine Spirit is creative in any such
see as that it creates new faculties, or products
at have in them no ministration of faculty,
c have no reason to suppose, or to teach, that attent the soul for which there was algeady, no stituting niequistic cause. We are not to believe that the divine Spirit is creative in any such an ease attent it creates new faculties, or products that have in them no ministration of faculty, by have no reason to suppose, or to teach, that is Spirit of God sets aside the action of a man's warming, that it constrains the action to unconted channels, or that it, produces results in its mind without making use of the faculties rhich were appointed for such results. There e many persons who seem to think that the unan soul is like a stereoscopic box, and that curst and so the soul that the divine Spirit takes truths which have Ween farmed outside of the cox, and slides into the soil these factures, of the soil that have been framed outside of the ox, and slides into the soil these factures, of the soil that the tendence that God dispossesses the mind, er consideration of the contract of the soil that it is no evidence of any such results framed by the vivine mind. In other words, there is no evidence can appear the substantial spirit in the soil that the soi

a somewhat area at somewhat area as a somewhat area as a somewhat area as a somewhat area as a somewhat a but by bringing the stimulating his thinking part to bear upon the waking up its dormant capacity, and city think—not disposessing the child think—not disposessing the child and the child area are not working out remains a surface of the child area to the child area

what was there before: but what they had not the power to develop in themselves, or would not develop? It was there, or he could not have developed it. An enthusiast has the power to excite contusisum. He excites it. The creative force is in the mind itself, which was preadapted to all its own expencies; and all that the enthusiast does is to kindle the fire, the fuel of which was already prepared in your soul.

The whole history of the Bible will show that those great names, preeminent as being inspired,

that the enthusiast does is to single the fire, the feel of which was already prepared in your soul.

The whole history of the Bible will show that those great names, preeminent as being inspired, were acting most perfectly in the line of their own original endowments when they were most inspired. In other words, a man is never so much himself as when he is acting under the influence of the divine Spirit; as when the divine Spirit; is shed forth, and exerts itself upon the human mind, to bring the man up to the fullness of all that which he has, but which he does not avail himself of.

Do you suppose that any other man could have been called to do Moses' work? He was called from birth. In other words, he was ordained to & Moses. And when the Spirit of God rested upon him, (his wonderful administrative-powers coverting a breadth per aps never equalled—certainly never suppassed,) it was the divine Spirit simply acting upon an organization already precast for that work. Massive-browed was he. Large universally was he. The comprehensiveness, the foresight, the complexity and wisdom of his mind, the whole knowledge of life, of society and of upon, manifested by the great langiver of the desert—these were developed by the Spirit of God in him. They gent judges of Israel was born to be the

v-loped by the spirit of God in him. They were not created without any regard to his organization.

The great judge of Israel was born to be the judge, and had all the mental qualifications required.

David—he was not a common man made uncommon by the divine Spirit, God created him an uncommon man; and the man the spirit psate dupon his mind, it simply made that mind work the work for which is was created. Isaiah was colled to, be a prophet because he was born to be a prophet, And Paul was called to be the chiefest apostle, because he was, from his mother's womb, the chiefest man.

All these retained and developed their original organic peculiarities. It is no part of the divine economy to efface individualism, but to intensify it and to use it.

We are now prepared to answer the questions which often arise, and which perplex the minds of men.

1. If these simple statements be taken ar true, how shall a man a istinguish between his

which often arise, and which perpiex the minds of men.

1. If these simple statements be taken ar true, how shall a man distinguish between his own mind's thought and the divine influence? How shall I hnow whether the results to which I am brought to by my own thinking, or by God thinking in me and through me? How shall I know whether these motives are of my own self, or whether they are the concurrent stimulating influences of the divine mind? You can not tell. It was not meant that you should. It is not necessary that you should. No man can say, "This is I; and so much besides is not I, but God."

When a steamship is making her course across

Sides is not I, but God."

When a steamship is making her course across the Atlantic, and her own engines is propelling he hull, and the wind is fair, and the captain has raised all the sails, suppose the hull should say: "Engineer, can you tell me how much of my motion I am to attribute to the engine, and how much to the sails." He would reply, "They are both working together, and you can not separate the one from the other, and say, So much is engine and so much is sails. It is not necessary that you should. There is nothing gained by it.

Suppose a pupil should say to his teacher, a.

separate the one from the other, and say, so much is senjier, and so much is sails. It is not necessary that you should. There is nothing gained by it.

Suppose a pupil should say to his teacher, "I never studied as I have under your insurrection. When I come where you are, what with your questions, and your stimulating and developing my mind, I succeed better than I ever did before. And I have been thinking how much was 10 that which you there were you are, what with your questions, and your stimulating and developing my mind, I succeed better than I ever did before. And I have been thinking how much was 10 that you will have you will be the your down that you will have you will

to do."

Or, suppose the plant should say: "There are two kinds of heat—furnace heat and solar heat—that keep me agoing: will you tell me which is which: "No," the gardener would say," I can not," Though chemically they proceed from very different sources, you can

agent that probable that result.

And so it is in regard to the human mind.

All action of the mind is your own. Every impression is yours, proceeding, according to natural law, from your susceptibilities, or your instantian or your reason. All results come And so it is in regard to the human mind. All action of the mind is your own. Every impression is yours, proceeding, according to natural law, from your susceptibilities, or your imagination, or your reason. All results come from the material unfolding and the normal activity of the faculties of your own soul. And that which the divine mind does to your, mind, is done a larger way, and from a sphere with instrumentalities which are different, probably, from any that belong to man. In some points it is analogous to, but in some it transcends, or mind does, is not to think for us, nor to think in spite of us; but to stork in us to think and to will and to do. And so every result to which you come under the divine influence, is a result that you come to by normal processes.

"But," it is said, "is riot this taking from the glory of God?" If you will show me that he thinks so, I will admit it. But if this as the method; in other words, if this be fact, then it is the method that God has chosen; and that which he has chosen is doubtless that which is the most glorious to himself. This attempting to be more fealous about God's glory than he is himself, is a piece of supreme impertinence, of

spiritual self-conceit; or else it is logic

itual self-conceit; or elle it is the come. The question naturally will then come. How shall we distinguish between heated ginstions and real inspirations? How shall distinguish certainties from fancies? "I resunder the responsibility of getting matters, salisious matters,

what is sound and right in religious matters, when you are under the divine influence, on precisely the same grounds, and by precisely the same methods, that you do under other circumistances. Precisely that same kind of discretion which you use in all your worldly business, and in the whole, conduct of your life, goes right straight through religion. And you are not brought under supernal influences in order to produce above man and the whole, conduct of your life, goes right straight through religion. And you are not brought under supernal influences in order to produce above man and sure way to act by the same laws, by the same faculties, and by the same methods. We are developed to activity, we are individualized, we are shone upon. All these influences are from above. The results are yours.

The moral character of the mind's product must be determined by moral rules and tests. Simply because you suppose it comes from God it is not therefore right. Every thing that comes into your mind, and that you think is right, if it conforms to the rules of right thinking: that which you believe, if it is sufficiently established by credible proof, is to be frue to you. Nothing, because it is an enthusiasm; nothing, because it is an impulse; nothing, because it is an interest of them. It is true: It may be that the proposition or his true of moral responsibility must remain. God did not make this world that people might live in it without work. That you have all found out. God did not make the world so that men could find out truth; even the most important truth, without striving for it. That you have all found out. God did not make the world so that men could find out truth; even the most important truth, without striving for it. That you have all found out. God did not make the world so that men could fin

made for lazy men. It was a world in which it was designed that men should work for their moral good, just as theysto for their temporal good. You work he was a world work for your clothes, men of of your clothes, men of of your lay work for your clothes, men of of your you work for your clothes, men of your your work for your clothes, men of your and that same analogy runs through all the world easily an as much men mora matters as anywhere the form of the your and they would be summing that, your against the mightless of the physical nature of man, helpy the infirmity of his moral nature. It needs equipoise; it feeds more attimulus than the body does, which is borne in upon by the whole constitution of secular affairs. Therefore it is that Gol's Spirit helps, as it were, the unequal conflicts—not, however, to release a man from thinking; not to release him from forming his own moral judgments; not to release him from finding, out his duty. Every body would be glad if it were so. Therefore every body wants a priest. You recollect the case of the Levite who got himself a priest, and folded up his hands, and curled up his feet, and left this priest to do his thinking for him, to do his praying for him, to do his singing for him, to do his reading for him, to the his help him, to do his reading for him, to the his help world him, to the his help world him, to the he had nothing to do! He wanted toget rid of it all. It is the most perplexing part of Christian life to know what to do. Men say, "If I only knewwhat duty is:" Blees your dear heart that is the gream of discipline. All that is put in you is put there to make your work out your own salvatiog, it is work. Sometimes the stream that turns 'the wheel is anxiety. Sometimes it is pagniation working, and finding out duty, and knowing what is right, is upon you.

You recollect the conference where the Saviour says to the woman of Sansaria, "If tho

or false, you are to find out just as you find out anything else.

4. But you will say: "Are there not cases in which another law has been followed; as for instance, when the disciples were enjoined, on being arrested and brought before magistrates and kings. To not premediate in that hour what ye shall say; for it shall be riven you in that hour will be to the shall say; for it shall be riven you in that hour will be to the shall say; for it shall be riven you in that hour will be to the shall say; for it shall be riven you in that hour will be shall say; for it shall be riven you in his morn and the shall say; for it shall be riven you in that his way; that when a man is living in a high moral state all the time, and is brought suddenly into an emergency, under the stimulus of that emergency, as well as under the divine blessing, luminous intuitions are given to him. He does not need to study past histories in that hour. The intuitions of right and duty are spontaneous under such circumstances. I do not apprehend that the disciples in the day of Pentecost had given to them more of this than

is given to men in our day who live as high as they lived, and whose souls are open to the impulsion of the divine Spirit as much as theirs was. As the solar and develops growth in the earth, so the divine Spirit as much as theirs was. As the solar and develops growth in the earth, so the influence of God develops growth in the human soul.

Let me their influence of God develops growth in the human soul.

Let me there before reaching the next question, cell to your attention the character of many of the impressions which men come into, and which they suppose to be divinely inspired, simply because they are convicuely inspired, simply because they are convicuely inspired, simply because they are convicuely inspired, simply because they are convicued to the sound of their own mind. And it may be that that is the divine indication. For, if they are modest, if they are rich-hearted, if they are experimental, it they are fruitful in instruction to others, and are conscious at the same time that there is an inspiration that bears them on to this work, that it evidence enough that they are called, of God. But when a man, rattle-brained, without any experience, ln life, with nothing in him but-conceit, and enough of that to make up for all the other lackings, rises, and in sists that he, is called of the Spirit of God to teach, we all listen and say, "Walt has the Spirit of God called you to teach? Nonsense? Stilliness?" Does God take the trouble to ordain a fool to come forward and tell us things that every infant in the nursery knows? By their fruits shall ye know them—and just as much men that are under the inspiration of the Holy Ghost as, men that are not. And the reason why a man inspired is a better man than one uninspired, is simply the difference in the fruit; the purity of it; the wholsomeness of it; the abundance of it. An inspired fool is a nuisance; and God never sent such an one.

We are to remember that there are two spirers of spiritual influence in conflict in the world. There is a pure, an intelligent

a mortisge oil his farm, in order to enable him to preach the Gospel without so much care; and he asked the Gospel without so much care; and he asked the Gospel without so much care; and he asked the Gospel without so much care; and he asked he asked he asked he want, and had no doubt of the want, and had no doubt of the want, and had no doubt of the want, and had no doubt that he had the divine influence on him, if he was a good man; but it was an instance in which the results evidently were from the man himself. The influence might have been from above. But not every mill brings out good fabrics that has a good water-power turning the wheel, or a good engine carrying the machinery. God supplies the motive power for the machinery, but you are the spianers and weavers. The pattern that comes out of the loom—the fabric—is yours. That which stimulates is divine.

When a man, therefore, says to me. "My explaners and weavers. The pattern that comes which stimulates is divine.

When a man, therefore, says to me. "My cauchier wants an plano, and wants you to pay for it;" and another man writes. "I want to lift a morgae, and two hundred dollars would lift it; and another writes. "My younger sister wants an education." and when they say that God told them to write to me. I beg their pardon: I do not think that God ever assures any body of want, single result, which he will. work-out in them. He is not going to take away'the very motive-powered human life. He is not going to do your work for you, or think for you. He simot going to finish the thought or the fabric, and fit it into you. He wakes you up to think, and you are responsible for thinking right. And the judgements which you form are amendable to criticism and to review.

5. Shany be asked: How shall we secure this divine help: "We are responsible, though first. And the judgements which you form are amendable to criticism and to review.

5. Shany be asked: How shall we secure this divine help: "We are responsible, though itself. We have no right to despise natur

these ways.

Treat yearselves just as plant. If the question were put to you, shall I make my plant thrive best? "the answer would be, "Give it just as much as it wants to eat at the root, and then see that it is planted eat at the root, and then see that it is planted eat at the root, and then see that it is planted eat at the root, and then see that it is planted eat the root, and then you can do that you can do

phant.

I make my plant thrive best? "the answerwould be, "Give it just as much as it wants to eat at the root, and then see that it is planted where the sun can find it all day long, s Keep the top and, bottom in their normal conditions. Then you have done the most that you can do for the plant.

I man says, "How shall I secure to myelf these divine influences?" I reply, in all the relations of life mantain equity and purity and integrity, end then keep your moral sent, ments and your nature that the relations of life mantain equity and purity, to the very Spirit of God, that you shall receive easily, the ingress of God's spirit as it flows abroad and fills the whole universe."

But you will ask me, "Is not God's Spirit symitered. It becomes special when your volition versal: It becomes special when your volition

special? Is it universal?" God's Spirit suniversal. It becomes special when your volition accepts and takes it. God's Spirit follows the law of God's Som-for God's a um. The whole heaven is full of light. And yet, if you go into your house and shut the door, there is no sun to you. You shut it out. If you leave yourd welling, or cave, where you have hidden yourself, and go out in the sunlight, and it becomes personal to you and your wants. And as it is with the natural sun, so it is with the Sun of Right-coussess.

to me that in these reasonings and statements and answers, I have given to you the key by which you can your-elves unlock other questions and other difficulties; let me close by pointing out to you the grandeur of that station in which every one of us, the most obscure, is placed—the grandeur of that great invisible world which exists round about us, in which our physical life is but the underground germination of a seed preparatory to its clevation into the air and into sandight.

We are planted here. We are working out from our material conditions, as a seed works out from our material conditions, as a seed works out from under the soil. We are just beginning with the very tips, as it were, of our faculties, to come up anto the pure sunlight. But all that we have of experience in this world is still obscure, sub-mundane, subterrancan; and we shall learn, really and fully, branch and fruit when we see him as he is, and are like him. With the attempt continues, we still are surrounded by unfertainties, we still are surrounded by unfertainties. Knowledge-is rule and imperfect here. We are voyagers exploring new seas, and edging along new casals and continents. Life is something more sublancy. with the attimost certainties. We star are surrounded by uncertainties. Knowledge is rule
and imperfect here. We are voyagers exploring new seas, and edging along new coasts and
continents. Life is something more sublime,
and something grander than men tifink who
only grind and eat their daily bread and know
no, difference between themselves and the beasts
that perish. We are beginners. We are little
children and petitioners for liberty to come to
our manbood, surrounded by more invisible
things than there are things visible, and under
inguiter influences supermal than are the influences virtual and physical, and are holding on
our way to that other state of being. Man is
more than man knows. Life is grander than it

that stands and looks back from

like plants which the gardner divides, letting go the poor ones, and saving only the good ones, but that we are under the genial influence of the great heart of God, which sages and develops every single germ of nanihood that is in us—let these things enter into our consclousness, and thay will be a source of great comfort and errouragement to us. We are beloved. We are not orplians, but-are children put out, to nurse And our father looks after us, and sees to our welfare, and is day by day ministering to us.

Keep your heart open. Keep your head open keep your heart open. Keep your bend on the touch of God, giving power-to these inspirations and influences. And let every one feel "I must work out my own salvation, and by my fruits I must judge and I must be judged."

So you shall have all the blessedness and comfort of supernal power on the one side, and not be driven into the enthusiasms or ecstacies or mistakes of fanatics on the other side, and faith with all the radiance of the divine light on the ight on the with all the radiance of the divine light on the with all the radiance of the divine light on the with all the radiance of the divine light on the with all the radiance of the divine light on the with all the radiance of the divine light on the with all the radiance of the divine light on the with all the radiance of the divine light on the with all the restance of the divine light on the with all the radiance of the divine light on the same of the content of the divine light on the content of the content of the divine light on the content of the content of the divine light on the content of the content of the divine light on the content of the content of the divine light on the content of the content of the divine light on the content of the content

Gold grant to every one of us such an earnest desire to grow, such an earnest desire to grow, such an earnest desire to know, such an earnest desire to do, such an earnest desire to be rather than to seen, that we shall be susceptible of that great overcharged influence with which the universe is filled; and that the divine impalse, steadily bearing us spoward and onward, may at last bring us to the heavenly shore, as the sons of God not unworthy of our Father, when we shall see him and be seen of him

INDIANAPOLIS, Nov. 30, '68.

Da. J. R. Newton—Deer Sir;—Duty impels me to give you a plain statement of my life's suffering and cure by you, which you may

nies sunering and cure by you, whice you may publish. I. Abraham Clarke, of Indianapolis, Ind., 21 years old the 25th inst., having been a paralytic cripple ever since I was three months old, un-able even to lift my, hands up to my head, or walk without great difficulty, and so fervous that I could hardly stand or sit still, and at times suffering as great pain that my wallings, were walk without great difficulty, and so fiervous that I could hardly stand or sit still, and at times suffering so great pain that my wailings were intolerable to those around me. On "Saturday, Nove25th, I wend with my mother to see if you could cure see, for I had heard so much of your wonderful power of curing all kind of diseases without medicine that all other doctors said were incufable, that I had faith that you would cure me. Now, to make a short story, you cured me perfectly with one treatment. I arose upon my feet, walked without limping, with a firm easy step, raised my hands over my head, then I took a large, heavy chair in either hand by the leg of each, balancing them above my head, as few well men can do, and to sum it all up, I say that I am made whole and sound as any other man as far as I know or others discorn, and for the first time In my life, in the full enjoyment of health, and I thank my Heavenly Father that I am a well man. My former life and suffering seems like a dream.

In gratitude, I am your friend.

In gratitude, I am your friend.

AERAHAM CLARES

Indianapolis, Nov. 10th '68, appeared before me, Abraham desposes under oath, that the fore-

Clarke, who desposes under oath, that the fore-going statement is every word true.

Subscribed and sworn to before me, J. P. Pink-erton, a Notary Public, in and for the county of

J. P. PINKERTON.
Notary Public.
cement of my son, Abrahat
Isabella Clarke. 11 The foregoing stat larke, is all true.

The banes of domestic life are littleness, falsity, vulgarity, harshness, scolding, vociferation, an incessant issuing of superfluous prohibitations and orders, which are regarded as imperiment interferences with the general liberty and repose, and are provocative of rankling or exploding resentments. The blessed autidates that sweeten and enrich domestic life are refinestations. repose, and are provocative of rankling or expioling resentments. The blessed antidotes that sweeten and earlich domestic life are refinement, high aims, great-interests, soft volces quiettand gealle manners, magnanimous tempers, forbearing from all unnecessary commands or dictation, and generous allowances of mutual freeding the state of the state of

Original Essays.

PETURE BRIGHT. NO. II.

Dr. A. De.

Ob. yes, a happy time is coming.

For the disembrailed bained;
A jeyous light is upward booming.
Stillning freely for mankind;
No more the day is dark with terror

For light dispels the gloom of error

Look ye how great, how fraught with glasiness, I to the time in which we live; I can be dead to a subject to the control of the beautiful control of the control of the control of the When hout of friends from plaine celestial Are mingling with the throng terrestrial.

Are mingling, with the throngs terrestrictions they come, around us moving. Yielding blessings while they stay: They come with hearts refined and loving Chasing all our griefs away; They are not desid, nor do they slumber Oh day of bliss, oh day of wonder!

On any of this, on day of wonder:
From starry heights they are descending
Bringing messages of love;
Healing the sick, the how'd, unbending,
Making them with joy to move!
Will ye receiveltheir kind-embraces,
Or turn from them with dubious faces?

For The Religio-Phi Dr. Franklin and Antmal Magnetic BY WM. B. PAHNESTOCK.

BN WM. B. PAINESTOCK.

BRO, JONES.—In your paper of the 14th of Nov., I observed an article by Dr. Underhill, denying that Dr. Franklin ever investigated the subject of Animal Magnetism in Paris, and never would have signed the report of the commissioners if he had done so. This is paying Dr. Franklin a poor compliment, if not placing him in a very riduculous position. If I know his character at all, it seems to me that he never would have signed the report of the commissioners, if he had not been satisfied with what was therein stated. My authority for what I have said in regard to it, was taken from "Rapport the commissioner's charges par le Roy de?"

what I have said in regard to it, was taken from "Repport des commissions charges per le Rey de'l Etamen des Magnétime Animal a' Paris," 1781, wherein it is stated that the commissioners appointed by the French King, were four Physicians, viz: Borie, Sallin, d'Arcet, and Guillotin, and dive members of the Royal Acadamy of Sciences, viz: Mr. M. Ballly, Leroy, de Bory, Lavoister, and Dr. Franklin.

Some of the best men in Europe, who after idetailing the manner which Mesmer used to induce the state, and experimenting in various ways, closed with the following, which I will give in detail. But to make them understood, it will be necessary to state, that the magnetizers of that day had asserted, that when a tree, or ewen an manimate substance had been touched by them and charged with magnetism, every person stopped near the tree, would feel the effects of this agent, and either fall into a swoon, or into convulsions.

ato convulsions. 'Accordingly, in Doctor Franklin's garden ssy, an apricot-tree was selected, which sufficiently distant from the others, and stood sufficiently distant from the others, and was well adapted for retaining the Magnetism communicated to it. M. D'Eslon, having brought thither a young patient of fwelve years of age, was shown the tree, which he magnetized, while the patient remained in the house under the observation of another person. It was wished, that M. D'Eslon would be absent was wished, that M. D'Eslon would be absent during the experiment; but he affirmed that it might fail, if he did not direct his looks and his cane towards the tree. The young man was brought out, with a bandage over his eyes, and successively led to four trees, which were not magnetized, and was directed to embrace each during two minutes. M. D'Eslon, at the same time, standing off a considerable distance, and pointing his cane at the tree actually magnetiz-ed."

pointing his case ...

ed."

"At the first tree, the young patient upon ouestioned, declared that he sweated property and and sweated and "At the first tree, the young patient uponbeing questioned, declared that he sweated profusely; he coughed and expectorated, and Said
that he felt pain in the head. He was still about
twenty-seven feet from the magnetized tree,
At a second_tree, he found himself glddy with
the headache; he was now thirty feet from the
magnetized tree. At the third, the glddliness
and headache were much increased; he said he
believed he was approaching the magnetized
tree, but was still twenty-eight feet from it. At
length, when brought to the fourth tree, not
magnetized, and at a distance of twenty-four feet
from that which was, the crisis came on, the
young man fell down in a state of insensibility,
his limbs became rigid, he was carried to a grassplof, where M. D'Eslon went to his assistance
and restored him."

It aiother experiment, "M. D'Eslon was re-

In another experiment, " M. D'Eslon was re

hurried, she stretched out her

hurried, she stretched out her arms behind her back, writhing them strongly, and bending the back, writhing them strongly, and bending the back forward, a general tempor of the whole systemeame on the chattering of the teeth was so loud as to be heard out of the rooms, and she bit her hand so as to leave the marks of her teeth in it."

In regard to the first experiment, the examples of the teeth in it."

In regard to the first experiment, the examples of her teeth in it. That if the patient had experienced no effects under the tree actually magnetized, it might have been supposed that he was not in a state of sufficient susceptibility; but he fell into the crisis under one which was not magnetized; therefore, fot from any external physical cause, but solely from the influence of the imagination. He knew that he was to be carried to the magnetized tree; his imagination was roused, and successively exha usted, until at the fourth tree it had risen to the pitch necessary to bring on the crisis."

As my views in regard to the cause of this condition differ materially with those of the commissioners, to make myself understood, it will be necessary for me to pernark that their reasoning at first slight seems very natural and conclusive; but, with due deference, I must say is very far from the truth; and the experiments only prove, that "Animal Magnetism" is not the cause of this state—and nothing more. I contend, that it was not the imagination (in any sense of the word) which threw the above persons into that condition. The young man who was led blindfolded to the different trees, was made to believe, that if he embraced a tree, or anything else, which was, as they said magnetized, he would fall into this state. What was the result? He fell into it before he reached the tree which was as into so operated upon. Yet this does not prove con-lusively, that it was his imagination which produced that effect.

I have instituted many experiments to determine the cause of this condition—and all the

that it was his imagination when products an effect.

I have instituted many experiments to determine the cause of this condition—and all the facts gathered, go to prove, that the state can be entered by an act of the subject's own will, or can be induced by the belief (on the part of the subject), that another person has the power of throwing him intolet.—Therefore, in the case of the boy above alluded to—the belief, or even the suspicion on his part, that the tree (whether magnetized or not,) would have such effects, was sufficient to make him enter it—he not knowing that he could resist, or enter, it at pleasure: that he could resist, or enter it at pleasure: consequently, he fell into it, as a matter of course, at the tree, which he thought, or believed to be

magnetized.

The same was the case with the two women. But, if they had been acquainted with the true nature of the state, and their powers to resist etc., neither the tree, the operator, nor the deceptions practiced, would have had any effect upon them; and if the commissioners had known that it was in the power of these individuals to throw themselves into this state at will, independent of any power, or any foreign cause, their conclusions would have been very different.

With respect to whether Dr. Franklin was, or was not present at all the experiments, I cannot possibly say. I have given my authority for what I did say; but whether he was, or was not present, is so far as truth is concerned a institer of no moment—and as the ability of those who, are said to have been connected with him cannot be questioned, it is a small matter to civil about who was no was not present—but, it is more than likely that Dr. Franklin was present, as the principal experiments were made in his garden at Passy, and as he is said to have submitted to a trial himself, while the experiments with the women were going on, the presumption is that he must have known something about it. A repetition of the experiments, however, will convince anylone who will make them honestly, that what I have said is true.

Pendleton, S. C., Dec., th, 1898. With respect to whether Dr. Franklin was, or

Pendleton S. C., Dec., 9th, 1898.

Reply to Austin Kent.
BY DELOS DUNTON.

BRO. JONES: -Will Four permit a few wordsof reply to Austin Kent's article in the Jotinan.

Of December 26, under the caption, "The Universe is Good and Evil, and no! Progressive."

Bro. Kent does not confine himself: to the material and spiritual universe, which is known, but goes off into infinity and eternity, which are not known. In his has clause, he says, "Show me something better than reason and I will lay down my reason to test it as I have reason."

If brother Kent had fully tested his reason, 1do not believe he would ever have written this article.

article

article.
I affirm that human reason is limite, and cannot by any possibility comprehend or fathom any, thing that is infinite or eternal. Therefore, it is utter folly to attempt to argue upon these sub-

In another experiment, "M. D'Eslon was requested to select from among his poor patients those who had shown the greatest sensibility to the magnotism; and the accordingly brought two women to Passy. While he was magnetizing Dr. Franklin and several persons in another appartment, the two women were put in separate room. Three of the commissioners remained with one of the women, the first to question her, the second to write, and the third to represent M. D'Eslon, who (they persuaded her, after bandaging her eyes), was brought into the room to magnetize her." One of them pretended to speak to M. D'Eslon, requesting him to begin; but nothing was done, the commissioners remained quiet, only observing the woman. "In the space of three minutes, who began to feel a nervous shivering, then she felt in succession, a pain in the head will in the syms, and a pricking in the hands; she became stiff, struck her hands together, got up irom her seat, and stamped with her feet, in a word, the crisis was completely characterized."

"Two of the commissioners were in an adjoining room with; the other woman, whom they placed by the door, which was shut, with her eyes, at liberty, and made her believe that M. D'Eslon, was on the other side of the door, magnetizing her. She had scarcely been seated a minute before the door, when a shivering began, in one minute more she had a chattering of the teeth, but yet a general warmth over the body, and by the end of three minutes, the crisis was complete. The breathing became

The fact is, we can comprehend none of these things, and it seems far better for us to use your powers about matters width our capacity. There are many, vast regions, of knowledge yet unexplored, which are within the reaght of human reason,—enough at least to eccupy the attention of human beings for a few thousand years to reome, and it is seems to me, far more profitable to use our powers in working these mines that pay so richly, rather than in endeavoring to accomplish that which we clearly have not the capacity to do. If the human mind could solve one problem in infinity, it would soon, comparatively, solve every problem in infinity, and then there must certainly be an end to progression in human reason. Our essential condition in finite progress in reason, so our inability to comprehend all finite knowledge at once, and if gesson is to progress certanally, our essential condition must be its incapacity to ever solve the infinite.

Carpentersville, illinois, January 2d, 1899.

For the Religio-Philosophical Journal. The Dead.

The Dead.

The Pead.

The Pead.

The Pead.

The Pead.

They are not dead. No, they live. Live not in our memory only; they come not to us in dreams only, nor are their bodies with us only, but they are with us. They linger around us, we feel their presence in the very air we breath, they sweep over our thoughts like 'a spell, we seem to hear them, speak, and sometimes methinks the eyes grow brighter, the vision sharper and we see the dead, we know them, throw out our arms to them—and they are gone.

Yes, I believe beside the living, walk the dead; they crowd our thoroughlares. In the busy marts of life, they are there; alone, they are with us, in the sanctuary of God, there are they; and when we skep, unseen hands shifted our pillows, spirit eyes, eyes of loved and departed ones, gaze upon us in our shimbers with live and anxiety; perhaps the form of a mother, now sainted and holy; perhaps a reverend father, whose courasel we have missed, but the sound of whose earthly voice seems scarcely yet to have departed from your ears; 4-grlags, her whose mound crumbles beneath yonder mound, was more scred still—one around whose; sou! our childlike affections have twined themselves, and whose name was that of wife.

Ab, they are with us still: Ye skepties; go lay the crumbling wase, the urn that held the spirit which you loved in the arms of death; then say, if you can, they are dead to you; then tell me spirit eannot held communion with spirit.

spirit.

With some, the veil which hides the spirit world from their vision is thin; buch washing in the waters of afflection, has weakened and worn its threads; some sorrow may have opened the way by which sail can communic with

The spirit world around the world of some,
Floates like a compositive.

Watte through these carried vists and vapora done
A vidal breath of more etheral are.

I am reminded just now of those beautiful lines of Southey's, with which I close.

Not to the grave, my son, Follow thy friend belows: But in the Punely hour, But in the evening walk Think that he companies to Think that he holds with dysterion intercourse: and though remembrancy wakes a tear there will be joy in griet.

Voices Arom The Leople.

The Mission of the Mormons Letter from Brigham Young,

EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL-DEAR SHE - A few days ago, a stray

Enton: OF THE RELEGIO-PHILOSOPHICAL
JOURNAL—DEAR SILE—A few days ago, a stray
number of your interesting Journal. chanced
to fall in my way. In its editorial columns,
I noticed an article headed, "The true Latter,
day Scintes Headd," which closed with the enquiry, "What is the mession of the Mormons is the
question. Who will answer:" I now desire
with your permission, as a Normon, and from a
Mormon stand point, to state what we estimate
be our mission, and that of our holy religion.

The mission of Mormonism is distinctively
one of peace and good will to the world. Its
object is man's salvation; its basis is truth. All
truth emanates from God, and is guaged by his
word. The scripture says, "Thy word is truth."
We not only regard all improvements marked
in man's history as the result of inspiration,
but also that all true religion is based upon
confined diy in elfrection. Those truths which
more especially belong to man's religious nature,
are generally termed the Gospel. The Gospel
is God's plan for man's salvation. It teaches
the ferfect fatherhood of Gol, and the perfect
brotherhood of man—that we all are the childrem of God, all the subjects of His care. It the perfect internation of oras, and the perfect brotherhood of man—that we all are the children of God, all the subjects of His care. It teaches us that as in Adam all die, so In Christ shall all be made alive, and that through the grace of God, all by obgelience to His word, can become inheritors to His promises, and that all His laws are in perfect harmony with man's mature, as he was created in the beginning that all. His laws are in perfect farmony with man's nature, as he was created in the beginning and pronounced by the Creator, "very good." Further, that these laws teach men to be truthful, honest, chaste, sober, industrious, frugal and to Jove and practice every good word and work, consequently they elevate and chnoble man. Not only is man's spiritual partregarded, by the Gospel, but his temporal nature also. He who called into existence the laws of the Gospel, if fully obeyed, bring health and strength to the body, clearness to the perceptions, power to the reasoning faculties as well as salvation to the soul.

This is, the Mission of "Mormonison" what have the Mormons done to fulfil it?

It is now not quite thirty-nine years since our Church. was established by revelation from heaven to Joseph Smith. The church then numbered six figurests. Siare that time it has continued to grow and spread, not withstanding

the floods of persecution that have time after to

the floods of persecution that have time after time threatened to overwhelm it. At last-driven (com-lilinois amidst untold privations and sorrows, the "Mormons" journeyed to the Great Salt Loke Valley, then one of the most desolated and harrien portions of the great American select. By industry and frugality, they have caused this desert to blossom as the rose; have filled its valleys with thriving towns and villages for hundreds of miles and brought into cultivation the most feasible portions of the land.

This, of itself, difficult as the task has been, is not by any means our greatest labor or our chief success. A people possessing great enterprise, industry and frugality, might have brought about hees same results, the most conspicious of our noil, but when we turn to other phases of our mission and prove that "Mormon-jam" has sent forth its teachers to the ends of the earth, has gathered people of almost every tongue and creed under heaven, of the most varied educations and the most apposite traditions, and welded them into one harmonious whole, out in faith and in practice, with the same hopes, desires and aims, it is then we see the results that prove its divine inspiration, and its affinity to the Gospel taught by Jesus and his Apostles. A creed that can take the heterogeneous massessof mankind, and make of them a happy-contented and united people, has a power within it gluat the mations know little of. That power is the power of God.

This labor to unite the world in all that is, good and praiswortly it its mission of the

power within it what the mations know little of. That power is the power of God.

This labor to unite the world in all that is: good and praisworthy is the mission of the Latter-day Saints, and with the help of their ordiney intend to continue their labors mill the knowledge of God shall cover the earth as the waters now corect the mighty deep, and His name shall be one in all the earth.

Such is our mission, and God will give us strength to fulfil it.

Very respectfully yours.

Brite-HAM YOUNG.

Salt Lake City, Utah Ter, January 7th, 1862.

Letter from Byron Reed.

Dear Journal of Territoria Spron Reed.

Dear Journal of Territoria Spron Reed.

Dear Journal of Territoria Spron Spron

fested throughout. We received assurance from many that the blessed light of the Harmonial Philosophy was beginning to dawn upon them. Br. Smith strikes sledge-hammer blows at old theology, and strads ready and willing at all times to measure swords with the few pugnacious ones who have not yet had their eye teeth out by the keen edge of spiritualistic weapons. We were kindly entertained by our good Br. Adam Bather and Dr. Freeman, at Beuna yisto and Br. Tarpin, of the Tipon Time, at Tipton. Dr. Keith, the great healer, is here in Kokomo, rajsing the dead, as it were. He is doing an excellent work: has made, during the two days he has been here, several excellent and astonishing curse. Persons that have been carried to his rooms in omnibuses have walked joyfully away, toanking God instead of Dr. Keith and the good angels. He is not only a healer, but a spiritual philosopher, and destined soon to take the stand as a lecturer. He has come to the West to make it his home. May his success be commensurate with his merit is my hope, and I can heartily recongmend, him to the afflicted in sourced body.

Sincerely yours,

Kokomo, Ind., Dec. 29th, 1888.

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Beligio-Philosophical Journal

CHICAGO JANUARY, 30, 1869.

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The Pen is mightler than the Sword."

LITTLE WORE LIGHT MAN, THE PULSATION OF GOD IN MATTER.

The world needs it. From every glen and hamlet in the land, comes in tremulous tones a demand for more light. From our hills and val-leys, from the gulet farm cottage, from every zook and corner of the earth, the human heart has commenced vibrating to the touch of angel and the response is, "a little

A little more light is needed in the ch of you darkened mind, where no truth exists ra-diant from the touch of divine impulses; a little more light on the pulsating waves of truth, as it comes from the higher sphere, should be diffused in the minds of earth's aspiring children. The in the minds of earth's aspiring children. The did, within whose boson the fires of life are meanly extinguished; the gaudy butterfly, wo-man, whose granite nature yields to nothing but pomp and show; the young whose soul-chords are just commencing to vibrate with the experi-ence of life, all need a little more light.

So long as impenfection exists, cramping the energies, darkening the inner chambers of the mind, and throwing "doubts" on all the operations of life, the cry will go forth for more

tions of life, the cry will go forth for more light.

More especially among the various orthodox churches, a little more light is needed—not a little, coming like the gentle dew drop to impart its neaven-extracted sweetness to some flower or tender plant—but a great deal, coming with terific force, is needed, in order to enter the temples of error and burst them asunder, scattering the fragments thereof to the four winds of the earth.

the fragments thereof to the four winus or the earth.

When the "raps." first commenced, the first dawn of Spiritualism, there was some consisten-ty in ascribing the cause thereof to electricity, magnetism, or od-force, but now, after the lapse of twenty years, he who is so ignorant as to as-cribe the cause to their action alone, is certainly in want of a little more light.

Since the first advent of Spiritualism, however, great progress has been made, notwithstand-

Since the first advent of Spiritualism, however, great progress has been made, notwithstanding the fact that it has not "carried all before it." Its progress has been rapid enough to array against it Catholics and Protestants, who, arm in arm, have tried to stem its mighty waves, and cramp the heaven born energies that it has imparted to many of earth's children. Their efforts have been unavailing, for the cry comes forth from their ranks for more light in regard to the true nature of God's laws and dealings with many aind.

wind.

When Samuel communicated to Saul through the mediumship of the Witch of Endor, revealing in emphatic language his destiny; when Moses and Elias, residents of the Summer Land, returned and visited Jesus; when the angels appeared to the shepherds and in joyful, thrilling iones, announced the birth of Jesus; when a soice in tones sweeter than the chimes of the morning hell, said, "This is my beloved Son, in whom I am well pleased;" when the angels dired with Abraham; when Hagar in her distress, was advised and directed by one of God's

whom I am well pleased; when the angels dined with Abraham; when Hagar in her distress, was advised and directed by one of God's spiritual messengers—in all of these cases, a little more light was needed.

To-day, the different manifestations give utterance to that which will illuminate the mind, and prepare it for future usefulness. The world needs more light. The sciences, art, literature will ever need the illuminating presence of "a ittle more light," for much that was useful in the past, has long since ceased to be a necessity with the present; and thus it will ever be. The present will fade away, vanish like some pleasant dream, and be recorded in the past. The future comes, bringing new truths, new mans in literature and philosophy, better adapted, to the wants of man. Thus it will ever be; so long as man can progress and unfold his innate haure, he will constantly need a little more light. Delty is reflected in man—in some more than others. His existence is a mirror, in many respects, from which the graful and enrobing attributes of Delty are reflected or foreshadowed. Carried along on the throbbing heart of time, the pulsations of which disclose to

shadowed. Carried along on the throbbing heart of time, the pulsations of which disclose to him from day to day his destiny—sometimes grand and beautiful, at other times, like a barren grand and beauting, at other times, like a barren coast deslitute of flowers and shrubs, nothing but gloom and terror surround him, while there seels up within an earnest cry for "a little more light" in regard to these alternations of shades real sunshines, joys and sorrows, vice and vir-

Delty in man! How grand the thought!
How magnificent the conception!
A mow flake from the surging cloud is emblement cel of the beautiful off-shoots of the grant" I am." Man is simply the pulsation of God in matter.

from the man from God, and that moment he such onger immortal, the beauty of the future date such onger immortal, the beauty of the future date away like a pleasant dream, the mind shrunka within itself, all is dark, oblivion only greets him, and sad at the thought of the fu he gazes around him in all directions, see

We turn from the thought with sadness, for in pani-namic styles world without an object floats before us. But knowing that man is simply the pulsation of God in matter, and that a beau-

tiful im ortality awaits him, we feel like a being; for beyond, we catch a glimpse of a fu-ture home, where joy, not sorrow; virtue, not vice; harmony, not discord, prevail, exerting their benign influences over the life of all, and where the cry is constantly going forth for little more light."

How seldom we pause amid the ever varying scenes that surround us, to contemplate the sublimer realities that are soon to be in our possession. Immersed in the cares and perplexities of the life that is, we almost forget the divine beatitudes of the life to come.

ities of the life that is, we almost forget the divine beatitudes of the life to rouse.

We heat our blood, strain our muscles and tax our brains in the most inglorious jursuits. We cagerly grasp the most trivial news and gossip connected with this money, grabbing and impetuous life. In our eagerness to catch the "golden bells," the busy millions are pursuing with such avidity, we stumble over many a priceless jewel that lies unnoticed in our path. How few have any definite object in life. Like the leaf that waves to the passing breeze, they are swayed to and fro by the ever shifting winds that sweep over the Saharah's of society. Life to some consists in a knowledge of the proceedings of, "the board of trade," the last petition in bankruptey, and commercial achievements and disasters of society. To another class, in scattering social leprosy, and disquiretude in their immediate vicinity. Such prowl like hyenas on the paths of others, eager to find some folly or indiscretion in them, that they may enjoy the unholy pleasure of magnifying them into the most fabulous dimensions. These are social vampires who furnish us with the lowest, imaginable standard from which to note the social progress of mankind. Another class, forgetting that "time makes all things even," fret and fritter their lives away in vain endeavors "to fly without wings" to some altitude on the heights of faune, where, could they light, their own vanity world soon resist the laws of gravitation.

Of all the busy millions that enjoy the boon

gravitation.

Of all the busy millions that enjoy the boon of conscious existence, how few are to be found whose vision stretches out far enough to grasp the significance of this two-fold nature of ours, that connects us with the visible and invisible

the significance of this two-fold nature of ours, that connects us with the visible and invisible worlds.

How large the porportion that chase the shadow, forgetting the substance. Could we awake to a realization of the pleasurable existence that is zoon to be ours, see how the activities and enjoyments of that life are enhanced by the culture and growth we attain in this, how changed would be our employments, manners and acts towards each other. Many a Magdalene, who now walks the valley of humility, would be an acceptable acquisition to the society that has expelled her. Beggars would find welcome homes, where now the crust is denied them, and many a "weeping Rachel" feel the encircling arms of the "loved and lost." Hearts, whose gardens have long been "brown and sere," would feel again the baptismal showers and life giving sunlight of love, transforming their barren solitudes into an oasis of beauty that should call forth again muste from the Lyre that has long been broken. What so well calculated to aid in the attainment of this ideal existence, as the benign light of Spiritualism, that now beams in upon us.

The fellowship and communion of the departed can but impress mankind with the significance of this life as a link in the endless chain of being, and who can doubt that when the energies, now wasted, shall be turned into philianthropic efforts and fraternal labors, we shall see the glory dawn of the world's long looked for faitlennium.

That progress is to ultimately teach men and women that they are as free as the air they breath, can scarcely be doubted by any progress-ive minded person. And that America is to take the lead in the grand march of progress as was predicted in the incantations of the poet in the

predicted in the incantations of the poet in the lines:

"Cel umbla, Celumbia: to glory ariae, The queen of the world and the child of the kine," is now more than apparent.

This refuge of freedom for all tongues and kindreds has most surely "come up, (figuratively) out of the sea" on which God "will gather to-gether his peculiar people;" and that peculiarity will consist in their knowing the truth, "from the least to the greatest: "and putting into practical operation the great, grand and divine precepts of the Declaration of Independence, which asserted the divine, sacred and immaculate truth, in declaring that, "all men, (and we will add women), are born alike free and equal; and are by their Creator endowed with certain indicatible rights; that amongst these are life, likerty and private of happiness."

We confess to be one whose enthusiasm prompts them to believe that ere long America in her march of freedom will reach that grand, spiritual oasis. Who now regrets the liberation of the Action were the liberation.

spiritual oasis. Who now regrets the liberation of the African race's Scarce a handful of honest thinking people in the whole country would again vote to reinstate that barbarous and un-

thinking people in the whole country would again vote to reinstate that barbarous and unchristian custom on the rising generation of this land. Yet, that is a point which is forever past, in our onward march towards perfect freedom. And we very naturally ask, what next? But de we not already know? It is not yet the question of equal rights? He or she who answers may, cannot be cognizant of the indications of the course of the march of freedom. Equality without regard to sex, before the laws of men, as we naturally are before God, is the great principle at issue. And can we doubt the ultimatum of the issue? Surely not. Truth and freedom must win in the end, though it cost more than it did to liberate four millions of alares.

One glorious condition of this result will be the destruction of the bondage of marriage. Then they will be in freedom, as five are said to be in heaven; by which man will lose no more than the Southern Sisveholder by the abolition of slavery, and our mothers, sisters,

companions and daughters will become greater gainers than the slare did by his freedom.

As an indication of the tendency of the grandmarch of freedom to unfold itself in America, as well as to indicate the inadequateness of the present system of marriage, we find in a cotemporary, the following marked evidence:

It is stated that in a single year, there were sixteen hundred cases of divorce in the state of Massachusetts alone, a state which is perhaps farther advanced in general intelligence than any other in the Tulon. How many there are in Connecticut, the "Cutest State," where divorce is made easy, has not been made public; but, it is not denied that divorce is becoming more common in every Northern state than it was formerly, and very much more frequent than in the South. With these facts staring us in the face, a wail comes from every civilized land that marriages are becoming alarmingly infrequent, so much so in Massachusetts, that a society has been proposed for the purpose of encouraging marriage by enlowing every marriage with a certain sum of money.

This very confused state of affairs shows conclusively that we are approaching a crisis which we must pass; and the orthodox society alluleds to cannot prevent it.

Our readers will find this number of the Jour NAL, as usual, replete with intensely interestin matter. Two of the most distinguished the matter. Two of the most distinguished theologians of the age have a hearing. A serir on from the one, Henry Ward Beecher, and a letter from the other, Gov. Brigham Young, explaining the respective views upon theological subjects. Both, gentlemen as Bible, christians, have a world-wide reputation, and in our opinion, are inspired men.

The whole tener of Mr. Beecher's sermon teaches the doctrine of inspirations—inspiration.

taches the doctrine of inspiration—inspiration of to-day as well as in the past. With Mr. Beecher, the inspiration is from the Divine Spirit, God. With Spiritualists, God is in all

Beecher, the inspiration is from the Divine Spirit, God. With Spiritualists, God is in all things and all things are in, and a part of God; consequently it is God that inspires Br. Beecher and Gov. Young, though it be through the agency of the gentle Nazarene and Joseph, the prophet and martyr.

Our "Inner Life" department will also be found to abound with matter of great interest. The tests at our Public Scances are convincing beyond controversy, of the power of spirits to hold communion with loved ones in earth life, and their power of identification.

The wonderful presentation of the sparit of George Fox, the founder of the Quakers, to his medium, J. B. Conkling, is traily wonderful. We have known Bro. Conklin for the last four-teen years. He is a medium for many phases of manifestations. We have repeatedly received at his rooms in New York, evidence which was proof positive of the immortality of the soul and its power to control mortals.

That his narrative is true to the letter, we have not a doubt.

The interpretation of the vision to dur mind eisclear, and especially applicable to conditions then existing, and which prompted the spirit to make the presentation.

Bro. Fox in his early life, encountered privations, trials and hardships, not very dissimilar to those through which modern medium pass. A glorious future awaited him in spirit-life, however painful the orderd he was required to pass, to attain it.

THE PREVALENCE OF SPIRIT MANIFESTATIONS.

That Spiritualism, or more properly speaking, the manifestations of spirits, is to go on in reasing in an accelerating and progressive ratio, is, in our humble opinion, a fixed fact; of which daily evidences are accumulating. Already a paper or periodical is accounted dull if it does not confain some sensational ghost story once a formfell or oftens. The Chicago Lower House not contain some sensational gnost scory once a fortinght or oftener. The Chicago Court House has had itseghost, and there is scarcely a city or neighborhood in America but that can lay claim to these disturbing visitants in some manner, share or five.

shape or form.

The latest one which has come under our

shape or form.

The latest one which has come under our notice appeared in a late number of the Cincinnati Trager, which is as follows:

As the Megphis and Cincinnati packet company's stemmer Migoecota was coming up the Otho, and the China of the Migoecota was coming up the Otho, and the Migoecota was coming up the Otho Migoecota was company's the Migoecota was considered with Mr. Murphy, the steward of the boat, looking out for the wreck, desiring to see how the place looked, were startled by a singular pale blue light, which rose slowly from out of the water to the height of several feet, and hasted about 700 seconds, when it disappeared. The light itself was not very bright, yet they could distinctly see the outlines of the wreck and on the land for some distance. They were at frat puzzled, but before a minute elapsed, another inght was seen to rise the same as the first.

The pilot who saw the first one was now also puzzled, and was ready to believe it a "hali," and about to answer it, when a third column of light blue light rose nearly alsogside, as several of the officers saw them, and consulted as they gazed in wonderment at the spectacles, at the same time watching closely for any signs of men about the wreck, and lailed to discover any cause for these singular phenomena; some begune somewhat excited, and one or two rather terrifield, as they were not much utilike the ghosts of the departed. The officers who saw them affirm positively, and we cannot doubt their assertions, asserted carnestly as they are, these lightless on sealant and one or two rathers there in the same time watching closely for any signs of men about the was aroused and farms. Even and contained, exploded, or expanded, after tising, and the difference in the sealant of the same time waters of the departed. The officers who saw t

UNITARIANS-KENOSHA, WISCONSIN.

UNITABILIANS—KENOSHA, WISCONSIN.
We have just learned that not mary monits since, application was made by some of the Spiritualists at Kenosha, to the Unitarians of that place, for the use of their church to Msc. Colby, an able trance speaker, to give a lecture in. The request was denied. The Unitarian church there was built by the joint affort of Unitarians and Spiritualists, and preaching is maintained at their joint expense, and yet, as soon as the Spiritualists desire to use the house for one of their trance speakers, they are denied. Why is this? Are these people so

holy that they fear contamination by the introduction into their house of one whom the angeis love to control, and through whose organism they speak to these brothers and sisters yet in the form? If so, it is in keeping with the conduct of the old Jews towards the gentle Nazarene. He was, said they, the associate of Publicans and sinners. Mary Magdaleue and rishermen were his followers!

If that is not the cause of the course pershed by the Unitarians, perhaps, they were afraid that their Doctors of Divinity would be confounded by the utterfaces frough the organism of the unpretending medium, as were the Doctors of Divinity by the utterfaces of the boy of their yet and the state of the confounded by the utterfaces from Nazareth.

However that may be, the spirit of intolerance is manifest, and Spiritualities should arise in their full strength—stop all contributions towards the support of old theology in all its phases,—and-organize local societies, or not, as deemed expellent. But in every town, see to it, that meetings are held. Mediums will increase in numbers as the demand increases for jecturers. Young women and young man will be developed in the maken. Nazareths," as of old, who will confound the wise of to-day, as of yore. Curr advice to air friends everywhere is, to break the yoke of intolerance, he it among Unitariams, Universalists, or the purity everywhere is, to break the yoke of intolerance, he it among Unitariams, Universalists, or the purity everywhere is, to break the yoke of intolerance, he it among Unitariams, Universalists, or the purity everywhere is, to break the yoke of intolerance, he it among Unitariams, Universalists, or the purity everywhere is for the purity of toleration is manifested, let us work in lamony, as equals, but never as inferiors.

"IN WHAT SENSE, WHATEVER IS, IS RIGHT."

RIGHT,"
We would call the attention of our readers to
the article entitled, "In what sense," whatever
is, is right," through the (mediamship of Mrs.
Maria M. King. The controlling spirit ably discusses an important question and evinces a de-

Jaria M. King. The controlling spirit ably disusses an important question and synnes a desire to awaken thought on a subject that deeply
interests society. It will well repay our readers
to carefully read this article. Mrs. King is an
inspirational writer, just coming upon the stage,
and we think her writings are of a character to
instruct whoever candidly studies them. We
think our readers will be gratified to know that
we expect to present them, from time to time,
with articles from her pen.

The first volume of "Principles of Nature,"
dictated through her and published shout two
years ago, is replete with important ruths that
the world must understand before it can progress
to the high plane where the science of nature is
so well understood that mankind can like by it.
We are informed that the two remaining volumies of this series are about to he given to the
public; and we are assured by those who have
examined the manuscript of these, that they can
not fail to be a most valuable addition to our
spiritual literature. The author takes a wide
range through majure in quest of -principles, and
presents the world with most important truths,
which glitter like diamonds through the whole
work. Mrs. King's style improves by practice:
and we predict for her, deserved success as an
inspirational writer.

We shall furnish our readers with a more extended notice of the forthcoming volumes in
proper time. We simply wish to say to the spiritualistic public, that whatever is given us from
the spirit world; that is worthy; should be studied
and the works of different writers compared, that
we may appropriate what truth they all contain

and the works of different writers compared, that we may appropriate what truth they all 'con to our advantage.

CAPITAL PUNISHMENT IN ILLINOIS.

Two years ago, capital punish ally abolished in Illinois.

Two years ago, capital punishment was virtually abolished in Illinois.

The law requires that the jury trying and convicting the criminal, should specially find for capital punishment, otherwise he should be bentece to imprisonment for life, instead of the gallows, as formerly. Public sentiment almost unaminously acquiesced in the legislation. But a few, as was to be expected, seriously contended for the justice of the old Mosaic law, "life for life, eye for eye, tooth for tooth;" and chief among that class, was the Chicogo Tribuna. That worthy Journal is a caterer for public opinion, but not unfrequently makes gross blunders. It generally over-estimates the power of old theology. It looks to what has been done in the past rather than what is being done in the present. It vastly under-estimates the power of the liberal sentiment of to-day.

The subject of capital punishment has been under consideration before the Judiciary committee in our State Legislature. They stand by the law passed at the last session of the Legislature, with simply an amendment, to the effect that if the accused pleads guilty, the Judge may order the-death penalty.

We hone our neighbor of the Tribune, will be

the accused pleads guilty, the Judge may order the death penalty. We hope our heighbor of the Tribune, will be contented with the law, and keep an accurate record of the number of cases whenever the ac-cused shall plead guidty, thereby subjecting him-self to the death penalty, if perchance, his Judge should happen, as sometimes is the case, to be a follower of Moses, rather than the Nazarene, to say nothing of common sense.

A NEW PROPOSITION.

A NEW PROPOSITION.

Feeling the necessity of giving our Journal a wider circulation among Spiritualists and all other classes of readers, who are willing to know the truth, we propose to send the Religion-Philipsophican Journal, for three months to any necessiber feers on receipt of trenty fire cents.

We make this proposition for the express purpose of giving our present subscribers an opportunity to contribute itenty-five 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, who through your means, may become not only permanent-subscribers to our paper, but fully converted to the truth of our philosophy. 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 try the experiment. We want to begin at once.

THREE MONTHS FOR TWENTY-FIVE

If each one of our friends would set themselves at work for one day, they could induce from twenty to one hundred in every town, to try the JOURNAL for three menths, at TWENTY-FIVE CENTS EACH; a large percent of whom would become permanent subscribes. become permanent subscribers. Think of it, friends. How easy it would be to fill up your ranks and become strong, if the RELIGIO-PHIL-osophical Journal was weekly placed in the ands of fifty or a hundred of your best think

hands of fifty or a hundred of your best thinkers.

If you will to become strong, bend your energies to the promulgation of the truths of our philosophy in, all its branches among the masses. A good weekly newspaper, devoted to that subject, widely circulated among the people, will make it an easy matter to support lectures and lyceums. We ask our friends everywhere, new and old subscribers, to give us a few hours each, of their time, in presenting our proposition to their neighbors. On our part, we will guarantee to give you a weekly visitor, that all who receive will be proud to exhibit it.

OUR ENTERPRISE.

OUR ENTERPRISE.
We dilp the following from our worthy estemporary, the Banner of Light, of January 16th. All that is said is true, and we thank Bro. Colby for his generous words.
None but those who have passed through the trying ordeal of publishing a first-class newspaper, can appreciate the labor and sacrifice required.

It always gives us pleasure to record the evidences of enterprise manifested by the several spiritualistic journals in our land. If subscribers do not come in as rapidly as they should, we have only to resort to redoubted energy to make our respective sheets worthy the patronage of the public. Thus we see that Bro. Jones, of the JOURNAL, has added a new feature to his already interesting paper, namely, the publication of Henry Ward Beccher's sermons. For full particulars, see his notice in another column. Then, gain, Bro. Jones is to sepd out the JOURNAL for the next three months, as a specimen sheet, at the cest only of the paper it is priated on, 25 cts.

OUR MAKE UP.

We frequently receive the most dattering encomiums upon the beautiful, mechanical appearance of the Journal. And while we would not have our vanity flattered, we feel a renewed desire to please our numerous readers, no less in the mechanical arrangement of the matter, than in the value and utility of the matter itself. In the present issue, we find much to gratify our taste in the diversified arrangement of the valuable and interesting matter presented; feeling that the Journal, will compare favorably with any paper in America. We do not speak of this with any feelings of vanity, but simply to express our desire to please our readers.

DR. BEAIN AT SPRINGFIELD, ILL.

DR. BLAIN AT SPRINGFIELD, ILL.
We learn that Dr. W. D. Blain is lecturing at
Springfeld, with good success. His description
of spirit friends in the audience, describing from
thirteen to twenty after each lecture, is a power
which but few of our speakers possess. He remains at Springfield during January, and is in
the field for calls from those who desire his
services. We are glad to hear that harmony
and prosperity attend our Springfield co-labors,
both in the Society and Lydeum.

TWO COPIES.

If any one receive two of the same number of the JOURNAL when but one is paid for it is a mistake on the part of the mailling clerk, in entering a renewal, as an original subscription. We shall be pleased to receive notice in all such cases.

TESTS AT TIESCE HALL.

Miss De Evere has delighted and astonished her auditors at each successive Sunday gathering at this Hall. Mr. Spettigue informs us that Dr. Dunne, formerly a Roman Catholic Priest of this city, reported himself at the public seance, ou Sunday morning, the 11th Inst., and expressed a wish to communicate with an old schoolmate of his called Gallaghan. his called Gallaghan.

DR. NEWTON.

Don: fail to read the report of a wonderful re instantaneously performed by Dr. J. R.

We have seen the photograph of the patient before and after the care; the change is won-derful.

J. S. Neenah writes.

I herewith inclose three dollars for the continuation of the JOURNAL. I have lost all track of its financial arrangements, but probably I will, by and by, understand it again. It is a welcome visitor to our fire-side; and I am glad to see the bold, radical face it shows to the world. We have no cause to be discouraged. The Spiritual Star is in the discendant and the truth "goe-marching on."

Biterary Motices.

The Atlantic Monthly for Figh. usry, is before us, replete with rare general throught. It is devoted to Literature, Science, Art and Politics, and it would be strate indeed, if any person could not find in a single number, some-thing that he would deem well worth a year's subscription.

subscription.

Terms: Single number 35 cents; per aunum.

84. Address Fields & C., B. M. D.

"Our Young Folks," for F-bruary, just arrived. It is a neat publication, and as its title indicateait is for "boys and gris,"

Its illustrations, "Lost Willie," and "Red Riding Hood," are well wouth the price of subscription.

Terms: Single numbers, 20 cents; per annum.

82. Address Fields & Ob, 124 Tremont Street Boston.

Bersonal and Bocal.

Elifah Woodworth will lecture at Leona. nday the 24th of January; at Harover Mils, Sunday, January 31st; at the School House, ar George Bansel's, Hillsdale Co., Michigan, ctures to commence at 11 o'clock, A. M.

Dr. McFarland has resigned the superintend-

Louis Napoleon has a sister in New York, that is, two half sisters, which is the same thing.

Prof. Morse is now seventy-seven, hale and

Nasby's lecture season will yield him \$4,000 ett profi

Train claims that in the way of internation-damages and Omaha lots, he is worth \$6,000,

The Empress Eugenic has paid one of he dressmakers 100,000 francs for a single year

Henry Ward Beecher's new lecture is entitled s and Recreation

William B. Astor is creeting on Seventh ave-nue, New York, sixteen \$25,000 houses.

Madam Parepa Rosa did a neat thing in going to California—realized \$78,000 from forty-nine

reformances.

The new theatre on Dearborn Street is now ally completed, and is truly an ornament and a redit to our city. It takes the name of "Aiken's, rearborn Theatre."

Peter West, the new medium, may be tound, every day except Sundays at his rooms, 19 and 20, No. 129, South Clark Street.

29, No. 129, South Clark Street.

The new Farwell Hall, which was destroyed by fire about a year ago, and has since been rebuilt, was opened on Tuesday evening, the 19th inst; on which occasion the Rev. Mr. Punshon delivered a discourse on "Science, Literature and the Bible."

The Sturgis, Michigan Journal, speaks com-mendably of the exhibition of the Children's Lyceum, at that place on New Year's Eve.

Cephas B. Lynn is lecturing in Sturgis, Michigan, during this month, so says the BANNER OF LIGHT.

Amusements.

Edwin Booth has re-written Shakespear ichard III, and is to bring it out at his ne heatre after his own revision.

Alfred Burnnett, America's Representative Humorist, and James Taylor, the greatest of English Comiques, assisted by a number of talented and original, artistes, commenced a se-ries of entertainment. rices of entertainments at Sharpley and Cotton's Hall, corner of Clark and Monroe streets, on the 18th inst, which they are continuing with good success. Go and see them if you would good success. Go enjoy a good laugh.

Hind Tom, at Library Hall, has attracted the connoisseurs in music and many others who wished to see this wonderful musical prodigy and hear his inimitable performances on the piano. He will probably remain another week, which will give those a chapec to hear him, who lid not have the opportunity the first, week.

which was the opportunity the first week.

Mr. Adams completed his second week at Mc Vicker's Theatr on Saturday the 23rd inst. The Sunday Times, in alluding to his performances for the first week, says:

One of the pleasantest theatrical eyents of the season has been in the engagement of Mr. Edwin Adams, at Mc Vicker's theatre, the first week of which closed on last evening with Schiller's play of "The Robbers." With every succeeding engagement that Mr. Adams has played in this city, his accomplishments have made for him many additional friends among a class which, though not so nutherous, perhaps, as that giving support to the sensational, and buries que, and scenic pieces of the day, confess an appreciation which is more gaulying to an actor of sterling merit and proper ambition. Mr. Adams, during the past week, has appeared in "Narcisse," "The Marcle Heart," Dreams of Delusion," "Wild Oats," and, "The Robbers," in all of which he has fully sutained his deerved reputation for careful acting, finished electrion, and pleasant, natural manner.

Immediately after the close of Mr. Adam's engagement, the management intend introducing.

aggement, the management intend introducing MrsScott Siddons, who is already in the city; and who has just closed a highly successful engage ment at Cincinnatti; and who will appear in a series of standard plays during a two-weeks' en-

The two nights of English Opera at Crosher Opera House, on Friday and Saturday evenings were quite a success, both as regards performance and attendence; which must have been grati-ying to Messrs. Hess & Co., the gentlefinanty and urbane Managers, as it is another evidence of their tact and ability in theatre managemen which is becoming a well known fact in Chicag and the North West.

and the North West.

This week was pretented on Menday evening.
Mr. Edward Vate's latest comedy. "Tame Cats:" which was followed by the beautiful play of "Rosedale." which is yet on the boards. And on Monday evening, January 25th, will commence a brief season of Opera Bonfle, in English, opening with "The Grand Duchess," with the youthful, beautiful Miss Sallie Holman, as the "Grand Duchess," supported by a corps of artistee, especially engaged. Seats secured. now.

Wood's Museum saw the last of the chicage.

Wood's Museum, saw the last of the old company under Mr. Alken's management, on Saturday, the 16th inst. And it is now occupied by the popular troup of Minstrels, under the management of Sharpley and Cotton, who and doing a rushing business and winning laurels, now that they have room and facilities according to their artistic talent and ability. Go and see them.

That Sweet Singer, Parepa Rosa, is announced of give two Grand, Inaugural Concerts at Far rell Hall, on Tuesday and Wednesday evenings anuary 28th and 27th.

Admission, 81; Reserved Seats, \$1.50.

The sale of many factors

se sale of seats for either of the will commence on Fridsy at 9 a. m., at Smith &

streets.

Aliken's Deartsorn Theatire was formally opened on Monday, the 18th first, with an inaugural
address, by the 18th first, with an inaugural
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As Mr. Aiken assures us, it is not a mere

As Mr. Alken assures us, it is not a mere sensational play. In the matter of secincip and properties, no playshas ever been more superfuly appointed in this city.

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LIFE'S UNFOLDINGS.

WONDERS OF THE UNIVERSE

REVEALED TO MAN. s she title of a new work fresh from pro-By the Guardian Spirit of David Corles

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The Medium, in his address to the public says The Medium, in his address to the public says: The Medium (David Coriesa, of Hantley's Grove Medlenty Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive liceners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a correin and attentive perusal. The Introduction entitled "The Invaling" treats of man as the grand objective ultimate of Life's Unfoldings:

of man as the grand objective ultimate of Life's Unfoldings:
In all the conditions of Life's unfoldings there is is a principle which rules all things for one eternal pultimate good. All orders are in the unfolding of elements of mind. All mind is the element of Life to such 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 schined elements of all Life; and the law of his man of all Life's unfoldings.

The also stands at the pinnace of all organized Life in the native purity of all things.

The next sub-head treats of "gravitation, organization &c., the author says:
We now come to the unfolding of Life; and would have it understood that Man is the greatest are of minor importance when taken in comparison with the unfoldings. All the rest are of minor importance when taken in comparison with the unfoldence of Whan's organization, and all things pertaining thereto.

On page twenty-four the author treats of "the

things permanent of Man's organization, and all things pertaining thereto.

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

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we inguished a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around thereom explained."

"Man as a component of all clements demonstrated.

room explained."
"Man as a component of all clements demonstrated. The Life element discussed. The beaufirst laws of equanimity unfolded. What Soul is, The Unfoldings of Light and Life investigated. Do we ever see a Spirit. A Guide to the Interior Life of the Soul's Lifeanimating Principle. This work is nearly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

enumerated, than any other work of equal size we have seen.

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Here comes a better from II. A. Latum, of Alberton tilling me of the curve of Consumption, Chilis-

POSITIVE AND NEGATIVE POWDERS ing that the REGATIVE POWDERS have carely

child of Deafness of six years duration.

There is a letter figure A lifterpook, of Malagoria, Tracs, the replace that the POSITIVE AND NEGATIVE POWDERS have cared his child of Cholera Morbus, biswife of Chills and Fever and Enlarged Spicen, and his neighbor of Neuralgia ; anmere is one from Mrs. McCalvin, of Tundy Four General, Vt., informing me that the GREART SUBRICIAL REMEDY, the POSITIVE AND NEGATIVE POWDERS, have cured her brokend at Jaundlees and of that unmanageable discover. Disherten, but daughter of Erystpelas, and forced of Neuralgian.

way administers them to others, and "cures up Spusius, Pevers, Mensies, and fairly toutes everything:" in

Blindness cannot by a shock of Palsy two years

Hills, Ohio, has a great and unexpected wonder work-en him by the POWDERS, "5 they cure him of a Rup-ture of twenty-fire years duration, to say a ching of his ca him by the POWDERS, 7thley care him of a Rupper of the visible of year darking, to an addition of an oursel Rhemmittain.

From the New Mex. N. S. Davis, of West Coravia. Moreover that the Vectors declare that Mex. Melvin Lincoln mote the literature of the Intered day, and thereupon sign takes the POWDERS, and in Your days is saided at the devaluation of the New Mey Company. The New Mey Company was to May Song you thin on his feet again, and the low sent to May Meyor put him on his feet again, and the low sent to hingsiff cured his wife Kidney Company. Meyors, the was the New Meyors of Pown Orleans of the New Meyors of East Pendensky, N. V. shekares that he will not take one limitered deliate for the flow of the New Meyors because with the effort afthe correl her for the New Meyors of the New Meyors of the New Meyors of the New Meyors of East Pendensky, N. V. shekares that he will not take one limitered deliate for the laft of the Powders because with the effort afthe correl her Meyors of the New Meyors adflor of Powders because with the other half be cared b Cough and Kidney Complaint of foreignoris above my. Seth Tobey, of Tunnel City, Win, hay his hearin, restored; and Jacob L. Sargent of Plainview, Minn, in

in the POSITIVES.

Just stock. The Papprants is entires. The stream flow-surage, a living, moring demonstration of the power of prints, and their mission of mercy to humanity.

The magic control of the Positive and Negative Powders over diseases of all kindslew wonderful beyond all precedent. E. Neurally and the Straight of the Positive and Negative Powders over diseases of all kindslew wonderful beyond all precedent. E. Neurally and the New York of the New

forgopias, fremonds, Foursy; Al Imamimation, story clearly, such as Infamination of the Lungs, knowledge, such as Infamination of the Lungs, knowledge, and the Aller of the Committee of the Com

this and curred Cholera, both the Fostive and Negative involves are tracked and Negative Forwards who as violence to the system; they came no purging, no mai-ses, no vomiting, to marcellizing, yo in the in-involve of S. W. Michmond, of Chenos, Ill., "They are a most wonderful medicing; so silent and yet Ara FAMILY MEDICINE, there is put tow and recy has been, anything qual to MRS. NPENCE'N-PONTIVE and NEGATIVE POWDERN. They are shaped to all ages and both sexyes, and to cluster and children. In most case, the Foreiers, if given is clustered children. In most case, the Foreiers, if given is

se, will cure all ordinary attacks of disease before a physical can reach the parient. In these respects, as wellow to ethers, the POSITIVE AND NEGATIVE OWDERS are THE GREATEST FAMILY MEDICINE OF THE

the sac of Chills and Fever, the Positive and the Powder known models thing as fall.

AGENTS, mule and fequile, we give the Sole oney of entire condition and large and theretae The Abbrevia of the Country and Large and con-logated of earlier country and the Country of the *P44 MCEANS of all schools of medicine are not more the Positive and Negative Powerfore active words in their practice, and with the most gratifying successive the their practice, and with the most gratifying successive and the Country of the Powerfore, and the Powerfore, and the Powerfore, are considered by Printfel terms to Agents, Physicians, and Druggerts, with

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Accredits with more complete lists of diseases, and eagleactions with more complete lists of diseases, and eagleactions and discretions, according to the level of the lists of the li

Communications from the Inner Zife.

He shall give His angels charge concerning thee."

one under this head are given three MRS. A. H. ROBINSON,

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

An Questions, to be answered at our Tuner Life scances, should be lacoric, well written, and directed to the editor, when inconvenient for the questioner to be present at the

INVOCATION.

Father of light, truth and love; of evil, darkness and sorrow; of all that is to us good and evil; of all that doth exist below, around, above and within. We feel to ever bless, honor, praise and adore Thee. For in all this we realize the hand of wisdom and the voice of a loving Father. Realizing this great and wondrous truth, knowing that all is of Thee, aye, everything animate and inanimate, and that light will eventually appear from that which is to us darkness, we will not murmur, but go onward in the work Thou hast given us to do, ever blessing Thee with a cheerful expression of the external, and in our inmost souls we will ever praise Thee.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.

Q. Please tell how you first approach the medium to entrance her?

A. We did, in answer to a former question say when we appeared, but we might have stated when we manifest ourselves through and by the external organism of another; and if it is possible for you to see and understand how and why it is that the psychologist obtains control over his subject, then you can understand how and by what means, we manifest ourselves to you.

and by what means, we manifest odrselves to you.

Everything in nature contains within itself positive and negative force or forces. Thus, when you find that which is sufficiently positive to overcome both the positive and negative that is within such bodies or individuals, then it is that that which we call control, has the ascend ancy and manifests itself to you.

If you would, know how, and by what meany we first accomplish this, we will say that it is the same spirit within your individual organism, that would enable you to obtain the desired object. With us, when we desire to take possession of the physical organism, that which is physical to you being no obstacle to our spiritual bodies—we are thereby enabled to experience the same individualized entity on the matefall plane for the time being, that we would, if, indeed, it were our own physical body. It is impossible for us to convey to your senses our exact idea by which this is done. Yet experience which is the grand lesson, will explain all in due time.

O. I preceive that when the medium sits for

exact near sy which his stone. Text experience which is the grand lesson, will explain all in due time.

Q. I perceive that when the medium sits for you to influence on entrance her, the first indication of your control is a remarkable change of her countenance, and more especially of her eyes. Will you be so kind as to explain the cause of that change?

A. Change is common to all things, as we experience it in every-day life.

And how thoughtless we are of its wondrous works. Upon the face of everything in nature we can see its effect, but to our own individual selves, how little we think of it, and it is well, for did we realize the change in the physical, without the comprehension of the unfoldment of our interior, or of that which is immortal to our senses, we should be led to sorrow and mourn for the reorganizing of the beautiful, of the external form.

The fact of change, externally, enables us more

ternal form.

The fact of change, externally, enables us more fully to comprehend the power of eight. We see criends depart from us at morn, to return at noon, at night, or in a week, month or perhaps in years, yet the thought that, we shall see them again and enjoy the pleasure of their society while here upon earth, is our comfort and consolution.

while here upon earth, is our comfort shd consolation.

Change in the external expression of our medium as well as in many others, causes no unpleasant sensation to the beholder, from the fact
that they feel sure that she, or they will return
to consciousnes in the same organism. That
change is groduced by simply withdrawing the
senses from the external to the interior, and I
or some other spirit, take possession and manifest ourselves through the external, to year
corresponding senses. And now, as change is
visible in everything, so likewise it has its effect
upon our understanding. Many, to-day, realize
the fact of the existence of the dear ones who
have gone before, although that which was exzernal while here upon earth, has passed from
the sight, externaly; yet with the spiritual
sense, they are conscious of their existence, and
when all become like unto them,the great change,
called death will be but as the closing of the external senses of the medium. Hence, there will
be no sorrow on the part of dear ones left, no
more than to you and others, as you witness the
change produced upon mediums when we approach to ramifest ourselves to you, or the
coursertons ny mr. Merkenns, pinox new you.

QUESTIONS BY MR. MEEKINS, PROX NEW YORK.

Q. Does a medium have greater power who has a healthy physical organization, than one who is physically weak?

A. Greater powers for their own happiness, but not greater for tests and the control of spirits, You will agree with me when I say that most individuals who have large physical development have strong will powers also, and you will see it manifest in fevery-day life, and if spirits control such bodies, they have the harder work to overcome all obstacles in the way of controling. The more negative the subject, the easier it is to control. We have here before us two persons; the one, [pointing to Mr. Clark] strong, and muscular, the other spare and thin; both positive, and in words they would show it about equally. One would fight while the other would

consider it beneath his dignity. A spirit to con-trol either, would find it a very difficult task, trot either, would find it a very difficult task, that is, if they undertook to control them physically as well as spiritually, yet both alike are very impressional. This one on my left would say, "I don't know where the —— I got the very impressional. This one on my lett votal say, "I don't know where the — I got the thought from." The other one, on the right, would say "It came with the velocity of lightning, and I cannot tell where I got it. It came, and I expressed it." [Spirit addressing Mr. Clark.] You can devise, but you cannot execute. Your case is like many others, who can invent or project, but seldom can carry into invent or project, but seldom can carry into execution. You are one of those who are easily ressed to think, but not to carry your ghts into execution.

QUESTION BYMR, MEEKINS.

Q. Where is the spirit of the medium whom

you control?

A. We-take possession of the external senses of the medium, which are closed as in sleep, through those external senses we speak. We address like senses of those who are present. We answered this question a few days since.

We answered this question a few days since.

JAN. 18th 1869.
The medium addressed Mr. Clark, late of Syracuse, New York, saying:
An old gentleman stands by the side of you.
He is apparently a part of you. The only peculiarity that I see about him, is on the top of his head. The medium's hand was placed on the top of her head.

You seem to be a part of him a part of his.

You seem to be a part of him, a part of his life, his soul. Physically and mentally, you seem to be alike. He is often with you, and yet

seem to beanke. The solution you see him not.

The cause of his being with you, is sympathy for you. You think most of him, and he thinks most of you. I think he is your father. I am shown the peculiarity of the appearance of the top of his head. It seems to be something growupon the top of it.

og upon the top of it.

QUESTION BY MR. CLARK.

The spirit described, I think, is my fathe r.
Q. Will the spirit particularly describe that peculiarity on his head?

A. There secents to be something on the top of the head; an appearance of being rounded up; be unusualelevation.

Mr. Clark said: That is true. He had a wen on the top of his head; he had it, cut out once when he was nearly sixty years old. He used to comb his hair so as to cover it up. His head looked as has been described: [The medium, nor any one present knew anything about the spirit described, excepting the person whose father was described, and he is not a Spiritualist. He casually happened to be present at the seance. Reporter.]

EMMA—AMANDA.

EMMA-AMANDA.

Father, I know what you have said, and so many times—you have repeated the same thing, that if I, your child, that was dead to you—dead he world, would only come and give her e, age and time of her death, that then you name, age and time of her death, that then you could believe in a hereafter, and in the communion with those who are dead to the world. If you could know of my anxiety to give this to you, and how many, many times I have tried, you would see that it is not with ease that I have accomplished the task. You called me Emina, for you did not like the name "Ananda," yet mother did. You said it was too long. You said, also, that no just Go'd would take me from you, and that no God that possessed infinite power would desire to call one so young away from the pleasures of earth. You know that I was but fifteen years of age in May, before I died, in August. "Strange," you said, "that she could not be cured."

A's I sit here, I can feel the same feelings that I had when I first took sick. The longer I stay, the more I can feel them. I must not forget to tell you when I died, for that is one of the things which you desired me to tell. It was August the 10th, 1863. I had so much to say, and now I can hardly think of anything.

Oh, I well remember I was named for my grandmother—not yours, but Ma's mother. Your name I remember too; it was William.

Ma's name was Eleanor. Those names were some of the first things that I remember you trying to teach me. I can't stay longer at this could believe in a hereafter, and in the com

Ma's name was Eleanor. Those names were some of the first things that I remember you trying to teach me. I can't stay longer at this time, but I have done what you said, and a part of that which I wished must be a decided.

of that which I wished myself to do.

Good bye, but I will ever be with you.

Thenomenal.

BY J. B. CONKLIN, MEDIUM

Seeing Spirité.

BY J. R. CONKLIN, MEDUM.

I am not of the number who believe that spirits are seen as frequently as some mediums suppose; yet, I believe that mediums do, when the conditions are favorable, see the denizens of the spirit world. I know that I have on several occasions, seen a spirit and I purpose now to narrate in as simple, clear and concise a manner as possible, a case which I experienced about eighteen months ago.

During the day and evening to which I shall refer, I had been unusually exercised mediatorially, and after my regular hours for receiving visitors were over, Iceling somewhat fatigued, I prepared for retiring to bed earlier than was usually my habit. I locked the door,took off my boots and arranged things generally for retiring. I then seated, myself on the lounge, intending to sit a few moments passively, hoping that some of my spirit friends would remain with me a little while, and impart to me some of their magnetism, as they had often done so, on like occasions, at my request.

After sitting, perhaps, ten minutes in a negative state, I arose and conimenced to undress. While in the act of taking off my coat, I was somewhat startled by seeing a man dressed in black, standing on the top of the table—the one I have used as my circle table since I have been a public medium—looking me directly in the face.

My first impression why, that some friend had entered the room unseen by me, and was trying

My first impression was that some friend had entered the room unseen by me, and was trying

to excite my fears. I hastily said "You appear to be occupying an elevated position!" and as I spoke, I walked to the door and finding it locked, returned to the lounge and again seated myself, intending to keep cool and see what my eleva-ted intruder wanted.

He continued to stand upon the table with his He continued to stand upon the table with his large blue eyes fixed on me, as if to penetrate my very thoughts. In person, he was about my own age and stature. I thought I could detect a family resemblance in him. If elt a consciousness-that I knew him—that he was an old acquaintance, yet, I could not then, nor laye I ever been able since, to tell who he was, or where I had ever seen him before. I would here state, that up to this time, I was as self-possessed as be ever was at noon day in company with friends in the body.

The Yeader may say, as many have stated who have heard me relate this manifestation:

"Yo u were entranced, or fsychologized, and thought you saw a man."

thought you saw a man."
Well, if any who read this come to the same conclusion, I can only answer as I have done before, viz:

"If hearing, seeing and feeling are not con-clusive proofs to a person that he is in his normal state, then we can have no evidence that we are ever awake." ver awake."

The noise of the omnibuses and other vehi-

cles as they passed and repassed the building, was distinctly heard, two gas lights in the room, in full blaze, were seen, and the heat from them felt by me. I again addressed the man in these

was distinctly heard, two gas lights in the room, in full blaze, were seen, and the heat from them felt by me. I gain addressed the man in these words,

"Who are you? Do you want anything? Can I do anything for you."

I now fully beliered that the object before me was a spirit; yet I was as calm, and as much at ease, as if ho man stood there. There was no reply given to my questions, and I cantinued to look at him wondering how much longer he intended to remain in that position. I was not kept long in suspense, for soon his counitenance began to change from that of a healthy, living person, to that of a dead body. The change was almost instantaneous. Suddenly the body fell with considerable noise upon its back on the table, and lay to all appearance perfectly dead. The table was not as long as the body, consequently both legs hung over the end. Seeing this, I deliberately left my seat, went to another part of the room, and took a small table and placed it against the end of the other on which the body lay, and then with as much composute as if the Bhan were asteep, I took hold of the legs and laid them on the smaller table, and resumed my seat on the lounge.

Five minutes perhaps, claysed, during which time, I was meditating what I should do with the body, for it seemed to me then, impossible that so real a lump of human flesh, could evaporate into air. While such thoughts were passing in my mind, I notteed the right hand of the man hegin to move, slowly at first, then faster and faster, (the same as a medium's hand moves where exercised by a spirit to write, until it moved with the velocity of lighting. Instantly a thought slashed: across my mind, light-the man wanted to write. At this stage of the exhibition, I really thought that the body was flesh and blood, so taughte had it felt to my touch, when I placed the legs on the small table. This is a parallel case to the California manifestations, thought I. I'll get a pencil and paper, and see if he will write. I got up, went to my desk, obtained some paper and

table. I confess that this last movement startled within me, the exclamation, "Good God, what next!"

I staggered back, and fell, rather than seated myself on the lounge. In a few moments, however, my self-possession returned, and I waited with deep interest, the further movement of my spirit visitant, for I again felt impressed that it was a spirit. Presently I saw a dark vapor, envelop the table, and the lower extremities of the man. The vapor was not thick enough to conceal his legs, and I could still discern their outlines. Gradually the vapor began to rise upward, and soon reached his arm-pits, when it cased to ascend. I could see the lower part of the body only as an object could be seen through thin smoke. The face, shoulders and arms, were clearly visible. While gazing intent ly upon his face, it suddenly began to decompose and pieceafter piece of the checks dropped down on the table with a dead, nutified sound, rolled off, and fell down near the feet, desappearing as soon as they reached the floor. No language can describe the disgusting appearance the face presented, nor can I describe my sensations while looking at this revolting picture. In this way, all the flesh on the face, shoulders and arms dropped off and disappeared, leaving nothing but a ghostly skeleton except the hair, which remained on the head. Just at this moment, I heard some one coming up the starts. I supposed it a docter who occupied the back rooms on the same floor with me. I was on the point of calling to him to come into my apartment, when I noticed the dark vapor which enshrouded the lower part of the man beginning te disappear, and I felt strongly impressed not to speak or move. Gradually the dark vapor disappeared and a bright heavenly halo illumined the table dazzing to my eyea, and I closed the naplacing my hands over them. While in this position I heard the doctor knock at his door and in answer to his wife squestion, whether it was he, say:

"Yes, open the door."

swer to his wife squestion, who here was many say:

"Yes, open the door."

I looked again, and there stood—not the diagusting figure I bad last seen, but a man dressed in the plain garb of the Quakers, smilling with a heavenly countenance upon me. I instantly jumped up, exclaiming:

"Oh, it is friend Fox!" and ran to embrace him, but he had disappeared, and I was alone.

New York, Jan. 15th 1869.

A new volcano has been discovered in the moon—inaccessible to tourists at present. WOMAN'S SPIIERE—Hem-is-sphere.

Our Children.

"A child is bern; now take the germ and make it A bud of moral beauty. Let the dews of knowledge, and the light of virtue, wake it In richest fragrame and in parest hors: For soon the gathering hand of death will break it From its weaksten of life, and it shall been All power to charm; but if that hat prove lath where the complexity of such and the pain, O who shall say that if thas lived in vain?"

WATCH, MOTHER.

Mother, watch the little feet, Climbing o're the garden wall. Bounding through the busy street Ranging cellar, shed air ball. Never count the momenty lost, Never count the time or cost; laughing, boutling all the day, Guide theur, mother, while your

Mother, watch the little land
Picking berries by the way.
Making houses if the sand,
Tossifig up the fragrant lay,
sever dare the question ask.
Why to set the weary task?"
These same little lands may prove
Messengers of Light and Love.

Messengers of Light and Love, Prattling eloquent and wild. What is said and what is song By the joyous, happy child, Watch the word while yell union. Stop the vow before 'this broken. This same dongue may yet proc. Elev-logs in Saviour's name. Mother, watch the little heart, Beating soft and warm for you wholesome lessons now impart:

Whole-ome lessons now impar Keep, 0? keep that young he Still, extracting every week, sowing good and preclouf seed Harvest rich you then may see Elpeu for eternity.

Spain--Granda-Gyps

Spain.—Granda—Gypsics.

Let it not be supposed that the Alhambra is the only lion in Granada. The Vermillion Towers, the Groves of the Alhambra, the Cathedral and modern city the Albaycia, or old city, and the Gypsics would make any place famous. The Alhambra Groves occupy the valley between the Vermillion Towers and the Alhambra. They are a dense wood of lofty elms, whose branches and leaves so thickly metrakee that the pays of the sun cannot penetrate them. Three roads lead through them, one for carriages and two for pedestrians. A rich verdure covers the ground, refreshed by numerous rivulets, that murmur through the thickets or fall in beautiful cascades upon a terrace. Near the summit of the hill is the fountain of Charles V., from which a bird'seye view may be had of the ascent through the groves. Scats are provided at various points by coal springs and fountains, where the traveller may refresh himself, lulled by the melody of nightingales, with which the groves abound. In reference to the habits of this bird an incident occurred while strolling through the groves of the Generalife. My guide stooped down at various points and brushed his fingers upon the earth; when we were olit of the way a lew rods, a nightingale would come down and scan carpfully what had been done, earthing perhists for something to cat. They are very sky, but evidently had an eye upon us, although one might not see them. Tamed, they sing very sweetly in cages.

are an explainly what had been doon, exarching pethilps for something to eat. They are very shy, but evidently had an eye upon us, although one might not see them. Tamed, they sing very sweetly in cause.

They are of creat strength, and more useful of the Alhambra. They are of great strength, and more useful of the Alhambra. They are of great strength, and more useful of the third of third of the third of third of third of the third of th

the Andalusian maiden adds the graces of culture.

The Gypses of Granada are very numerous, and occupy principally the side of the hill above, the Dano and opposite the Alhambra, where they burrow in caves. This quarter is one of the lilose of Granada, and a walk through it is very interesting. It is not quite safe for a stranger to venture alone there, and it is important to have a guide who understands their customs and can have access to their abodes.

The side hill is thickly overgrown with prickly pear and aloes. Paths wind among this vegiciation, leading to the entrances of caves which they inhabit. Their dwelling consists of a chimber, any twelve or fifteen feet square, with a hole usually through the earth above serving as an outlet for smoke. Their household furniture is hardly worth the name, and they are not prov-

outlet for smoke. Their heusehold furniture is hardly worth the name, and they are not proverbial for neatness. They have no regular employment, and the mass of them are accustomed to strolling about the country, thieving, begging and fortune-telling. Our guide had the entree to most of their abodes, and they greeted him and received us plessantly. The prospect of a gratuity seemed to be the charm that smoothed our way. The little black-eyed fellows were as-lively as crickets. We made quite a general survey of their quarters—a curious and interesting study.

The Gypsiès here are called Gitanos, both terms a corruption, probably of Egyptians which these people profess to be. Their origin is Oriental but in what particular country is unknown. They may have come from the bank of the Nile, driven out perchance by some Pharnoh, or from the Zinde in India, as in many parts of Europe they are called Zungari. The Gitanos in Spain may have had a different origin from the Zingari, as they are said to differ in language. However much they may differ in this respect, all are alike in their romantic habits. They are outcasts. Islmaelites, with every man's hand against them, and they against every man they have no recognized religious bellef, but are remarkably superstitious and are wonderful adepts in imposition- and humbuggery. I passed a rowd once at the corner of a street, and saw within the ring a man with a small juid in a cage upon a table, and a box before it with compartments of various colored cards. It was a species of fortune-telling. Handling my copper to the performer, he opened the door of the cards and held it in his bill until I took it. The inscription, in. Spanish, was complimentary, and about as explicit and satisfactory as fortune-telling in general. The bird of course selected from the various parcels of cards according to the requirements of the case, as indicated by its master.

Correspondence in Brief.

Samuel Britain, Hardwick, Northern Ver

We are having some good times in many towns. The good cause of progression is onward and upward. We are, and have been for some five or six weeks, enjoying the labors of Leo Miller. He is a good medium and as the old saying is, "He is a whole team and a horse to let."

saying is, "He is a whole team and a horse to let."

We have a society in this town (Hardwick,) and one in Morristown, the adjoining town to Hyde Park, (where you, my dear brother, commenced, as I understand, the practice of law over thirty-two years ago.) They have a good society, and lots of believers. Bro. Stiles, and brother Leo Miller, have done a great work. Danville Glover's understanding of the authority of the Bible, stands in the way of the Spread of truth and science.

If any one speaks a word against the infallible authority of any thing in the Bible, they will look at you and start from you with much horror, and no one can reason one word with them. Our mediums have but seldom spoken one word upon the origin and use of the book we call the Bible. It is almost impossible to approach this subject. I think we are doing a good work in this direction; the good work is going on all over the world.

on all over the world.

My dear brother, be not discouraged, a good

Mrs. Mary Marble, of Frankford, Berlin county, Michigan, writes:

Brother, within you will find the remittance due on the Journal. Hoping you have not sustained any injury by our remissuess in not sending in before, we will try to be more prompt in sending our dues. We do not mean to rob our printer, we love the Journal and its teachings, and mean to help sustain them. Perhaps it would not be amiss in me to tell you that I ambeing developed as a medium, and hope to do good work for suffering humanity. I have the promise made me to become a lecturer and healer. May the promise be fulfilled, is my constant prayer.

Mrs. M. G. Robinson, of Crowford county.

Mrs. M. G. Robinson, of Crowford county, Illinois:

I am a reader of your Religio-Philosophic-Als, Journal, and I noticed something in the last number, from Mrs. Mary J. Colburn,

"A few words to the Spiritualists of the West," was the way it was headed. Now, I am a Spiritualist and am living in the West, and quite in the wilderness, and quite alone, too, as there are no Spiritualists near.

Mrs. Colburn asy, "Where two or three can, let them gather together." I would like for you or sister C., to tell me what I can do for the cause, as sister C., says, "I am standing idle." Sitting with folded hands, and I want to be up and doing. My husband does not believe in Spiritualism, and my neighbors do not, and when I say anything about it, they all think me crazy; and I cannot hold circles alone, so I would like know froh some one what to doe. I can say truly, your Journal is the only companion I have.

I do not know why it is, but it seems this is the only place in the United States, that there are no Spiritualists or Jecturers. E. V. Wilson was here last winter and lectured for us; the only one that ever lectured in this county.

J. W. Mathews, Heyworth, Illinois, writes in-

the only one that ever lectured in this county.

J. W. Mathews, Heyworth, Illinois, writes in reference to his experience, and says:

Bro. S. S. Jones: My friends tell me that 3 am a very good speaker; yet I know very well that I cannot write an article suitable for publication unless critically examined by a competent person. However, in ascordance with your offer to such blunderers, I wish to ask through the JOURNAR if any brother or sister has had an experience like mine. Often, when in a meditative mood, I suddenly hear my given name spoken plainly and distinctly and if I direct my attention thereto, immediately, some vivid impressions is made upon my mind. After years of experience, I have learned to follow most implicitly, the impressions thus given, and I think any person mây, by careful study, have a strictly impressional guide through every change of scene in every day life.

John Evans, Davenport, Iowa, writes:

scene in every day life.

John Evans, Davenport, Iowa, writes:
Please find five dollars, and take out of it what
I owe you (no deduction or advantage taken of
your reduced prices,) for my paper. It is marked
"27 June," §". I want the paper for a year from
that date. Then send me "Life's Unfoldings,"
and if you have any test medium near you, give
the balasice to him or her, to see if there is any
word for me.

REMARKS. The first test medium that calls at this office will be entitled to the money above refered to.

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DRYING TUNNEL

HOT BLAST KILN, by which one-half the fuel is saveged 200,000 bricks have been burned with 15 cords.

REFOLVING SEPLEATOR, which provincings the clay and frees it from atoms. A place of lineatoms, the size of an atom, with surface larger, with surface larger, with surface larger, with surface larger, with surface larger la

MRS. HENRIETTA KNIGHT, HEALING and Equalizing Medium. The sick and the nerves can receive immediate relief by manipulations. 100 Cwellth street New York.

MRS. H. KNIGHT'S COUGH SYRUP, given to her by an eminent spirit physician, is a positi for Coughs, Colds and Consumption in its early stage.

Mrs. R. Kwonr, ENo. 100 Twelfish street, New York City. vol. iv., no.2-3m

DR. WM. CLARK'S Spirit Magnetic Vegetable

Spirit Magnetic Vegetable Pul-monary and Bronchial Syrup

Is excellent for the disting either Periodicalor Continued, and cross take one bottle of the Magnetic Vegetable (i.e. before community on the Bronchest, especially in

Spirit Magnetic Vegetable Ner-vine Syrup.

This Private to make the strengthening the to and equalities the Cronlabor of Serie Books.

HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

Magnetic Vegetable Medicine!

Physical in all things.

The discovering the property of the p

Renchial Syrip.

Reschial Syrip.

Solve the spans and takes, clear the alterior and content of the spans and takes, clear the alterior and takes the spans and takes, clear the alterior according to the spans of Syripages put up in strong-tottles, so governowly and the seal with full directory accompanying takes high

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

Eccery person should have a bottle of this invaluable Cordial. Full direction accompanying each bottle anitable to the different stages of either of the above diseases.

For Chibra and Chibra morbus give the Corbinal as directed on the bottle, together with a two of Chamounite Bowen with orbinal and the person of the cordial as directed, together with orbinal and the person of the cordial as directed, together with continuation of the cordial as directed, together with condinuction of the cordial as directed on an althous cases levy the circulation rigid in the attended by rubbing as directed on 1937 (1). PRICE, \$1.50 EACH.

SENDBY EXPRESS TO ALL PARTS OF \THE UNITED STATES

Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills

gar-coated vegetable Fills.

Invalidle to rouse the liver from topid conditions, federal extensions of this in the gall-bladder or its duct; three handles and inflammations of the stom are, which require the along time they will have to continue these Fills until the mentionance of the store of the stor

Spirit Magnetic Vegetable Cath-artic Pills

Spirit Magnetic Vegetable Tonic

and Strengthening Powders.

Then provides are leavingled in all cases of delitity and weakness of the blood in promise the provides of the blood in promise the provides of the blood in promise provides of the provides of the blood in provides of the provides of the

Spirit Magnetic Vegetable Colic Pills.

These Pillacure the most distressing cases of cede. But hing the patient's packand surjentities with mustard-wates a arrived in connection with the Pilla as affrected, especially a pointor's code.

The place named Pills and Powders are put up in pickage with full directions accompanying each but.

*PRICE \$1.00 EACH PACKAGE. SENT BY EXPRESS.

SMALL PACK AGES 50 CTS. EACH. Sent by Mail on receipt of Price, together with two red stamps.

W.M. G. C. S. R. Roein S. St Dearnborn St.

N. E. Itary desire to concett Dr. Clark's spirit, they can do so by colling to concett Dr. Clark's spirit, they can do so by colling the Clark's spirit, they can do so by colling to concentrate the content of the cont

PRINCES SOVERIGN CURE FOR SCROFULA OF EVERTY PHASE, Catarrh, Bronchitts, and all Bool Diseases, goarnateed by Najares Potent
Remedials from Flanta. All the pretended smuffs and inhelsee one patient caired by others! None sitch beater and
Kidney diseases, Diabetes, Dyspeysia, Constipation, Heartberr, Hies, Riccumstain of there Kinds, Propy, Scrofishous
Affections, and all other External and Internal Eruptive
Maiddie are permanently rendicated. Hottlers Friid of Boxes
Root, Five and Six Dollars. Sent by Express. Medical Circulars d'atamps, Treaties Di cords.

WILLIAM R. PRINCE.

TAYLORS'S

BED SPRINGS.
ENTED May, 18, 1863. Are the chespest and best less set freight free for six delians, a liberal discount to Ann Arbor, Mich. J. C. TAP-LOR.

con the Tituville Herald.

PERD TY LAYES.

INFORMED BY LAYES.

INFORMED BY LAYES.

**Informed at Librate love warrow.

**Informed by Librate love warrow.

**Informed by Librate love was a happy wife
mains, aurenaimals by loving souls from the summer
as well as by constant, true and doing risease of the
at life. Long may she live to bless her mats, and cheer,
the inspired words from the spirit world. Mrs. Wallow

**Informed world lowe, now a citizen of Titurulle, Pe,

**Ing as the frails of Spiritualism them: A true wife, a

**Intitio one with statered dress,

**Intitio one with statered dress,

**Indicate the hin arms cannot warm!

**Into the brown eyes before and turn.

**And every sleep and turn

**Varied to shappy gifts and torn.

**And every sleep and turn.

**Yard world shappy gifts and torn.

**Yard worry sleep and turn.

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and the dark and dings room.
Notice gains glostes of glostes with the safety and silent treed,
that a slow and silent treed,
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ely pressing window pane.
wn eyes filled mith shining rais
is once more, the faint and far. cels once more, the faint and hat this holy Christmas stor yelds for her no warmth or in lindles not her life's long pig-tud again the changeless glood of the little cheerless coon, where no Santa Claus may no chere no Santa Claus may one after her back; and now at he has futtered fair things for 5 th a speckward look offer-the desired by the second of the the desired by the second of the definer, with the shinlar tre-sladers, with the shinlar treanse a motorest at the do brough which Christmas of your wavet smile That poor, sad-faced little on-fee her not go thus away. With no joy in Christmas day

The Old Year.

Good laye, dear old fellow. You are now numbered with the past. You are a matter of listory, common property. You are "reconstructed." You are now the state of eighteen-lundred and sixty-eight, in the republic eternal. You take your representatives with you, and in-the council of that government, the right of suffrage will be respected, and woman and man will sit down in council side by side, each working for the other's good, and both working for humanity.

will sit down in council sate by suc, cash working for humanity. Your earth life has been full of great results, and future generations will remember you in joy. Those of us you leave to the care and protection of your successor, will remember, that those who tried to destroy the Union, committed suicide in New York City, on the fourth of July, in the nomination of Seymour and Blair, and that your children buried the unsightly hody, on the third of November. And while it is 'true, that we are compelled to wear informing until the fourth of March, 1820, yet we feel that you have blessed us By leaving with us U. S. Grant, the hero of the rebellion, the people's favorite, our future captain, who in a few weeks will relieve Lieutenant Johnson, granting him a long absence, during which he may visit the old Tennesse home. Trusting he may play the role of "Mosses," with more acceptability to his "colored friends," in Tennessee, than he has done in Washington, and here we leave him to take a lack seat with the enemies of the Union.

The old year-presents us U. S. Grant, as one qualified to manage our military matters.

e managed our military matters. He gave us peace. May he give us financial

success.

"Let us have peace," is your motto, and please, Mr. President, conclude your inaugural message with," Let us have prosperity."

The New Year places in your hands a power more wonderful than ever a Ceaser held, sor a Napoleon wielded. "Leni, Yeni, Yen," is as uppropriate to you, as to a Ceaser.

The old year leaves the old world in unrest.—Spain has thrown off her allegiance to an adulterous and corrupt Queen, and the people are clamerous for a republican form of .government.

The Great Powers are jealous of, and fear each other, and like five hungry dogs, are watch-ing the Turk o-Grecian wrangle, and the ques-tion is not, whether the Turk will yield or the Grecian beat, but who in the future shall con-trol the Hellispoat.

"Do not take to much of that loaf," says Pru-sia; "nor you," says Napoleon the ind, "nor you.

"mor you," says Napoleon the 3rd, "says Pru-; "nor you," says Napoleon the 3rd, "nor you, you," cries Johnnie Bull, and the Northern r, and, "where is my part?" says Austria—

where "
The Fenians are silent just now: but waits te trembles once more, for Garibalds has

Rome trembles once more, for Gatibalds has blown his horn.

The old world and the new are at peace apparently, yet there is the Alabama afteat, freighted with knotty questions for the coming administration to solve. Trusting in the good sense of the President elect, and willingness of the people to do the right, we leave the matter in the liands of the future Secretary of State.

Spiritualism, always grand and noble, has

identified itself with the year's record, by organ-izing under the name of the "American Associa-tion of Spiritualists," and as such, will move on through time into eternity. The old year will be remembered for this act, if for no other. But as we are going to have our say on organization ere long, we lay the A. A. of S. aside for the pres-ent.

ent.
Woman by act of Congress has been clevated to equality with her brother man, so far as pay is concerned, when in the employment of the

is concerned, when in the employment of the government.

"The word "white "thas been stricken out of the constitution of the State of Iowa, and such should be the case in every state of the anion. Reconstruction has proceeded well in its work. Telegraph connection with all the world has been accomplished; railroads extended and completed; school systems improved; woman elevated in a social-point of view, and we await an abundant harvest. And yet it is true-that, in the management of matters generally, the old year has been somewhat unpleasant. The bowels of the earth have been some what disturbed, and in her spasms has swallowed up cities and towns, and sinken others into ruins.

"My blood are use little and to

"My blood got up a little and I was compelled to "My blood got up a little and I was compelled to bet it flow, on one or two occasions. Mentally, I have maintained my equilibrium, and as I, complete the circle, and swing off into the lap of eteratry. I feel that I havesloon my work well, and led you good-bive by introducing my successor. "Eighteen hundred and slaty nine." a flag young fellow, holding in his right band, the left, the LENSER of LIBBATE, and as he is a mentaler of the American Association of Spiritualists, I will away for my time has come. Good night." Good night, the Good night of the property of the American Association of Spiritualists, I will away for my time has come. Good night, Good night, and the stars are shining brighty—your last hours are foll of sunshine and glee. Good by C.

We have visited the states of Missouri. Iowi Kansas, Nebrasha, Wisconsin, Indiana, Ohio, Pennsylvania. New York Kentucky and Illinois, in each of which, we have lectured to good and appreciative audience.

in each of which, we have lectured to good and appreciative audiences.

We have traveled fiftees hundred miles by steambeat, over five thousand by railroad, five hundred by stage couch and open wagon, and not affitted to foot.

We have lectured three hundred times during the year and gave thousands of identified tests. We have had more than we could do, and have been well paid for what we have done.

We are easily pleased: sleep anywhere and on anything; in a wagon, bed or a parfor, on a plank, or a feather. Eat anything, from a frog to an elephant, and love everybody, from God to the Devil.

to an elephant, and love everybody, from God to the Devil.

We are organized, constructed, consequently don't mean to be re-constructed. We accept organization as a necessity; but we have one on broad and liberal grounds.

"We am a "Spiritualist" in the sun-shine or the storm. It is out-light, our Joy. We know we live here and hereafter, and last night, we bid the old year good bye, amid the ringing of bells and merry raps by spirit hands and frigers many. And when the chimes of mid-night ceased their music peaks, we grasped the hand of the New Year in the early morn and bid him welcome here—welcome hour, sweet year of sixty-nine. We greet thee as the noblest and best of time.

ty-nine. We greet threas the nonest and sext of time.

And now, dear friends, we send you greeting: we are ready to continue our meetings, trusting that theycar 1869, will unite us in the good work before us, and that we may meet this year in our National Councils, full of the spirit of wisdom and truth.

Brothers and sisters, what say you. Shall we unite, and under our new organization, become a nighty power to do good?

Wishing all, both friend and foe, a joyous and happy new year, we bld you welcome, new year, and you, good bye, dear and faithful old friend. Juffalo, Jan. 1st., 1869.

" I am an investigator," said Mr. B., to us not

"Well I have been moving around," he said, loing this and that, sometimes one thing then

"Well I have been moving around," he said, "doing this and that, sometimes one thing then another."

"Look here It, fifteen years ago, on the 23rd of last August, we heard for the first time a spiritualist and the said was the

Testimony of Father Weninger, a Catholic
Priest,
On the evening of Friddy. December, 11th
1868, Father Weninger, a German Chtbolic

Priest delivered a discourse on the doctrine of angel ministry, in §1. Amee's Church, Batavia St. Buffalo, N. Y.

He said: "In my travels as a missionary, I am protected by my guardian angels, and I continually behold the spirit of my deceased mother before me, even now, while addressing my congregation.

We are in possession of testimony in writing from parties living in Buffalo, sustaining the above statement. Is it any less a spiritual fact because it comes from a Catholic Priest? We trow not. Therefore, one more witness is added to the hosts, who know that their Redeemer liveth. liveth. .

We now have the bible, history, science, and experience, all testifying to the truth of Spirit-ualism

ualism

Come in, Iteverend Sir. Come in out of the cold, take a seat and make yourself at home. Only lay aside your authority as called sof God, and we will extend the hand of welcome to you, and bid you God speed in the work of truth.

Come one, come all, and accept the truth: for ciristianity, according to orthodox deductions, its follows.

is a failure

The world is worse to day than at any time efore in its history.

An aident youth was polsoped the other day by the cosmetic bloom which his lips absorbed from the lips of his sweether r.

NOTICE OF MEETINGS.

AUTHUL OF ARELITANOS.

BAYON, NIES VIII., HAVE—The First Spiritualist Association injects in this half, or, Summer attreet. M. T. Bote. Freedlent: Symbol N. Andre, Vice President: Was. Bunckfee, Freedlent: Symbol N. Andre, Vice President: Was. Bunckfee, Transactive. The Childrent Progressive Lycenum most end in A. N. D. N. Ford, Conductor! Miss Mary A. Sandoras Monachin. All latters should be addressed to Charles W. Hunt, Ascidiant Secretary, Sl. Pleasant attent.

Missic Hall—Lecture every Sunday attenzons at 255-cibick, and will continue until next May under the management of J. B. Wilson. Engagements have been made, with able, parent frame and inspirational speakers.

Sensoriatio Hall—The South End Lycenum Association have cuteflainments every Thurshy evening shiring the winter at the Hall No. 9, Springrold street. Children's Progressive Lycenum meters every Sunday at 1054, N. R. A. Chase Computory J. W. Nedging, Assistant Conductor; Mrs. M. J. Chase, Lel I Washington attreet.

J. Chase, Lel I Washington attreet.

J. Chase Conductors in the Research of Spiritual Association hald meetings—every Sunday at 10, no and 155 of picks. Mr. Revene, Proclam. R. H. Goodd, Severtary: Mary L. Freich, Treets, and Spiritualists hold.

Accure. President; R. H. Gould, Secretary: Mary L. Freinch, Treascure.

Treascure.

Treascure.

Taylor Say II Hall.—The first Society of Spiritualists hold their meetings in Temperane Hall, No. 5 Naverick spaars, East Booton, every Sunday, at 5 and 7 p. M. Beinjanis Odiorne, 23, Lexingston street, Corposonoling Secretary, Spackers engaged, Mrs. Sanis B. Felton, afting January Mrs. N. Nacounder Wood, dering February: Mrs. Sayth A. Byrnes dering, March, Mrs. Valiette Vews during January, Mrs. Sayth March, Mrs. Valiette Vews during April; J. M. Pecides during May.

WERSTER HALL.—The First Progressive Lyceum Sofiety hold meetings every Sunday at Weisper Hall, Welster street, Collect Orionia East Botton, at 2 and 15 yellow for, Mrs. President, ——Vice President, N. A. Simmons (Treaswier, O. C. Billey, Corresponding Septenty), L. F. Freuman I Encoding Secretary, H. M. Wiley, Lyceum meets at 10½ & R. Johin T. Freeman, Coroloctor: Mrs. Martha S. Jenkins Guardian.

R. John T. Freeman, Conductor: Mrs. Martha S. Jenkinstiancilian.
Des Moines, Iowas "The First Spititualist Association meet regularly for fectores, conferences and muide each Sunday, in Good Templar's Hall (work side), at 19% o'clock A. M., and T.F. M. Children's Progressive Lycanum neets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.
Battle Creek, Mich. The Spititualists of the First Free, Church, holdsmootings every Sunday at 11 A. M. at Wake-lee's Hall. Lycanum version at 12 M. tierage Chare, Conductor: Mrs. L. E. Balley, Guardian of Groups,
Mill N. O. Children's Progravite Lycanum neets every, Eguday, at 19% o'clock A. M.
Aratza, Mick.—Lycanum meets each Sabbath at 1 o'clock

uardian, Emma Tuttle.

Arnens, McH.—Lyceum meets each Saldath at 1 o'clock
st. Conductor, R. N. Webster; Guardian of Groups, Mcs.

L. B. Allen.

No.NOUTH, Itt. "Lycomm meets every Sunday forem,
About one hundred pupits. J. S. Levekan I, Conductor'; D.
Sievens, Assistant Conductor; Helen Nye, Guardian

Groups.
YATES CITE, ILL. The First Society of Spirithalists and
Friends of Progress meet every Sunday for conference, at Long's Hall, at 254 p. to.

YATES CITE, ILL—The First Swiety of Spiritualists and Friends of Progress need very Sunday for conference, at Long's Hall, at 12/5 p. in.

ROCKISTON, LIL—The First Skiety of Spiritualists need and have speaking every hunday evening at 7 o'clock, at Brown's Hall, at 12/5 p. in.

ROCKISTON, LIL—The First Skiety of Spiritualists need and have speaking every hunday evening at 7 o'clock, at Brown's Hall, Lile Common Brown and Lile Common Charleston Hold regular meetings at Central Hall, No. 23 Elin street, every Sunday at 25 and 13/5 f. No. Children's Lycums meges at 10½ a. no. 4. H. Richardson, Conductor; Mrs. M. J. Alay, Guzzalian.

The Children's Progressive Lycums meets every Sunday at Hulf, a. no. 10 he Machinist's and Blacksmither Hall, corner of City Hall and Chelless street, Charlestown. Dr. C. C. York-Conductor; Mrs. L. A. York, Michael Spiritualists hood hereitog at 12 of 12/6 n. N. Almidson—Ladie, Scientist, and Frennon Hall every Sunday atternoon and evening, commending at 2 and 12/6 n. N. Almidson—Ladie, Scientist, and Street, gentlemen, 10 cents. Children's Progressive Lycum assembles at 10/5 a. N. Leader Dustin, Conductor; Mrs. E. S. Dedge, Guardian. All letter and the Christian Spiritualists hold meetings at 12 of 12/6 n. N. Almidson—Ladie, Scientist, Addienced to J. H. Crandon, Corn. Sec.

The Bible Christian Spiritualists hold meetings every year day in Winnelmmen Division Hall, Chelses, at 2 and 7 n. Mrs. M. A. Steam, Mrs. M. A. Steam, Workstern Lilless and Spiritualists hold meetings every year day in Winnelmmen Division and the Hall, Conductor; Mrs. M. A. Steam, Workstern Lilless and Spiritualists hold meetings every year day in Winnelmmen Division and the Hall, Chelses, at 2 and 7 n. Mrs. M. A. Steam, M.

Bunday at the same piace.

retary and Conductor of the Lyceum; Mrs. M. A. Steiner,

retary and Conductor of the Lyceum; Mrs. M. A. Steiner,

PROTERER, R. I.—Needings are held in Prait's Hall, Weybouset street, Sündays, afternoons at 3 and evenings at 7½

o'clock. Progressive Lyceum meets at 12½ o'clock. Ligreum

Conductor, J. W. Levist Guardian, Mgs. Abbu II. Potler,

Haarpan, Cosx.—Spiritual meetings are held every Sönday evening, for conference or letture, at 7½ o'clock. Chil
day evening, for conference or letture, at 7½ o'clock.

The content of the conference or letture, at 7½ o'clock.

PORTLAND, Mr.—Meetings are held every Sunday in Tem-perance Hall, at 10% and 3 o'clock. perance Hall, at 10½ and 3 o'clock.

Baxoon, Mz.—Spirituatists hold meetings in Pioneer Chapel
very Bunday afternoon and evening. Children's Progressive
tycens meets in the same place at 3 p. m. Adolphus J.
chapman, Conductor; Miss M.S. Cuttles, Guardian.

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

evening.

New Yonk Citt.—The Society of Progremive Spiritualished meetings every Sunday, in Everett Hall, coner of thirt fourth street and sixth avenues, at 10½ a. m., and 7; p.m. Conference at 12 m. Collidrois Progressive Lycometal March 19, m. P. E. Farneworth, Conductor; Mrs. H. W. Yarn worth, Guardine.

RICHLIND CENTER, Wis.—Lycenm meets every Sunday at half past one at Chandler's Hall. H. A. Kastland, Conductor Mrs. Della Pease, Guardian.

MEX. Delta Feats, Outstillan.

MEXCREPER, N. H. — The Spiritualists hold meetings every Sunday, at 10 a. z. and 2 r. z., in the Folice Court Room, Seats. Rec. R. A. Seaver, President; S. Piishes, Secretary.

Becrelary.

Terry Haute, Ind.—The Spiritualist Society of this city has located Hro. J. M. Powell, formerly make "Spiritual Times, Lobdon, for the year 1848. J. H. Stanly

LTNE, Mass .- The Spiritualists of Lynn hold in unday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every unday at Crosby's Music Hall, at 10:45 and 7:30. Confer-nce at 12 m. (Clair R. DeVere speaks for December. All sommunications to be addressed to J. Spratriotz, Pres.

mmunications to be addressed to New York. The Friends of Humanity meet every Sunday 13 and 1/5 ft. M., in the convenient and confortable hall: Of Grand strelf, northeast corner. Forsytte, 3d block east of owery, for moral and spiritual culture, inspirational and annee speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

BROOKINS, N. Y.—The Spiritualists hold meetings at Cum-claid street. Lecture Room, near Dekald aroune, sway unday at 3 and 1½ p. m. Guidren's Progressive Lyceum sects at 10½ a. m. J. A. Bartiett, Conductor; Mrs. R. A. reaford, Guardha of Groupe.

Brasiford, Guardian of Groups, Spiritual meetings for Impirational and Trance Speaking and Spirit Test manifestations, every Snoday at 5 p. m., and Thursday evening at 1% of both, in Green's Landau Triday evenings at 1% o'clock, in Ground Bunday and Friday evenings at 1% o'clock, in Continental Hall, corner Fourth and South Ninth street, Williamshorp, Also, San-day at 3 and Tueshay at 1% o'clock, in McCartie's Temperace Hall, Franklin street, opposite Post Office, Green Point. Con-

Hall, Frankum street, opposite Post Office, Green Point. Our tribution 10 corets.

CLYPLAYS, Outco.—The Fired Society of Spiritualists meet in Temperance Hills on Sunday, at 10 a. m. and 7 p. m. 15-recom meets at 2 p. m. Mr. George Rose, Conductor: Miss Clara Curtic, Guardiant 7. Lees, Secretary.

BETFALO, N. Y.—Meettigs are held may be 10/4 a. m. and 1/5 p. m. N. Mill, Conductor: Mrs. Mary Lane, Guardian. J. Lees, Mr. Mill, Conductor: Mrs. Mary Lane, Guardian.

TEXEMOTOR, N. J.—Meetings held every Sunday at 10/5, at Spiritualist Hall, 30 street. J. H. Holt, Freedom; Mrs. C. A. K. Poors, Secretary, Leyenth newtex at 1 p. m. J. O. Groups, Experience N. M. Mill, Conductor, Mrs. Mary Lane, Guardian.

Groups, Experience Secretary, Leyenth newtex at 1 p. m. J. O. Groups, Experience N. M. M. Mill, Guardian of Leyenth Leyenth

Rabona, Corductor: Miss Lizzie Kaudall, Guardian of Gruppe, Byceum numbers 100 members. Jasser Grrt, N. J.—Spiritual meetings are holden at the Church of the Idn't Spiritual Work street, "Lectures in the mornin, at 1952, and "Industry," the Church of the mornin, at 1952, and "Industry, with scientific explainments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 15 o'd'lock, by volunteer spackers, spon the Science of Spiritual Fallowship Physics with Nicasae, S. J.—Spiritualists and Privade of Physics and 15, p. no. The attention in devoted wholly to the Chirden's Pro-gressive Lyceum. G. T. Leuch Conductor; Mrs. Harriet Par-noxe, Guardian of Groupe.

Onardian of Groups.

27. Joint, Mo. - The "Soviety of Spiritualists and Progress.

28. Joint, Mo. - The "Soviety of Spiritualists and Progress.

18. Joint of Spiritualists and Theorem of Serentia and Chestipit atreets. Lectures at 10 s. m. and 8 p. m.; Lyceum 3 p. m.

18. Joint of Spiritualists, Joint Observed Spirit

Spiritualist Association he anday morning at 11 o'clock, orner 5th and Adams street.

covion.

RICHMOND, IND.—The Friends of Progress hold meeting every Sanday morning in Henry Hall, at 10% a.m.—Childen's Progressive Lycom meets in the same hall at 2 p. in Louisvilla, Ky.—Spiritualists hold meetings every Sanda at 11 a. m. and 15% p. in., in Temperance Hall, Market street between this had dist.

corbing Secretary.

ABMAN, Mich. Regular Sanday involings shill(s, in na. 715 p. in., in Gity, Hall, Main attrect. Children's Programs of Lyceum meets at the sanspines at 12 m. under the assigned of the Adrian Secjety of Spiritualists. Mrs. Martin lim President, Eart T. Shervin, Secretary.

LOWEL, MASS. The Children's Progressive Lyceum he meetings every Sanday attension and viewing, at 2½ and o'clock. Lyceum session at 10½ k M. E. B. Carter, Conduct v. Mrs. J. V. Wright Unscribin, J. S. Whilling Correspon

ing Secretary.

Beinstreet, Coss.—Children's Progressive Lycoun meets
every Sunday at 10½ a. s., at Lafayette Hall. H. H. Grandall, Candacter, Max. Anna. Middebrook, Guardian.
Osson, Wis.—Children's Progressive Lycoun meets every
Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs
Thompson, Assistant Conductor, Hert Cynthia McCana, Guar-

meetings at Thompson Center. The officers areas Hulbert, E. Steckwell, M. Hall Jr. Turateers; and A. Tilloton Sec. E. Steckwell, M. Hall Jr. Turateers; and A. Tilloton Sec. Lotts, I.Sh.—The "Friends of Progress" organized permanently, Sept. 9, 1966. They use the Hall of the "Salem Library Association," hill do not hold regular meetings. J. J. Gardner, Fresheiset; Mrs. Carrie S. Hubbletton, Vice President, Mrs.—Torgenser J. A. Gardner, Ternaster C. M. Huddleston, Collector.

Made Maxill, Wix.—Progressive Lyccam meets every Sunday at 1 p. m., at Willard's Hall. Alfred Seuler, Conductor; Mrs. Jan Seuler, Guardian. The Test Society of Spiritualists meet at the name Spiritual Sec. 1997. The Press Society of Spiritualists meet at the name Spiritual Sec. 1997.

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Mr. Hall, corner Fourth and South Night streets, Williamstorp,
Alof, Snabay at 3, and Toesday at 7.5 o'clock, in McCartiv,
Temperance Hall, Franklin street, opposite Fest Office, Gren
Polisi. Contribution 210 cents.

Also, hunday at 3, and Tunenday at 12, o'clock, in McCartily's Also, hunday at 3, and Tunenday at 12, o'clock, in McCartily's Point. Contribution 30 cents.

Sacamany, Cal.—Moetings are beld in Turn Vereix Hall, on K. street, very Sunday of 11 a. m. and 7 p. m. Bra. Laura Cappy, regular speaker. E. F. Woodward Cor'publing Secretary of the street of th

engaged.
Transa, Coxx.—Meetings are held at Central Hall every
Sunday afternoon at 1½ o clock. Progressive Lycum at 10½
in the forenoon.

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Monkinskins, N. Y.- First Society of Progressive Spiritual-ida—Assembly Rooms, corner Washington avenue and Fifth street. Services at 2 p. m.

DOTES AND FORCEMEN, MR.—The Children's Progressive Street, Services and Service India, Dover, at 1994 p.m. & Endways sension in Mercick India, Dover, at 1994 p.m. & E. P. Droy, Guardian, A conference is held at 1/5 p. m. deedings in the Torn, N. Y.—Progressive Spiritualists hold meetings in

Outstuden, A connecyation is near at 1/2 p. m.
Thor, N. Y.—Progressive Spiritualists hold meetings in
Harmony Hall, corner of Third and River street, at 10/5 s. m.
and 7/2 p. m. Children's Lyceum at 2/4 p. m. Monros J.
Keith, Conductor; Mrs. Louisa Keith Guardian.

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