\$3,00 PER YEAR IN ADVANCE.]

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

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## Biterary Department.

### LIFE WITHOUT AN ATMOSPHERE.

How wearily the grind of toil goes on Where love is wanting, how the eye and ear And heart are starved amidst the plenitude Of nature and how hard and colorless Is life without an atmosphere. I look Across the lapse of half a century, And call to mind old homesteads, where no flower Told that the spring had come, but evil weeds, Night-hade and rough-leaved burdock in the place Of the sweet doorway greeting of the rose And honeysuckle, where the house walls seemed Blistering in sun, without a tree or vine To cast the tremulous shadow of its leaves Across the curtainless windows from whose panes Fluttered the signal rags of shiftlessness: Within the cluttered kitchen floor unwashed (Broom-clean I think they called it); the best room Stilling wi h cellar damp, shut from the air In hot midsummer, bookless, pictureless Save the inevitable sampler hung Over the fire-place, or a mourning piece, A green-haired woman, prony-cheeked, beneath Impossible willows; the wide-throated hearth Bristling with faded pine-boughs half concealing The piled-up rubbish at the chimney's back; And, in end keeping with all things about them, Shrill, querulous women, sour and sullen men, Untidy, lovetess, old b fore their time, With scarce a hum in interest save their own Monotonous round of small economies; Or the poor sumdat of the neighborhood; Blind to the beinty everywhere revealed, Treading the May-flowers with regardless feet: For them the song sparrow and the bobolink Sang not, nor winds made music in the leaves; For them in vain October's holocanst Burned, gold and crimson, over all the hills, atal mastery of the wor Church goers, fearful of the unseen Powers, But grumbling over pulpit-tex and pew-rent, Saving, as threwdisconomiets, their souls And winter pork with the least possible outlay Of salt and sanctity; in daily life Showing as little actual comprehension Of Christian charity and love and duty, As if the Sermon on the Mount had been

Laughed at a poverty that paid its taxes, And hugged its rags in self-complacency? Whiltier's "Among the Hills."

Rich in broad woodlands and in half tilled fields,

And yet so pinched and bare and comfortless,

The veriest spaggler limping on his rounds,

WILFRED MONTRESSOR:

Outdated like a last year's almanac;

The sun and air his sole inheritance,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLURENCE DE" LACY, OR THE COQUETTE," ETC.

## BOOK SEGOND-THE ARREST.

CHAPTER XX.—THE TAPIS FRANC-TREACH-

Passing through the front door into the street, Hugh Simonson proceeded at a moderate pace down Orange street to the corner of White street, and thence to Broadway. He pursued his course toward the Park, unnoticed among the crowd of pedestrians, many of them worse dressed and worse looking than himself. Arriving at length in the neighborhood of the Park Theatre, he entered successfully the barrooms and bowling saleons which form a specles of vestibule to that school of morals, drinking occasionly a glass of gin or brandy, and squitinizing unobtrusively, yet closely, the features of their visitors.

The object of his search was James Fogle. Not finding him in any of the public resorts, he turned into Ann street, and directed his steps towards a story and a half building on the south side of the street, at the distance of one or two hundred yards from Broadway. There was something in the external appearance of the building, mean, desolate, and unfavorable indications of the character of its inmates. The window shutters were partially closed, but through the insterstices were perceptibly dirty panes of glass, and indistinctly the outline of moving figures. Simonson approached the front door and opened it without knocking; he passed into a narrow entry, and thence through a side door standing half open, into a small apartment fragrant with the fumes of brandy and tobacco. The walls dirty, the floor absolutely covered with mud and tobacco spittle. A narrow wooden counter was placed in the south-east corner of the room, upon which were bottles tilled with a variety of liquors, and a tray of common glass tumblers. Several coarse prints, in wooden frames, were suspen-ded from the walls. The room was occupied by a group of persons, mestly young men of reckless, dissolute habits,

As Simonson entered, he perceived in the centre of the circle of smokers, a youth of eighteen or nineteen years of age, attempting to dance a jig to the negro air of "Jim along Josey" whistled by one of the company. Shouts of laughter followed his irregular recling movements and his distorted grimaces. The young man had evidently drank to excess, and was becoming the butt of his associates. He seemed conscious of this, but it was hardly possible to decide from

his manner whether their coarse jests caused him amusement or uneasiness.

After an ineffectual effort at a break down, he staggered to ward the bar, amid a general roar of laughter, and leaned against the counter.

"Some gin and sugar, Harris," said he, addressing a tall, lank, middle aged man, who was riveing turbler in a roll of water.

was rinsing tumblers in a pail of water.
"You have had enough, Nash," replied the

"I have got a fip left," said the young manfeeling in his pockets until he extracted a small silver coin. The remark of the bar tender, who was also the ostensible keeper of the house, had excited a feeling of tritation. He threw down the coin, and striking his fist violently upon the counter, exclaimed:

"I want some gin, Harris."
"Certainly, Jerry," said the other, soothingly, "don't make a fool of yourself."
Harris placed an emty tumbler before the youth, and commenced pouring the liquor from a long necked, black bottle.

"Soy when, Jerry." Several of his courades interposed at this moment, with the inquiry:

F Jerry, ain't you going to treat."

"Treat; no. You are a set of common suck-

ers. When—,"
The young man gulped down the liquor at a single draught and placed the tumbler on the counter, then steadying himself as well as he was able, he fastened his eyes, bloodshot and tlery, upon the countenance of Harris.

"Do you know what they call your cursed hole, about town?" inquired the intoxicated youth, with an attempt at a scornful sieer.

"No, Jerry."
"They call it the Tapis Franc." " What's that ?"

"Did you never read the Mysteries of Paris?" stammered the young man.

" Well, the Tapis Franc, Paris, is a low place and skin each other; and this is the Tapis Franc

"What harm has it ever done you?" "Harm enough," exclaimed Jerry Nash.
"I came here with two dollars, this morning,

and now I haven't got one red cent.' "If you don't like it you needn't stay here." The pale face of the youth grew red with anger at these words, and he actually seemed to grow sphér on the instant.

"Needn't stay. I wish to God that I had never seen the inside of your doors. Needn't

An associate pulled him by the arm: " Bob Harris was in fun, Jerry."

"Every shilling that I can earn, or borrow, is thrown away in this miserable hole; and then I am told I needn't stay." With a provoking smile, Harris remarked:

"You had better go home to your mother,

"And if I do," fierely replied the young man,
"I shall hear her curses upon your head. You
will sick yet, Bob Harris, under the bitter curses of heart broken wives and mothers.'

The reckless levity of the party, was in a measure silenced by the strange bearing of Jere-

During the progress of this scene, Hugh Simonson had remained standing near the entrunce of the room. Careless, however, of the remorse or sufferings of others, the robber passed through the midst of the group of spectators, and desended a flight of three or four steps, which led to an adjoining apartment or basement, in the rear of the bulding. There were assembled a score—perhaps two dozen individuals, varying from eighteen to sixty years of age. The greater number were gathered around a Faro table, some as players, others as lookers on. The stakes were generally small, often as low as a shilling or a quarter of a dollar, and rarely exceeding one or two dollars. A young man well dressed, with dull eyes, and calm, passionless features, dealt the cards from a small tin box pausing at every turn to gather in the winnings or pay the loosings of the bank. A few of the players were scated at the table, but the greater portion were standing, and all were cagerly watching the rapid changes of the game. The attention of Simonson was almost instantly diverted from the group around the fare table, by the sound of a smooth, monotonous voice behind him. He turned about and beheld a party of four persons playing bluff at a small square table at the opposite side of the room. The voice belonged to a thin, spare man, sitting with his back towards the robber-and that man was James Fogle.

Huge Simonson approached his confederate and touched him gently with the end of his cane. Fogle gave a nod of recognition, and soon afterwards, leaving the card table, followe l the stout robber through the back door into a small yard in the rear of the bulding.

"I have found you, Jim Fogle, in the nick of time," remarked Simonson.
"Silence, Hugh, till I look about'us; there

may be cavesdroppers near."
Fogle examined the premises until he was

satisfied that no listeners were present. "Now proceed very cautiously. Fences may have ears as well as walls."

"Well, Jim, our work must be done to-night. The sky will be cloudy and dark-just the thing.

"Are you strong enough, Hugh?" said Fogle, with a quiet, provoking smile, "you lost some blood last evening."

"You say this to chase me," replied the thief, bitterly. "If I meet that chap again I will repay him with interest." " Banish all thoughts of revenge, if you regard my counsel, and stick to some trade more profi-

table than fighting." "I do 't want your advice," muttered Simonson, gruffly.

"Not now, Hugh; but you will, ere long. You are getting continually into scrapes."

"All this palayer has nothing to do with our job in Bleeker street," continued the other, impatiently. "My apprentice, Williams, has just signed the indentures, and, though he has no great pluck, will make an excellent pack-horse.

I have promised to break him in to night."
"But this is Tuesday," remarked Fogle, with a slight start.

"Tuesday—who cares?"
"I cannot go out with you to-night," said

Fogle, in a grave, decided tone.

"Why not?"

"Because, Tuesday is a black day with me.
Something unlucky always turns up against me
if I undertake an enterprise on Tuesday. Ridiculous.'

"I have in my memory example, upon example and I never tempt fortune to betray me."

"Fortune be damned." replied the rufflan, coarsely; "she is a slippery jade at the best, and I don't give her a thought. I have always heard that Friday is an unlucky day, because it is hangman's day; but I do not know why the other days of the week should be unlucky

unless it is because they are wedding days." "You do not know, nor I either."
"Fogle, this looks like a get off. I did not think you had such a soft spot in your cunning

" Jest, or scold, or knock me down, as the. boy served you last right," replied Fogle, "you will not alter my determination. I have promised myself, with an oath, that I will never try a venture on Tuesday."

"What shall be done?"

" Put it off until another evening, or proceed

" By George, I have a great notion to undertake it, with the assistance of Williams."

" Do it, Simonson. You will do better with him than with me." " Do't you believe in the thing, Jim Fogle?" i'd the other, with a suspicious glance. "You

said the other, with a suspicious glance. did not seem so indifferent vesterday. "Wait till I have done," replied Fogle, quietly, "before you start off in a pet. If the treas-

ures of the Bank of England were in question; I would not go out to hight, for I have a presentiment against it! But your plan is a good one, and the night promises finely. I will do this, Hugh: you can go out with your man Williams, and make the trial; if you secure the stuff, bring it to my quarters in Laurens str et, as we agreed. You will find me there, with a good fire in the furnace, and the tools to run the pewter into solid, marketable ingots."

Hugh Simonson, during this speech, stood gazing intently upon the features of his companion; but the countenance of James Fogle rarely manifested more than his words, unless his ob-

ject required it.
"Cool and calculating as you are," said the former, after a pause;" you are not in the habit of shrinking danger." . "
" Danger always, Hugh; but not the risk of

perilous circumstances. Are you not sharp enough to see the distinction?" Not I, and besides, I connot discover any

great difference in the luck of the thing, between taking the pewter and blowing the "Look you Simonson, I assure you that I will not lend the turn of a finger to this business

till the clock strikes Wednesday morning. If you don't suspect me of foul play, say, so, and the game is up."
"No Jim Fogle, I always have trusted you, and I will now. Whatever others may say, I

do not believe that you are such a cursed rascal as to abandon or betray a comrade. You will see us, Williams and I, in Laurens street, before cock crowing." The ghost of a smile flitted across the demure

visage of James Fogle, as he replied:
"Have a care, Hugh, you are apt to be too confident and daring.

The thieves returned to the smoky apartments of the Tapis Franc. James Figle resume I his seat at the card table, and Hugh Simonson, passing through the building into Ann street, directed his floosteps towards the scene of thr intended barglary, for the purpose of re-

connoitering.

Two hours later, Mark Masters the police officer, and James Fogle, were closeted together in a private apartment at Cronley's Hotel.

"It was a capital thing, Mr, Musters," said

Fogle, with a dry lau th," a capital thing. I went to Colonel Wint, and hired myself as a waiter at fifteen dollars a month, and found, the moment I set my eyes on the chaps, I knew them like a book.' Who were they?"

"Black Jack and squint eyed Harry." "What, regular jail birds?"

"They were playing a strong game, Mr. Masters. Jack Harker was dressed in tip top style, and talked large—Harry Orme backing him up in everything. They were fleecing the youngsters, Mr. Tracey and Mr. Willoughby, most beautifully, with advantage cards. I was glad of a chance at them, to settle an old

"You caught them cheating,?" Inquired the police officer.

"It was as open as daylight. They changed the cards at the beginning of the game, and had it all their own way."
"Well, you exposed them?" observed Mark

Masters, quietly.
"I did, Mr. Masters. Jack Harker was sayage at first, but as soon as I unmasked myself they knew it was all up with them?

"How did the young men behave?"

"Mr. Willoughby was off at a flash as soon as he knew the real character of Captain Harcourt and his crony. He acted out and out like a gen-tleman. But I tell you, sir, if I am any judge of human nature there is something wrong about the other young fellow, Mr. Tracey. He staid behind to parley with the detected gamblers, and to make them poney up their winnings There were high words about letters from the South and some talk of the police. But it seemed to me that they were shaming it all the while. It is true that Mr. Tracey compelled them to hand over the money which they had won from Mr. Willoughby and himself.". " Nothing wrong in that, Fogle."

"I'll bet sixpence against a rotten apple that he knew the standing of his associates when he sat down to the card table." "Likely enough; there are rogues in all

stations."

Fogle nodded approvingly.

You have done well in this affair, Fogle, and are entitled to the reward I promised you, on behalf of my employers."

The police officer produced a large pocket book from the breast pocket of his coat, and taking therefrom a bank note of the denomination of twenty dollars, presented it to James

"And now," continued the police officer, with a peculiar glance, "how stands the business with Hugh Simonson?" "He goes out to night, Mr. Masters."

"Alone?"

"Alone?"
"No; he and one of his neighbors—a man by the name of Williams."
"What is their game?"
"A lot of gold and silver plate at No.—Bleeker street. The plan is well laid, for I had a hand in it myself."
"You are an accomplise?"

"You are an accomplice?" "If Hugh Simonson gets off safely with his plunder," said James Fogle, with a significant chuckle, "I shall come in for a share of the

proceeds.' "This is honest, Fogle," said the police officer, rising. "You have carned a respite from Sing Sing for a few, months; but don't presume too

much upon it." An interval of an hour clapsed between the departure of the police officer and James Fogle from Cronly's Hotel.

## Completion of the Sucz Canal.

Almost simultaneously with the completion of the railway which is to connect the opposite coasts of the North American Continent, we shall probably have to record the triumph of another great work of human ingenuity and perseverance, which is to unite the Mediterranean and Indian Seas. The project of cutting a ship canal through the hundred miles of sand which unite the continents of Africa and Asia is as old as the age of the Pharaohs, and nearly twenty-live centuries ago a canal was finished from the Nile to the Gulf of Suez, two thirds of it, or about sixty miles, cut by the labor of man. It was repeatedly choked up with the drifting sands of the desert, and repeatedly reopened. At last over a thousand years ago, it was finally abandoned .-The First Napoleon designed a new canal, but was deterred by the report of the engineers, who decided that the level of the Mediterranean was thirty feet below the level of the Red Sea. This proved to be an error, for the two bodies of water have exactly the same mean level; and when this fact was ascertained, more than half the difficulties in the way of the undertaking disappeared. The cuttings have now been going on under the directions of that enterprising French gentleman, M. de Lesseps, for nearly ten years, and one, or perhaps two years more will see the end of them. His plan makes no use of the Nile, except as a feeder, but the canal runs in nearly a straight line across the isthmus, from Port Said on the Mediterranean to Suezat the head of the Gulf of the same name, which sets up from the Red Sea. At each end an enormous port has to be constructed, running, the one three and the other five miles out from land, in order to secure a permanent depth of water sufficent for large ships, and also at the Mediterrnean end to protect the canal from the enormous desposits of mud which are continually carried down by the Nile and swept eastward along the shore. The canal is about 106 miles, long and 100 yards wide, and when finished will be 26 feet deep. Already 50 miles of it have been excavated to the full width and opened to the sca, and forty enormous dredging machines float on it, digging out the channel to the required depth. The remaining fifty miles are in various stages of progress; but a navigable passage has been opened, and not long since a French war vessel passed through on the way to Madagascar. This was not the first ship, however, that crossed the isthmus of Sucz. During the Abyssinian war British gunboars took the same route, and as early indeed as August, 1365, a vessel of some sort, probably of very light draught, was also floated through. The complete success of M. de Lesseps' scheme involves no other problems, therefore, than time and money. The rate of expenditure now is above \$12,500,000 a year, and after the work is finished the keeping it in order will be very cost-

ly. Beside the difficulty of protecting the banks exposed as they will be to drivings and the wash of large steamers, there will be another serious trouble in the 500 tons of sand which is calculated will be drifted into the canal from the desert every day. These difficulties are by no means insuperable, nor even seriously preplexing, but the will prove expensive.

## A Touching Story.

A London paper tells the following touching

Not many years since, certain miners, work ing far under ground, came upon the body of a poor fellow who had perished in the suffocating pit forty years before. Some chemical agent to which the body had been subjected—an agent prepared in the laboratory of nature—had effect ually arrested the process of decay. They brought it upon the surface, and for a while, till it crumbled away through exposure to the atmosphere, it lay there, the image of a fine, sturdy young man. No convulsion had passed took pussy to pieces?"

over the face in death, the features were tranquil, the hair was black as jet. No one recognized the face—a generation had grown up since the day on which the miner went down his shaft for the last time. But a tottering old woman, who had hurried from her cottage at woman, who had hurried from her cottage at hearing the news, came up, and she knew again the face which through all these years she had never quite forgotten. The poor miner was to have been her husband on the day after that on which he died. They were rough people of course who were looking on; a liberal education and refined feelings are not deemed essential to the man whose work is to get me each or the man whose work is to get me each. the man whose work is to get un coals, or even tin; but there were no dry eyes there when the gray-headed old pilgrim cast herself upon the youthful corpse, and poured into its deaf ear many words of endearment unused for forty years. It was a touching contrast; the one so old, the other so young. They had both been young those long years ago; but time had gone on with the living, and stood still with the dead.

### New Lyceum in Milwaukee.

S. S. Jones:-We have formed two Children's Progressive Lyceums here, because it was thought that leading Spiritualists would work more harmoniously in different societies, than in one. The number of children attending both Lyceums, last Sunday, was nearly double those attending the one previously, and there is every prospect that the number of working Spiritual; ists will be doubled in a few weeks, by this di-

J. L. Potter is lecturing here each Sunday, and doing a good work. Since he arrived here, nearly three months ago, we have formed a les gal society, and got it in working condition and the cause of Spiritualism has been\_advancing slowly but permanently in the hearts of the people. .. The good seed has been scuttered amongthem to grow and ripen into a rich harvest, that will bless the people with frequent angel's visits to guide them to every heavenly truth, and in the paths of wisdom. Yours,

H. S. BROWN, M. D.

425 Mliwaukee street.

## Letter from M. Milleson.

Bro. Jones :- I consider it a duty I owe to Mrs. Jenny Waterman Danforth, No. 313, East Bird st., N. Y., to state for the benefit of the afflicted, that, last winter, I had a very aggravated case of ulcerated inflamatory sore eyes, and had been confined to my house for several months; finally-I went to her for treatment, and in three weeks, I returned home. There has not been any of the usual weakness or sensitiveness about them since, that is so common in the old-prac-

I most cheerfully recommend the different kind of syrups and other medicines put up by her, after the formulas of her spirit guide, having used them in my family, and have satisfied myself of their virtues. Yours respectfully.

M. MILE ON. New York, Jan. 4th, 1869.

## We Pass for What we Are.

A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and all fear for remairing unknown is not less so. If a man knows that he can do anything-knows that he can do it better than any one else-he has a pledge of acknowledgement of that fact by all persons. The world is full of judgement days, and into every assemblage that a man enters, in every action that he attempts, he is gauged and stamped. In every troop of boys that whoop and run in each yard and square, a new comer is well and accurately weighed in the course of a few days and stamped with his right number, as if he had undergone a formal trial of his speed and temper. A stranger comes from a distant school, with a better dress, trinkets in his pockets, with airs and pretentions. An older boy says "It's of no use, we shall find him out to-morrow." Ralph Waldo Emerson.

Avoiding coarseness and vulgar entendre there is as much merit in catering for the humorous side of nature as to the sober and sedate, Men, and women were made to laugh and to indulge in pleasantries just as much as to pray and fast. Because a face is uncommonly long instead of wide, it does not follow that its possessor is a first-class saint. We would as soon trust a countenance got up on the broad as on the long

A Western clergyman advocating obstinacy for the right, illustrated it by nathing a deacon, who, when a member of the church, at the suggestion of the pastor prayed that the Lord would either take away their deacon's obstinate nature, or else take him to Heaven, because they could not get along with him on earth, rose promptly in his place and said "Brethren, I won't go."

Little Susie had never seen any kittens then her brother brought in five wee bits of things he had just found in the hay. Susie looked at them a minute in silent astonishment, and then exclaimed, "O, Johnny, who has broke

## Oxiginal Essays.

#### For The Idligic-Phlicsophical Journal. & Beautiful Tribute.

The following letter and poem was sent to us by a friend in California. This friend, whose initials precede the poem, having read some of Miss Carmichael's writing, felt anxious to know somewhat of her history and accordingly addressed her a letter, in which he stated that he had lost a very dear friend, and would like to have her favor him with a production from her pen upon his loss. The following letter and poem was her reply. Miss Carmichael has of late changed her name by entering the marriage relation; and may the tidal waves of her future life flow as sweetly as the songs she has sung!

Your beautiful letter reached me some days since. I answer it with pleasure, and shall endeavor to comply with your complementary request at my earliest convenience.

I am, at present, like Martha," troubled about many things;" but I always esteem it a favor to be allowed to sympathize with souls that are earnest and true, in their sorrow or happiness. There are few things in the world so beautiful

as the white roses of affection we place upon

the pillow of the dead. They lack, perhaps, the soul-sufficing fragrance of the rose-tinted blooms we wreathe about the living brow of happy love; but are they not less changeful in their beauty? The dust of the world cannot sully them, nor the chill blasts of time wither them. We cannot, it may be, hold them so closely to our selfish human hearts, yet they are ours, as the stors are-far away, it is true, and so pure that they seem cold to our shrinking earthly natures; yet are they not as certainly our own as when they dwelt upon the earth beside us? It is the custom of the world to speak of the soul as a shadow—of the body as life's substantial part; yet we know it is otherwise. The hody is a shadow, for it fades away; the soul is the substance, it is immortal. Love is life's most subtile essence; how could it be quenched by the damps of the grave, and the coarser portions of life remain immortal? Love is the

dare to question the immortality of life. I do Love speaks in silence; hearts which we possess are audible to us; and though they speak from heaven, may we not hear them? The grave is a strong bar, yet it binds no life and parts none; it only prisons dust. They who love the dead have fatherned life's deepest emotion in its current of Time; its ocean of Eteratty is unfathomable.

only portion of life that is strong enough to hold

love; yet all life is stronger than death. Let

those doubt the imperishability of love who

True heart! be brave and strong; live, aspire, and wait; be worthy of a love so pure and high and changeless! Yet be true to earth, as the soul's field of toil and triumph; be trustful

and be happy!

May God bless and comfort you, is the hum-

ble, heartfelt prayer of, -Very sincerely, your friend, SARAH E. CARMICHAEL.

### THE LOVE OF THE LIVING.

70 J. H. L.

With lips that were frozen and white: But I come from the Land of the Living To kiss thee another good-night. My head is at rest on thy shoulder, My cheek nestles closely to thine; The white brows of Eden are bolder Than those that the earth-roses twine. Is it dust that is clinging about thee? Is it darkness that answers thy prayer? The shadow of love that could doubt me Will pass with thy dying despair. My voice to thy heart, though another Must lend it the mist of a breath. For souls that the death-shadows smother See nothing unclouded with death. The way must be proved by its portal, The lightning is shaped by the storm; But, Love, there is nothing immortal In the tangible shadow of form. The Home-light of love is above thee. Its peace hath no tear-drops to shed: No mortal can tell how I love thee, 1), Love, in the world of the dead!

I give thee the Love of the Living; It pities and pardons thy wee-The beautiful joy of forgiving ] \* Is sweetest that angels can know. I pity the soul in its blindness That clings to the shadow and stain, And measures God's summit of kindness As miles in a journey of pain. O, Love! have the perishing flowers No whisper of coming again? Ito the gold-sandaled feet of the hour Went onward forever in vain? Is there nothing to cheer thee in passic, The beautiful spirit of words, In wild birds, the truest of poets, Or poets, the wildest of birds? Though all of earth's faint prophet-voices Leave something beyond them unsaid; Each whisper prophetic rejoices, O, Love, in the world of the dead!

111.

.I give thee the Love of the Living;

Hush! heart, I am speaking to thee, The white bread of life I am giving Thy staff through death's valley must be. Repeat not the breath of profaning That judges presumptuous of Him, Whose closed hand bath power of retaining The light that leaves mortal eyes dim. Trust not the profunity spoken That measures God's plan by a breath, But take His Creation as token That life is triumphant in death, Take then for thy prophet, Creation; Let this be thy scriptures engraved: The soul is the source of salvation, And the lack of soul cannot be saved. Most pity the righteous uplifted, Whose-whitened words heavily fall On hearts where the black dust hath drifted. Whose shadow is over ye all. Aloe? when the darkness is parted 'And gathered away from the light. For the measure of men shallow-hearted! Life's kindest pulse only is white. The righteons are wrong in assuming. Their blossoms of thought may be bright. But perish while others are blooming More near to the sources of light. The just measure right too exactly, The misers have nothing to spare; Far better the measureless portion That answered the Publican's prayer. The good are the hearts million-crowded That shelter the worldfrom its woes; The innocent, spirits unclouded, That blend with Creation's repose. The good as the best of Creation. Their lives to the Indnite spread; And star-like have luminous station, O, Love, in the world of the dead!

IV.

I kissed thee good-bye in the darkness Of life that is mingled with gray, When the glow of its fullest existence Exults in the noon of its day: Thy heart to a silent heart, sobbing And trembling with agony, clung; Yet woke no impatient wing's throbbing In the cage where thy bird-spirit sung. The robin its glad song was singing, ". The lark's music-joy fleated high-And which went so far in upspringing Or caroled so gladly as I? Yet think not it pleased me to leave thee So crushed with mortality's chain; It cost me much anguish to grieve thee: I never shall sorrow again. But I would not come back, Love, believe me, And love thee in bondage again. Earth's love is as faint and as fading As the shadow of flowers on a wave; There is many a thread in its braiding Too earthy to cumber a grave. But the beautiful Love of the Living Is deep as Eternity's tread, And strong as the power of forgiving, O. Love, in the world of the dead!

I kissed thee good-bye in the darkness; Once more, in the shadoty, good-night! The beautiful Love of the Living Hath circled thy forehead with light. By love, like the pure light that passes Unfettered from blossom to star; Like moonbeams that kneel on the grasses Yet reach to the beaven afar : Close clinging, yet far in attraction That beckons the spirit to sear; Society always sufficient That seems to make soltude more; So perfectly meeting and blending With life that it seems but a part Yet purer, and stiller, and finer, Less bright, more serenely intense; Less quick in prophetic divining. More subtilely blending with sense; By love like a murmur of blessing; Like charity ever twice blessed; Emotion caressed in caressing, And only in giving possessed; By faith, the sublime and unchanging, To the halls of Eternity wed. Thy love may approach to my loving, O, Love, in the world of the dead! S. E. CARNICHAEL WILLIAMSON.

#### For the Religic-Philosophical Journal. Come, Let us Write For Our Paper. BY A. NEWTON.

BROTHER JONES: -As you have often called upon every one to write for the Journal, I will by your permission, talk a little while to a particular class of your readers. If, on perusal, you find it is not worth publishing, you are at liberty to throw it among the rubbish.

A number of years ago, before the Religio-PHILOSOPHICAL JOURNAL had an existence, or perhaps, had ever been thought of a distinguished friend of mine, who was widely known and respected, but who now is an inhabitant of the spirit world, said to me:

"Doctor, why don't you write for the Spiritual papers? You certainly have a talent that hould be exercised and cultivated, not only for your own benefit, but for the benefit of others."

Ho! said I, laughingly, that question can be easily answered. In the first place, there are but few Spiritual papers published, while we have a respectable number of first-class writers, and also a large number less gifted, who can write intelligently and instructively upon almost any subject. I hence conclude that editors' drawers are always full to repletion. In the second placeif I should force a communication upon the press it would be published, if publishedat all, through courtesy, while more important matter would necessarily be crowded out, or the editor might allow its publication, in order that some one might severely criticise me for my presump-

"My dear sir," said my friend, "you, like many others, have fallen into an error, and consequently, wrong conclusions. These ideas you have just advanced are false, and they are based upon your want of confidence in, and a just appreciation of your own abilities. It is therefore necessary, that I lecture you a little upon this subject.

I have had some experience in editorial labors and know something too, of the anxieties, perplexities and needs incident to publishing institations. I have conversed with a large number of persons upon the same subject I have now introduced to you, and it is singular that a large majority entertain views similar to your own.".

Taking up the BANNER OF LIGHT that lay on the table before him, he continued:

"Now, let us take up the ideas you have advareed and examine them separately. You say we have a respectable number of first-class writers. This is true, and this number is destined to increase instead of being diminished. From such contributors, we expect lengthy, close and analytical disquisitions. With such contributions as these, editors are always supplied, either directly from the writer, or indirectly from for-

mer publications. Now, look here. You see that the first page of this paper, and two columns on the second page, are filled with a contribution of this kind. The subject is an abstruse one, and one that has engaged the attention of the learned for centuries. The writer, no doubt, has studied upon it for years, and during that time, he has dug deeply into scientific lore, and brought up gems he before, had no conception of. Now, there is still another idea connected with it. Though its arguments might strike you forcibly, and furnish you with mental and spiritual food, how many are there do you suppose, (who read the BANNER) who have not the education and mental culture to grasp and .comprehend the ideas here advanced? I suppose there are many, and hence, one contribution of this kind is sufficient for one number. You know that variety is as necessary to render a paper attractive and instructive, as it is to render a landscape beautiful. What would appear beautiful to one mind, would either not be observed or appreciated by another mind. Now, in order to obtain a variety that will meet the wants of different classes of readers, we must have a wide circle of writers, and those, too, who write from different experiences and different stand-points. In order to illustrate our subject more fully, let us turn to the sixth

page of the BANNER. The first thing that I have long been impressed that I had an espestrikes our eye, is an eloquent and sublime invocation to the Infinite. Here we are struck at once with elegance of diction, and imagery of thought, by which the sublime and beneficent character of the all-pervading Spirit, and the humble and dependent condition of finite beings are set forth, in immeasurable contrast. Here is matter of fact that defies the comprehension of the most astute minds; and conscious of our own weakness and dependence, we involuntarily bow in humility and adoration, and ask for wisdom and protection. Here, for a while, we linger at the shrine of thought, while reflection furnishes food for our interior natures, in proportion to our ability to grasp the thought and imagery here presented.

Passing onward, we next come to questions and answers. You once told me that you were more interested in this department of the Ban-NER than any other. Yours is a representative mind of a large class of readers and thinkers. They, like yourself, find much here to satisfy their wants. You must not suppose that this is the case with every one. I know many people who take no interest at all in this department. Some have even told me that they wished it was left

We next come to spirit communications. Here is one from a highly developed spirit. His thoughts are elevating, his language chaste and instructive. He advances not an idea with which an orthodox elergyman could honestly quarrel, yet, there is a class of Spiritualists who contend that spirit communications are of no importance to our philosophy, and if they could have their own way about it, none would ever be published, notwithstanding they are the only tangible evidence we have of a future state.

On further, in another column, we find a communication from an undeveloped spirit. His low and vulgar mode of expression corresponds with his undeveloped conditions.

Now there is quite a large class of Sptritualists who entertain a pious horror against communications of this kind. They say that:

"Such communications are an injury to us away with them, don't publish them."

Now, saying nothing of the benefit the spirit himself receives by being permitted to control our mediums, surrounded as he necessarily must be, by the magnetic influences of a highly developed spirit circle, this kind of communication is just the thing to convince another class of persons of the truth of Spiritualism.

A gentleman who is a natural skeptic, once said to me:

"If it were not for the diversity of mind, and culture, manifested in spirit communications. I never could have becoine a believer in Spiritualism."

If spirits communicate at all, we should reasonably expect every concievable variety of insuch was the case with those whohave passed from the stage of action. The progressive system of nature utterly ignores sudden omniscience, or even one grand step towards it.

This man is a representative of quite a large class of persons, who think and reason from logical deductions. These persons, as a class; are not piously enthusiastic, but are cool and deliberate thinkers. They entertain uo sickly senti mentalism, but view facts and principles from the stand-point of reason. With them, one solid truth is of more value than all of the vague theories ever entertained by the church, or by one

Passing onward, you see that two or three pages of this paper are filled with contributions of various lengths. Editors, on receiving them, usually separate them into three different drawers or packages, according to their length and importance. If they have a large number on hand to select from, you can see how easy it is to make up the paper from week to week, with a variety of useful matter. Here is a column, filled up with clippings from other papers, and another column, headed, "Personal and Local," which contains interesting matter that will attract the attention of almost every reader. Here is a column in which there are three communications of different lengths. They just fill that column. Others are filled up in the same manner, some having a large number of contributions, and some less. Here again is nearly a page devoted to advertisements, &c. Thus we have a paper made up, in which every class of mind can find something that is interesting and needful to satisfy some present want. But the most important idea is yet to come; and, perhaps, I cannot impress it upon you more strongly, than by relating an incident in my own experi-

One Sunday, some years ago; I attended the Methodist Church. The preacher was a tall and robust man, and of commanding appearance, yet very affable and easy in his manners. He was an eloquent and earnest speaker, his language well selected, and his mode of expression full of pathos and meaning. The subjects of his discourse were, "Christian duties, the sins of commission and omission."

He handled these subjects with the skill of a master, as only a man of his learning and mental calibre can-and here by the way, I will say, that it was the best spiritualistic sermon I eyer heard from an orthodox pulpit.

When his sermon was ended, he stood for a few moments and gazed attentively and anxiously around upon his congregation, and then

"An opportunity will now be given to every one who has a word to say, to speak. We hope the time will be improved."

Instantly, half dozen or more, arose at once, and for a few moments it was difficult to say who should speak first. At length, an elderly gentleman lead off in a five minutes' exhortation, commending the truths we had just heard. For an hour or more, we were regaled in quick succes. sion by short speeches from both men and women. As soon as the congregation was dismissed I approached the preacher. He grasped me by the hand and said:

"Bless God! What a backing up I have had!

cial duty to do for these people. But I confess, I had many misgivings; for said I to myself, my usefulness among these people, depends upon my popularity and the confidence they bear towards me. If I should offend them in word or deed,my usefulness would be greatly abridged. But the impression followed me, and I at last yielded. Thank God! I have been doubly repaid. For if ever I had the assistance of the Holy Spirit, I have had it to-day. I tell you, brother, the earnest simplicity of those dear brothers and sisters, gave me more hear-tfelt satisfaction than any amount of eloquence from more gifted tongues could have done."

This little story illustrates several facts, and especially the idea I wish to impress upon you at this time. The idea illustrated, is this:

Though financial means are necessary to carry on business, yet, with the editor, they are of little value compared with the moral and intellect. ual support of his readers. This support he craves at their hands; because it relieves his anxieties, lightens his labors, and gives him-new energy and devotion.

You need not fear criticism, unless you court it. Criticism is not allowed, except upon certain writers. We have a class of writers, who are called speculative writers. They are useful in calling forth thought in new directions. They pride themselves in lofty flights of the ideal, and delight to launch into deep waters, rarely surveyed by other minds Some of the best writers of the age, were formerly of this class. Some of them, who have scanned the heavers and waded deep through the labyrinths of nature, in order to theorize upon speculative ideas, have at last been brought down from their lofty flights, by severe criticism, through stubborn facts, and stern realities. Criticism in this direction is right, and writers of this class expect it and court it.

If you express an idea or sentiment that is obviously erroneous, the editor himself will correct you in a modest and inoffensive manner and you should thank him for so doing. This is one of the means we have, in getting our errors and wrong ideas corrected. The editor stands to us as our preacher, and we to him, as his supporters

I was urging a gentleman a few days ago, to write for the Journal. Said he:

"I can't write. My education is limited. I am a poor penman and poor speller. How would my scribbling look by the side of the productions of those great writers? Besides, I have no knowledge of grammar." Said I:

"You have (in common phraseology,) a good gift of gab. You have had a varied experience, and you have many good and useful ideas, deduced from observation and thought, and you have a very facile manner of expressing those ideas, in your own way. Now, write just as tellect and culture, inasmuch as we know that | you talk. If a word is spelled wrong, the compositor will correct it, while setting it in type; if there is a grammatical error; the editor, with a dash of his pen will correct that; if an idea can be better represented by the substitution of another word, that change will be made; if more force and perspicuity can be given to an idea by a little change of phraseology, that change will be done also; and yet the thought will be all your own." He answered:

"That would be subjecting the editor to an endless and unnecessary labor. He had better do all of the writing himself."

"That is not the idea," said I. He wants the facts that come within the observation of his readers. He wants to know what progression our beautiful philosophy is making, and the influence it has upon the minds of the people, and he wants too, the individual experiences of his own subscribers, and the general sentiments that prevail around them. You and I and every one are, or ought to be, interested in these matters, We want just this kind of information for ourselves, and how could the editor send it to us, unless it be first sent to him?

We are erecting a noble structure, the temple of truth, the foundation of which is but just laid. It is our duty as well as our right, to lend a helping hand in this grand undertaking. If we cannot put an artistic finish, we can do something else. Here is work for everybody, none need be idle. If you cannot write a legible hand, you can indite, and make your son, daughter or friend your amanuensis. There is nothing that will draw out the soul, enlarge our conceptions and, improve the intellect, like composition. In this direction, the editor is our preacher. If we give him such support as we are capable, he is in daty bound to correct our errors. In this way, you can give your best thoughts, your observation of facts as they occur to you and around you-and move. With a liberal hand in your pocket, you can in this way induce lecturers to come and labor with you. Your money, your moral and intellectual support, are all needed. There can be no backing down when you take a comprehensive view of the magnitude of our undertaking and the glorious results that are to flow from it. Come on then, and prove yourself equal to the task, and never say again, "I can't."

The above is addressed to those who, like myself, have indulged a false delicacy in offering contributions, lest they might not prove acceptable. But as we have been called upon through our much esteemed Journal and as our friend and nowepirit guide has wined away all excuses we have nothing left for us to do but to whirl into line and give our most worthy and able editor a grand salute.

No doubt but that noble band of writers and speakers, who have as yet borne the burd and heat of the day in the great conflict, will welcome our company. Yes, brother Jones, we are coming, or in other words, we will send our representatives, in the shape of contributions. They will carry to you our best thoughts and suggestions, observations and conclusions, and our progress and furroundings. 3

There are thousands of Spiritualists scattered through the land, but we know not who they are, or where they are, except the very few, comparatively. In this way we mean to make their

acquaintance, in order that we may all act in harmony and carry an undivided front before

We thank brother E. V Wilson, P. B. Randolph, and other eminent writers and speakers, who have of late fed our hungry souls through the Journal. Their inspirations have added much to the value of the paper. May the good angels continue them long in their good work and may they meet with a hearty welcome and liberal support wherever they go, is the earnest prayer of their humble brother and well-wisher.

#### For The Religio-Philosophical Journal. The Physical Revolution of the Present. BY MRS. MARIA M. KING.

Revolution is the order of the present time in the intellectual and physical world, to a degree that indicates that nature's combined forces are in action for the accomplishment of a stage in the progressive development of man. Political, religious, moral, and intellectual revolutions are in progress, at the same time that physical nature is heing actuated by such energetic forces as cause the frequent occurrence of terrific volcanic eruptions, destructive earthquakes, and climatic changes, in various quarters.

It is the law of nature, that all forces act in harmony; that the world of mind is actuated simultaneously with the world of matter, by whatever forces nature brings to bear for its advancement or repose. Since man existed upon the planet, there have been periodic seasons of energetic action, of rapid development of human intellect, and, contemporaneous with these, periods when electric forces of matter were so stimulated that progress of all forms was rapid. There have also been periodic seasons, when repose of mind and matter was the order, from the exhaustion of the effergy of the forces actuating these. Periods of energetic action of mind and matter have been marked by political revolutions among the nations, and in the intellectual world; and also by corresponding playsical phenomena; as volcanic eruptions, earthquakes, etc.; and the periods of repose of mind and matter, by stagnation in the political, moral and intellectual worlds, and in physical nature.

The single agency operative for the production and maintainance of this universal harmony of action, is electric force; or the universally distributed element, electricity; which is of as many grades as there are grades of matter in the universe. This life element of nature, from highest to lowest grade, is stimulated by a single effort, at the period when the positive and negative elements constituting this force or electricity, are equilibrated after a period of repose, which repose is the result of the loss of the equilibrium of the positive and negative. At different periods, there are what may be termed universal stimulations of this force; or such marked energizing of action in all sections of the planet as stimulates progress in all, in a marked degree.

Again: There are stimulations of this force in alternate or corresponding sections of a planet, and in alternate or corresponding localities of a section. These may be termed in one sense, universal stimulations, as they are felt in all sections, to a certain extent; yet, they are, properly speaking, developed by the electric forces. of the sections where they are most energetic; and are termed partial stimulations, to distinguish them from universal, or such as are developed simultaneously in all matter. Different sections of a planet's surface develop different conditions, which is evidence of their diversity in quality of matter and electric condition. This diversity is expressed, emphatically, by the fact that the electric forces of the different sections require energizing at different periods. Nature has expressed this great fact in past ages by the oscillations which have been in progress over the whole surface of the planet, from era to era, which have determined that contiguous sections of the crust have been alternately elevated and depressed, while surface conditions of contiguous sections have been the same at different peri-

The application of the principle above stated to the phenomena of physical and intellectual revolutions explains them, and the fact that they occur at different periods in different portions of the earth, and that they are also some times of universal occurrence over the whole surface of the earth. The present is an era of universal action, as is demonstrated by the commotions among the nations of the two continents, and also the physical disturbance in progress in various quarters of the two hemispheres. "Wars and rumors of wars," have disturbed the quiet of nations over the length and breadth of the continents within the present century, and corresponding physical convulsions have disturbed the conditions of the surface and atmosphere. Earthquakes and volcame cruptions have been accompanied by marked climatic changes in various parts of the earth, indicating the effect of the change in the atmosphere produced by the gases thrown into it by volcanic eruptions and the increased volume of the electric currents flowing into the atmosphere from the moon and the other near planets. To account for all the physical changes that have occurred within the present century, and like changes which have occurred at other periods, it is necessary to understand the effect of different grades of electric elements, upon a planet's surface and atmosphere, which rush in from other planets during active periods; also, the effect of the volcanic gases upon an atmosphere partially stagnated for want of appropriate action within it. Atmospheric action is only stimulated by intermingling with the atmosphere volumes of gases which flow from volcanic craters, or from mineral beds on the surface of the planet, or from other planets. Such gases circulate in currents from planet to planet, thus causing planets to act reciprocally upon each other to promote each other's progress. Earth's electric forces stimulate the Moon, and vice versa.

Universal stimulations are felt throughout an entire system of planets, being propagated from one planet to another, and, in fine, throughout the universe.

Nature's most beneficent action is often mis-

understood, as it often works for the institution of the changes that are at first destructive to the established conditions; as stable climatic conditions of sections, and healthy conditions induced by stability of other conditions. Epidemics follow in the wake of the great changes which ultimate in the rapid progress of the planet's surface; being induced by the changes in the electric conditions which affect all elements and the human system, disturbing the equilibrium of the electric forces of all forms in nature. The destructive plagues which have, at intervals, swept the earth of millions of its inhabitants, have been introduced by change in electric conditions over the surface; which change is most appreciated where conditions are lowest, as in such sections the low gases instilled into the atmosphere from various sources, find more of their affinitized elements, and consequently produce greater disturbance of established condi-

Epidemies have, invaribly, originated among people deprayed by vicious practices, or degenerated, in the sense of being upon a lower plane than that upon which they had, as a people, for merly been.

All conditions of a section or locality, harmonize: if the people are depraved, there is a corresponding depravity of atmospheric, magnetic, and surface conditions of their locality; and hence, the aneering sword of nature eradicates, root and branch, the foul conditions where pestilences sweep, just so far as her instituted action is able to wield-the sword effectually. Man stands upon a pur with every other element of nature about him, at such seasons; and he is no more spared, being depraved in his nature, than is the miasma which poisons the stagnant atmosphere of his locality.

. This is but justice to universal nature. If man's short day of physical life is cut shorter by premature death in consequence of the sweeping pestilence, it is only that his successors may live more naturally, and longer. Man's short--ightedness,-his ignorance of universal law, causes him to attribute to anything but the right source, the calamities which sometimes overtake whole nations of people, as it were, and sweep into one common grave almost the entire popdiation of whole districts. An intuitive concaption of the effects of depre vity, causes people and priests to attribute such calamities to the displeasure of God at the sins of the people; and useless prayers and invocatious are offered in the temples, and pompous processions and enseless ceremonies consume the time of the people, which could have been more profitably devoted to useful labor and instruction in the art of life, which promote high civilization.

Prayers never clense an atmosphere of the poisons injected into it with the magnetism of deprayed human beings; and missionaries would do well to understand this when they go among the heathen, who have defiled themselves by all manner of vicious practices. Magnetic conditions of a locality are not changed by-senseless ceremonies and adoration of saints, prompted by fear and ignorance. They are only rendered more deprayed by such exhibitions of deprayity on the part of the people. An effectual way of bettering matters, where people are standing in fear of catastrophes, would be to change the localities of the towns and cities, or vacate the old haunts and begin life on a higher plane, in localities where all conditions are higher than they are where men have lived and degenerated for centuries.

There is a significance in the fact that when earthquakes occur, they are so destructive in densely populated districts; often swallowing up whole towns and cities. It is significant of the degeneracy of all conditions in such localities; and vice is thus awarded "just retribution." according to the idea that many entertain of retribution; and, indeed, according to its true ignificance. Nature allows depraved conditons to exist in any locality only until she can brepare her forces for their regeneration. When, from any cause, or combination of causes, a district or whole section has degenerated so that atmospheric conditions are low, and correspondingly, conditions in society are low, she bends her energies in the direction of securing the energizing of elements in that section. Shegathers her forces beneath it, and qualified electric currents above it, and these act reciprocally for the institution of a force that shall somewhere rend that surface and cause a renovation of the atmosphere, by means of volcanic fires, or streams of gases from crevices opened into earth's bosom, by the action of earthquakes. She depopulates it of its degenerate inhabitants, and makes room for a higher people; because . only thus can her purposes of benevolence to the race be accomplished. "I create and I destroy for the acomplishment of my purposes toward universal nature!" By this maxim, has nature wrought from the beginning; and thus will she continue to work, though nations perish in a

It is for men to comprehend nature's action, and to study the necessary means to promote such action as shall tend to the safety of communities. All people should be taught habits of industry, as well, as of purity They should be taught that the cultivation of the soil, the exhuming of minerals, and opening of trenches, are the natural means of keeping the atmosphere of a district in healthful action; as from the disturbed soil and mineral beds arise such gases into the atmosphere as it imperatively requires for this purpose. The practice of the arts of peace, the various industrial pursuits followed by enlightened nations, are potent means for securing the safety of the people feomposing such nations, from catastrophes, from earthquakes, and volcanic eruptions.

Great disturbances of the earth's crust must occurin many localities on the surface, before the planet can be so qualified and perfected, that it will need no more such strong convulsions to rid it of low elements. Many communities of enlightened and pure people must suffer from such convulsions, in localities where they may chance to have settled, while instability marked the conditions of the district. This, however, does not change the natural action of the law | Paradise."

that determines that nature is assisted by the efforts of men in fitting a planet's surface to be a safe abode for them.

· Physical convulsions of a nature to be distructive to man, and works of art and developed planetary surface, will gradually cease, as the race and all elements progress to the high plane where purity can be maintained, and intellectuality takes the place of sensuality. Man is destined to assist nature in the regeneration of her elements, as he has never yet done, when he, shall have learned more of his power over them, and the uses of various chemical agents in nature. He will not only intelligently assist in "promoting the fall of rain," but also in promoting the invigoration of the atmosphere of whole districts, and cleansing districts of miasma. If he cannot stay the terrific earthquake or flery eruption after nature's forces have gathered themselves up for such outbreaks, he can yet so improve planetary surface that such outbreaks will be of rarer and still rarer occurrence ascenturies roll on, until they finally cease altogether, as an effect of equilibrated conditions over the surface.

### ROSICRUCIAN PAPERS. NO. 5 Eden, Gethsemane and Paradise.

BY P. B. RANDOLPH.

We hold it mean to abuse the bridge we have safely crossed; to speak of Jesus as "the bastard of Bethlehem;" to berate Moses; to compare the blood of Christ, or any other martyr who died for the truth within him, to "the blood of Cock Robin," or the Bible to "Mother Goose." Such sayings are both undignified and unwise, and engender disrespect both for the speaker and the speech, besides contempt in the minds of persons disposed to examine into the merits of the truth we advocate.

Iconoclasm, or breaking down, is all very well for a time; yet after all, sugar is better than vinegar to attract the lovers of sweet, and very few of us are over foud of either the sour or that which is bitter; and this for the tremendous reason that we are human, and immortal, and therefore, dependant upon all the rest of our kind for what of heaven, power and beatitude, we may be destined yet to know; and as it is better to win men by displaying the beauties of the vivograph of God, than to excite the horror of deformity, I respectfully protest against that sort of speech, and , writing last mentioned. We are indebted to the entire past for all of elevation, we now boast of, all the advancement we have made, and but for the armies past away, and the strong bulwarks they have left behind them to protect us from a relapse into primitive barbarism, we were, indeed, in a sorry plight.-Everywhere, I hear complaints of the deadness that prevails, and I believe it springs from lack of the devotional element.

Last Friday night was the turning pivot of my life, for I underwent an experience of soul unparalleled in my past career, and it turned upon the very point I now write about. What that experience was, the world will never know till I am dead; suffice it, that my soul turned a new corner in God's universe, and for the first time I realized what a transcendentally magnificent religion lies covered up beneath mountains of philosophy, and the vast ocean of science.

I have fared hard in the West, and borne my own expenses, yet not for a king's diadem would I change my present soul state for its condition all along the bitter years, culminating at 11 o'clock last Friday as will one day be seen, after I have been tried by my peers in heaven-of the crime of having had an octoroon mother, and stand acquitted by unaminous votes. That was Gethsemane to me, and calvary is just ahead-that self same calvary whereon thousands of media and seers are being crucified to-day. Hark! Do you hear the heart wrung sobs and wails of auguish coming up from a myriad of women's hearts? Look! Do you not see the very earth flooded with brine from strong men's eves? because both are desolate and life below an arid waste and wilderness of heart. Now, who shall help us as we lift up our voices and weep aloud? Who shall give us heart, as we repeat "Eloi, Eloi, lami sabacthani?" Oh, the myriads of dying Christs. I say who shall help us in our strait, if we banish God from the world, and condemn his worship as a farce. It will not do to speak of Him as "the airy gentleman beyond the stars,"and put our trust and hope in blind chance. and accidental advantages. Some do this. They are in Eden, and Eden was ignorance, for they do not know that they are naked even till the very God they despise makes them aprons of fig leaves, (science and philosophy,) to hide them from each other and themselves. Now aprons are good things in this tropic, (self-conceit) but are poor for temperate climes, (reason) and worse when the winds come down, (negation) and we find ourselves out in the cold, (absolute selfishness and scepticism.) Then we want-to get back to Eden from whence we have been driven by our own willfulness and deicide, but find flaming swords (lost time) to bar us out: and now we set out for Gethsemane, with a large stock of provisions, (axioms,ideas, postulates) lashed to our backs,-but as we jog along,we drop them one by one-as I have, and you, and thousands more will until we are wholly betrayed, (by friends, husbands, partner, wife,) and then up the sharp, steep cliff, spat upon, buffeted, traduced, maligned, lied about, all the way, and then comes the cross (death of personalism, pride, self,) to which we are lashed and nailed, bitter sponges to our fevered lips; crowns of sharp thorns on our brows, mocking, laughing scoffers near, jeer us, and over our heads, "This is the king of the Fools!" while sharp snears prick our sides, and the ground, is wet with blood and perspiration. Now, you are all alone in your agony-are you? No: listen to your own voice. Cursing? No, "Father forgive them, they know not what they do." Viva Christ-good-reigns again! and a deeper voice says in your agony freighted ear: "This is my beloved son (or daughter) in whom I am well pleased, as this day shalt thou be with me in The little birds sing East, and the little birds sing West,

And we pause to think God's greatness Flows around our incompletoness.

Round our restlessness, His rest. And Paradise is gained. And this is the history of all true souls; albeit it cost something to be true, for if you don't mind what people say they will assuredly wish you off the bridge, and then damn you for not knowing how to swim.

Alas for the vanity of true human charity mider the sun; yet it is better to have lost the game of life, than to have falsely gained it. True, it is, unpleasant traveling over coals of fire barefoot; but there are good doctors in the skies, and they shall fail.

Once, an envious human tituan thought to build himself up by tearing me down, through calling me names, based in my great grandpapa's complexion, and telling people I was a hashish eater, (I never took an eighth of an ounce in my life) and in my anger, I expressed retaliatory thoughts. That night I was illuminated and had a distinct view of his soul-and forgave him for it was so very, small that he could not help it. It was his nature to lie and malign, and I would'nt exchange an ounce of my swarthy skin for his entire possibilities here or hereafter. I felt better for forgiving the poor little fellow; he is now dead-died partly in Rock Island, went further in Joliet, and then went out of the world in Chicago. Peace to his ashes. He had not gotten fairly out of Eden, had yet to reach Gethsemane, and when he reaches the Calvary Cross, will have learned the sublime lesson"Love one another.,'

And so we all must travel through the three gardens, nor is there any evasion. But that there cometh a time in which we will reap the crop of rich fruit that crowns the tree of suffering, let us all feel perfectly assured. The good is just ahead.

#### For the Religio-Philosophical Journal. Prenatal Existence. BY 0 S. POSTÉX.

The prenatal existence of the human soul, as an individualized organization, babitating other human bodies, is being asserted as a truth by several writers, and also by some of the spirits that communicate through the BANNER OF

It has been said that an honest skepticism is the basis of all true knowledge. So far as I have any conviction in reference to the great truth taught by the Spiritual Philosophy, I have passed through the crucible of thought, and accepted only such as were sustained by satisfactory evidence, and which on other reasonable hypotheses I could explain.

I do not consider the theory of another life of the spirif, antecedent to this, as probable nor sustained by any evidence that is not liable to objections.

I know that there have been indviduals famous | perfection produce only imperfection possessed 'of such antecedent existence

Many of those persons were devoted to intellectual pursuits, possessing more or less imagination and were, no doubt, also mediumistic. We know that many persons are singularly impressible, and whether a wake or asleep, are psychologically influenced by other persons or spirits, and many impressions of a previous existence, may have been derived from such

We are often unable to discriminate between some of our dreams and imaginations and the real scenes of life through which we have passed. What assurance have we that every apparent recollection of past scenes and circumstances is derived purely from the memory of the fact. as it transfered in action :\_

Nor can we say what impressions may be made on the embryonic mind by the mother during the period of gestation. We know that many marks of the body, many peculiarities of the mind and spirit, are the result of circumstances of which the mother alone took cognizance during that period

Again, we have many persons who have a singular psychometric capacity, who by coming in contact with the handwriting or clothes of another individual, or even fragments thereof, or any other substance, have a long train of thoughts and visions connected with the scenes and persons with whom such relies: were assoclated, and that presents, probably, another solution of this mystery.

Indeed, it appears to me much more probable that our prenatal recollections may have been derived in some of the foregoing methods, than that the human soul by some strange fatality should again and again seek a habitation in some mortal body, and undergo an earthly pilgrimage from childhood to old age, merely for the purpose of development.

Philadelphia, Pa.

### For the Religio-Philosophic & Journal Pre-Existence. BY AUSTIN KENT.

I must not repeat E. W's, many words or indefinite testimony. He sees clairvoyantly that he was constituted of that which had been eternal. My reason tells me as much. He sees "mind or conscious form" in the something from which he grew or was formed. Admitting that our minds were constituted, made, or grew from our infinitly of mind, and that that mind was eternally conscious, it does not give un an eternal part. To insist that a child is as old as its father, is a senseless and insane use of words.-The matter which composed either of my eight bodies, has been, no doubt, eternal, but not those successive bodies. So of the mind. The human hody has a beginning as such; so has the Luman mind. We who prate so much of reason, should not permit supposed or real claisveyance to befog or runaway with it.

Desiring to know if E. W. believed he had been eternally "conscious" of his existence, I asked, "has the writer (E. W.) existed eternally as a spiritual-organized, conscious, individualized personal soul or spirit?"

E. W. replies. "No not as an organized entity, either of the past or present; until the spirit substance which infill the material clothing, leaves it in the form of particles, and by virtue of their inherent nature of life, motion, mind, consciousness and form, resolves themselves into an arganic entity, conscious of eternal progress."

How these chirvoyant seers will punish cool. thick-skulled reasoner! I am not quite sure whether the answer is alone negative, or a little of both. "No" is plain, but in it "consciousness" follows "consciousness," if eternal mind is "conscious;" but we are not conscious till we are produced by or from it. Our consciousness had will come and comfort you when all of 'earth | a beginning, and must it not have an end! Why not? I have read E. W's. last article some ten times, with my utmost care, and I am not sure whether he believes he has been eternally conscious of his existence. Friend E. W., please say yes or no. If no, by what law are you sure of eternal future consciousness? If yes, was it a happy, conscious existence?

You re-affirm that "the manifestations of eternal life are increased in progress."I asked. "Do you mean to affirm, or imply, that there was a time when there were no manifestations of dife, or almost infinitely less than now?" You answer, "No." E. W., please re-read your affirmation, my question, and your answer. Where do you choose to correct it; you are not prepared to insist that you have been in an eternal progression eternal improvement, and yet are no larger, wiser, or better than you was some billions of ages in the past! You said, "I know I was," &c. Have you improved, grown wiser and better during your endless past' in your long pre-existence?

You say, "The evolving of nature's forces are neither good or evil in themselves : we make them so." We make them so? We make good and evil. No, you did not mean to say that. You insist that nature is "perfect." You meant we make the cell. So, perhaps ninety-nine-hundreths of men affirm. I more than demur. What are we but "nature's forces;" God or nature made the spider and the cut to hunger, and fitted or taught them to satisfy their hunger by the death of the fly and mouse, I am brother to all four. I did not make them; I sympathize with the hunger of the first; and with the dread of pain and death in the last.

Nature brings children into Vice world without teeth, and we must cut them in paiz. Thereis a perfect analogy between physical and moral

-Hatred is as natural as love. An these you' admit are finite. Oh! the extreme foliy for us. radicals, to ape the churches in charging all sufferings to the account of finite being-

I again call for the evidence of semething perfect in nature—in the universe. Not clairvoyant testimony as to the unseen to fue ratturifeye. District fother expert from. Those

in the past and present who have entertained is Ado not say hatred is as high a production of strong impressions that they have passed through | nature as love to the may yet improve man, or another life, or lives, and stated recollections they make a superior race of belows on our earth. There is, no doubt, billions of races of beings on other planets and sins rastly superior to us.— Nature may have professed storse beings than our earth has ever known a

> If the doctrine of pressistences sommed on reason and truth, its friends can see and give a reason, and I can understand it My intuition is large, and when I see a truth I generally see the law which makes if true, and can-

Will E. W. send me his or her titil address. Stockholm, New York, Jan, 10th, 'dr

When lovers quarrel, the only presents not re-urned are kisses. turned are kisses.

## SPEAKERS' REGISTER.

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hooves Lecturers to promptly notify us of changeswhenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals. Marrison Angier, Calamus, Clinton, C., T. wa.

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## Beligio-Philosophical Journal

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84, Dearborn Street, Chicago, Ill. The Pen is mightier than the Sword."

#### BEEND TON, THE MUSICAL PRODIGY THE CAUSE OF HIS WONDERFUL EDES VERTER.

"Blind Tom," how our soul chords vibrate when we think of your strange, musical power! Why should they not? To him, there is music in all things; and from whatever source arising, never fails to attract the attention of his mind. He is emphatically a child of Nature, whose organism is so delicately attuned that he understands her silent language, and responds thereto, not in words, but in music, the thrilling tones of which never fail to interest. Deity, in this single instance, selected the dusky African wherein to exhibit the power of music, and most beautifully does he perform the task assigned him.

Tom was born in the State of Georgia, on the 25th of May, 1849. His parents were common field-hands of the pure negro blood, with nothing to distinguish them from the mass of that race, except that the mother, a small woman of fine form, is of an active, merry temperament, and quick in her movements.

He was born blind, and the utter imbecility that characterized him for a long time, made many think that he was idiotic as well as blind:

He could give expression to words long before he learned to attach any meaning to them. His pronunciation was very distinct, and seemed to be automatic, rather than arising from his inward intelligence.

From a small pamphlet, we have before us, containing his early history, we learn that the first effort to teach him was made one evening when the family was at supper, (Tom, as usual at meal times, being present,) when his owner upon being informed that his mother, as an excuse for not teaching him something, had said he had not sense enough to learn anything, replied, "That is a mistake. A horse or a dog may be taught almost anything, provided you always use precisely the same terms to express the same idea. Show him what you mean and have patience to repeat it often enough. Tom has as much sense as a horse or a dog, and I will show you that he can be taught." He thereupon arose from the table, and approaching Tom, said to him, "Toni sit down," Tom, of course as was expected stood still and repeated the words. He repeated the order and sat him down upon the floor. He then said to him, "Tom, get up." Tom sat still - and repeated the order. He then repeated the order and lifted Tom to his feet. He then ordered Tom to sit down, which he did promptly-to get up, and he sprang to his feet. From that time there was matter of new interest about Tom. Everybody began to teach him something. It was soon discovered that he forgot nothing.-Present to him any number of objects, one after another, tell him the name of each as you presented it, he would put his hand upon it, smell of it, and pronounce its name; then present them in any order you pleased and, after feeling and smelling of each as it was presented, he would without fail, give its appropriate name. It was astonishing and interesting to test and to witness the exercise of this power, and in consequence, Tom speedily learned to distinguish many things and call them by name.

He was perfectly delighted by cries of pain .-When his mother whipped any of the older children he would laugh and caper, and rub his hands in an eestasy of enjoyment, and soon would be found whipping himself, and repeating the words of the mother and the cries of the child. He enjoyed so highly the crying of children that he would inflict pain upon them, for the pleasure of hearing them cry; and a constant watch had to be kept on him when he was about younger children. He once choked a younger brother nearly to death, and at another time burnt an infant sister so badly as to produce fears of a fatal result. To this day any exclamation or expression indicative of pain gives him great pleasure; and though he will express sympathy | leave you, says our Spirit guide; you will now for the sufferer, and prescribe remedies for hit solve the mystery that cloud-like has existed in relief, he cannot restrain his expressions of your mind, in relation to Blind Tom. pleasure. Doubtless it is the strength and the intensity of expression given to sounds produced by pain, that afford the enjoyment.

He was extremely fond of churning, doing all that kind of work for the family, seeming to regard it as a great pleasure.

He was very fond of out-door exercise, his peculiar gyrations not only seeming to interest himself but many others. His parents indulged him in this on account of the trouble he created in the house, by dragging chairs, rattling dishes, beating tin pans, and in order to vary his amusement for music, he would pinch the baby to make it ery.

He exhibited his wonderful musical powers before he was two years old. His voice was then, strong, soft and melodious.

If the reader will now follow us in our remarks, we will explain this wonderful prodigy.

A snow-flake from the surging cloud, a raindrop from the mist above, is emblematical of the off shoots of the great "I am." Man is simply the pulsation of God in matter. You cannot separate God from anything, for he is infinite. The tiny flower that sends forth a sweet fragrance, the majestic oak, the shrub, every thing, great and small, are only the result of

the pulsations of God in matter. In all the manifestations of God, we see no repetition. No two flowers alike; no two trees of the forest are exactly similar; no two things anywhere are alike in all respects. God, in those beautiful pulsations in matter, whether to give expression to the flower, oak, monkey or man, never arrives at precisely the same results in all respects. No two men are exactly alike, and we will, as we advance in knowledge, find the works of God still more varied in character, and wonderful in their peculiar manifestations of power.

Man is cosmopolitan in his structure; he is a microcosm of the universe, for in him are blended in harmonious action all the constituent parts of the earth and its surroundings. Being the bulsation of God in matter, he must necessarily have all the characteristics that he possesses, though in a finite degree. In those beautiful pulsations of God in matter, his infinite nature is demonstrated. Were two men, two plants, or two anything, exactly alike, it would be an argument against the infinity of God.

When contemplating this question, so grand, so beautiful, so majestic in all its peculiar manifestations; we feel how inadequate our perceptions, how futile all our endeavors to comprehend the true nature of the Infinite. Deity everywhere! In the flower with its heaven distilled fragrance, in the dew drop that nestles in its bosom awaiting the approach of morn, for a ray of light to climb upward and perform its daily cycles, in the high, the low-everywhere -we find the manifestations of the "Great I am." His pulsations are constantly going on for ceaseless activity is one of the pre-requisites of the Infinite. In those pulsations, as we remarked before, the results are always differentfor God can only sustain his infinity by the varied character of his works. Find an example where two of God's pulsations are exactly the same, and we will demonstrate to you that he is not infinite in his capabilities.

God, in the creation of man, the result of his pulsations, only gives expression to certain characteristics which he himself posseses. In those pulsations, he is en rapport with matter, and will ever continue to be en rapport with their results, man, when certain conditions are obeyed. In those pulsations of Deity, certain chords of the human mind are highly attuned, and they are always en rapport with like chords of the Deity, and respond thereto often giving expression to something wonderful. Thus, you tune a string of the violin, to a certain key of the piano, and place it some distance from the latter, and you will invariably find that whenever the key of the piano is struck, the string of the yiolin will respond thereto, in delicate, tremulous tones.

We here unlock the mystic store-house of knowledge, to enter therein and read from its pages the wonderful works of the Infinite. We pause at the threshold, for the inconceivable splendor of infinite knowledge bursts in upon our enraptured vision. Qur Spirits guide says, Be bold and fearless, and we will unlock to you the grand mystery which has hovered over your mind like a dark cloud." In panoramic style, there passed before our enraptured vision, kingdoms, empires and republics, with the representative men therein, their rise, progress and final destiny.

The world,-with all its animation and life. was before me, and I found to my astonishment that its movements taken all together was the harmonious action of Deity, and what I once esteemed as discord, when united with the grand whole and its onward progress, was productive of the harmony that existed. My mind seemed to expand at the thought that in the beau tiful march of progression, all things taken together constituted the most perfect harmony. But says my Spirit guide, do you catch the idea I intend to convey? Look at that ancient sage. standing on yonder eminence, his locks silvery white, his eyes brilliant from the 'rare gems of knowledge that glistens within, his countenance. expressive of modesty, yet beaming with dignity, his whole nature constantly responding to the calls made upon it by every thing with which it is in harmony-how towering, how majestic, how noble! Look in another direction and observe another personage equally as grand in all those attributes that distinguish the pure, the high, the noble. Their minds are en rapport with each other, and they in turn, en rapport with the deinc elements of all things. They hold conversation with each other though many miles apart-and why?. Their minds are attuned nearly alike.-The master musician had touched their respective chords, and when one vibrates, its counterpart responds thereto, the same as the violin string would when tuned to that of a certain key on the plano. Here we

We grasped intuitively, the lesson taught. Harmony in all things taken together! Sweet music in the grand procession of events from time into eternity! A song of love and praise in the majestic tread of the countless number of earth's children, as they are brought into existence through the pulsation of God in matter, and carried along on the train of time to a purer and better home!

But what about Blind Tom, the mystery, the prodigy, the wonder of the nineteenth century? Yes, what of him? We saw him at Library Hall, a strange, weird creature, a beautiful link in the chain of humanity, an element of harmony in the universe of God! Blind Tom! vou. too, are simply the pulsation of God in matter; with your soul chords so attuned that they are brought en rapport with Bethoven, Mozart, and like chords of the Deity Himself. You feel the effects of Bethoven's experience, who always accompany you, besides, at times, many others, whose soul-chords are in harmony with your Avn. You are the yiolin string, as it were tuned to those delicate minds that existed long ago, and when they are moved, you feel instant-

ly the effects thereof, It is not true that Blind Tom's physical or-

ganization is taken possession of by Bethoven, or any other spirit, but he is acted upon by him and many others who are en rapport with him, and who add great power to the "music box" of his soul, compelling him to do many things that are foreign to himself.

Perhaps no prodigy in the world's history has attracted the attention of musical critics, and in fact, the masses of the people in general, to the extent that Blind Tom has. His black skin, uncouth appearance and sightless eyes, seem to be no obstacle in the way of the "Spirit of Music" manifesting its trancendental qualities. He seems to play from a spontaneous influence within him that he could not well resist, if he would.

In his actions, he is very eccentric, yet is very easily managed. Those eccentricities, of course, owe their origin to something, either within himself, or an influence outside, over which he has no control. He is in the habit of cheering himself at the conclusion of all his pieces, and in so doing, naturally recognizes the power of the wonderful influence that surrounds him. This cheering on his part, is a recognition of the services of a power outside of himself, and which is always anxious to be known, whenever

When speaking, he manifests the same peculiarity, as when he cheers, recognizing the fact that some one is with him, to whose power and influence, he would not be unmindful. He always speaks of himself in the third person, and never in the first. Why this? The reason is obvious to any thinking mind. The power that assists him, that is brought en rupport with him, demands recognition, and therefore so direct its influence that he is compelled to speak of himself in the third person.

#### THREE MONTHS FOR TWENTY-FIVE CENTS.

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 months, at TWENTY-FIVE CENTS EACH; a large percent of whom would become permanent subscribers. Think of it, friends. How easy it would be to fill up your ranks and become strong, if the Religio-Philosophical Journal was weekly placed in the hands of fifty or a hundred of your best think-

If you wish 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.

### SPIRITUALISM DEFINED.

The American Association of Spiritualists at Rochester, gave a very wordy definition of what they conceived to be Spiritualism. Brother William Shaw of Goodwin, informs us that one of our twenty five cents, three months' trial subscribers, is much more laconic in his definition. He says:

"Spiritualism is the Devil, and I will not have his (the Devils') advocate, the Religio-Prilo-SOPHICAL JOURNAL, in my house."

To-please him, we discontinue it. His definition has one decided advantage over that of the American Association of Spiritualists. It is laconic. The Devil, in the theological sense, being superior to God, it is not a bad definition, for o e expressed so tersely. If he had compared it with God, and said:

"Spiritualism is God and the Devil." he would have been quite right. To define infinitude, would be equivalent to defining Spiritualism?

## PACIFIC DEPARTMENT.

It gives us pleasure to announce to our readers that we have made arrangements with brother Benjamin Todd, to become a regular correspond ent of a new department in our Journal, to be known as the Pacific Department.

Brother Todd is well and favorably known in the States, and no less so in California, Oregon and Washington Territory. The beautiful paper which he edited so ably, in part, at San Francisco, the Banner of Progress, demonstrated the fact that he is fully competent for the task of writing articles sustaining, as well as in defence of Spiritualism. His peculiar faculty of gathering and presenting interesting incidents, will make his department very valuable. Our readers will, we feel confident, rejoice to learn of this new enterprise, and will hail with pleasure, the advent of brother Todd's first contribution.

## DR. RANDOLPH.

Dr. P. B. Randolph, the celebrated Clairvoyant and Seer, passed through Chicago on Monday last, on his return to Boston, via Washington and New York.

He leaves behind hi m a host of warm friends whose well-wishes will follow him wherever he

He will resume his medical practice on his return home. His treatment for Nervous Diseases can not be excelled.

## PRORIA, ILLINOIS.

We are happy to learn from brother R. Bolton that a society has been organized at Peoria, of which Dr. Couch is Chairman, Mrs. Armstrong Treasurer, and R. Bolton, Secretary.

Their prospects are good, and they would be happy to have mediums and lecturers call upon

See advertisement of Gold and Silver Mining Company. We shall refer more particular to it in our next.

We would call attention to the advertisement of the wonderful " Magic Comb."

### DR. RANDOLPH'S DEATH.

It is very seldom a man has the pleasure of reading his own obituary, yet the above named gentleman certainly has.

The Chicago Journal, of Jan. 12th, and fifty other papers, have announced his murder, arrest and confession of his slaver, yet all this while the slain man was enjoying a perfect clover life with his friend Hon. F. B. Dow, and Mr. Robert Neely, in Davenport, Iowa, and recently passed through Chicago on his way home to Boston, via Washington and New York.

The fact is, the Dr can't be spared yet, his work is not done; besides which, it is currently reported that he has recently "struck ile" in Ill., and therefore hasn't time to die at present. Address him at Boston, Mass.

### DIR. FRENCH AT LIBRARY MALL.

Mr. French delivered his third series of lectures at Library Hall on last Sunday, January, 24th. And on next Sunday he delivers, his fourth and last series, morning and evening, of his present engagement.

His audiences have been good, and his sojourn and aquaintance in this city have been of the most pleasant and profitable character. He declines any further engagement with the First Society of Spiritualists at present, feeling the necessity of extending his labors over a wider field in behalf of the American Association of Spiritualists.

From here he goes to spend a few month's labor in Michigan; after which he expects to extend his labors farther Westward.

### BRO. TODD.

The above named brother will take notice that his remittance from Grass Valley, California, of the ninth of January, swas duly received, and credited to the parties named.

### viterary Notices.

We have received "Vick's Illustrated Guide for the Flower Garden, and Catalogue of Seeds," for 1869, and we assure our readers that it is a book that should be in the hands of every person who has a rod of ground which he desires to improve or ornament. It contains an accurate description of the leading floral treasures of the world, with plain and full directions for sowing seed, transplanting, and after culture.

'It-is-illustrated with numerous engravings, enabling the reader to judge of the beauty of certain plants.

.For Catalogue, or further particulars, address James Vick, Rochester, N. Y.

The Trance and Correlative Phenomena, by Leroy Sunderland. Published by James Walker, at the office of the *Liberal*, Chicago,

The title of this book gives the reader but little idea of what the work itself contains.

Spiritualists, as well as most other readers. would suppose by the title, that the work was designed to illustrate or throw some light upon that peculiar phenomena in-nature which is at the present time agitating thought throughout the whole civilized world. Instead of which, however, Mr. Sunderland leaves the subject quite as much in the dark as it was before he committed his thoughts to paper. Indeed, it is apparent that the author is one of those men who "out Herod, Herod." In other words, Mr. Sunderland is so affected with Pathetism, his particular hobby in this book and elsewhere, that he overlooks all modern Spiritual phenomena which proves or disproves the truthfulness of theories, judging every presentation in the science of mind by his standard adopted twenty, more or less, years ago.

Indeed, so prominent is this trait in Mr. Sunderland's character as an author, that no inconsiderable portion of his book consists of his own statements and newspaper articles in reference to his experiments in Pathetism, published nearly twenty years ago.

His theories in regard to the trance and psycological control of mind over mind, as well as magnetic influence of the positive over the negative, have been exploded by practical experiments daily, during the last tifteen years, in all parts of America, Great Britain, and upon the continent of Europe.

It would seem from reading this book that the author las given it a title admirably adapted to catch the eye of the best thinkers of the present age, the mind being everywhere agitated upon the subject of Trance-and thus get purchasers for the book.

· We take no exceptions to this method of financiering, as much good will grow out of it. The most casual reader will be benefited by it. He will see that the peculiar condition of the system, called Trance, the phenomena of the power of mind upon mind; the efficacy of magnetism as a healing agent; the existence. of the positive and negative forces throughout the universe, are all realities, as yet but little understood, it is true, but all will become more apparent to the reader, after having perused Mr. Sunderland's book.

His arguments against the commonly received theories of Spiritualists, while they have no weight of themselves, aid the mind in discovering the truth of the subject on which he writes.

His explanations of many subjects, or rather definitions of phrases used in defining peculiar mental and physical conditions, in many instances, are good.

Mr. Sunderland, in the early stages of the most recent and remarkable developments of mentality, and spiritual phenomena, was a close stu-dent, but like many other minds he adopted a theory, and clings to it with such a tenacity, that he overlooks or ignores all evidence that militates against his preconceived opinions, an unfortunate, but a verycommon occurrence.

Mr. Sunderland relates a great many incidents that have transpired within his observation, which are very remarkable. That he formerly was, and for ought we know, is a very powerful psychologist, and that there is much truth in, what he says in many of his positions, we have I ticles may be checked, free of charge.

no reason to doubt. His reason for the phenomena that he induced or was instrumental in developing, is to him of so much importance, that he does not for a moment lose sight of it. Pathetism, although suggested by another, is an adopted child upon which he loves to bestow his choicest caresses. Well, be it so, it is the child of his manhood, and the beloved of his

His book is worth all it costs. It consists of over four hundred pages of closely printed matter, in small type, neatly executed in every particular, and will be forwarded from this office. by mail, on receipt of \$1 50, free of postage. Address S. S. Jones,84 Dearborn street, Chicago, Illinois.

### Lersonal and Boent.

D. W. Hull's address is care of PRESENT Age, Kalamazoo, Michigan, during February.

E. V. Wilson is engaged to lecture in Syracuse during February. All letters should be addressed to him at that place for the time be-

The Onio Shiritualist has changed its name to the American Spiritualist.

Walt. Whitman is gasping again, and threatens to throw up some more of his poetry

Alexander H. Stevens is in feeble health, and his physicians think he cannot live long.

Henry Ward Beecher is to contribute to the Advance. Jeff Davis and family will pass the winter in

the south of France. T. S. Arthur, the moral-novel writer, was

noted as a dull boy. He is 60 years old. An effort is on the tapis to establish a boule-

vard around the city of Chicago. It is proposed to make this boulevard from 600 to 1,000 feet wide. The length would be about 15 miles, and the area required from 1,500 to 2,000 acres. Astrip of 200 feet wide might be reserved for building lots, the sale of which would greatly reduce the expense of constructing the enterprise.

### Amusements.

The Grand Duchess at Crosby's Opera House, with the youthful and beautiful Sallie Holman, as the Grand Duchess, has been a grand suc-

One of our city contemporaries very aptly remarks that "the Opera has been very well re-

The audiences were large and very enthusiastic and the troupe made an unusually favorable impression, if we may judge anything from the encores, which were very frequent and persistent. The pretty little Duchess, with her fresh voice, and Fritz with his really admirable singing, established themselves as unmistakable favorites. The season has been inaugurated with a flecided popular, if not critical success.

Messrs, C. D. Hess and Co. with much pleasure announce the first and only appearance (since her return from Europe,) of the world renowned American Prima Donua, Miss Clara Louisa Kellogg, in three Grand Concerts, (only,) Monday, Tuesday and Wednesday, Feb. 1st, 2nd and 3rd, at Crosby's Opera House.

In order to make these concerts the most brilhant and varied ever given in Chicago, the management have engaged the very eminent Piano Virtuosa, Mlle. Alida Topp, who, with Signor Lotti, Primo Tenore; Signor Petrelli, Primo Baritono; Herr Kopta, Violinist, and Signor Stefanoni, Musical Director, will assist Clara Louisa Kellogg, at these extraordinary concerts.

Admission, \$1; Reserved Seats, \$1,50; Seats in Boxes, \$2; Gallery, 50 cents.

The "Kellogg Ticket Office" will be at the Box Office of the Opera House, where the sale of seats for either Concert will commence Thursday, Jan. 28, at 9 A. M.

On Monday evening, January the 25th inst. Mrs . Scott Siddons made her debut at McVicker's Theatre in the role of Juliet, with a large audience in attendance. Mrs. Siddon's name has been so prominent before the dramatic world during the past few months that her debut is invested with more than oldinary interest. In personal beauty and presence, no woman on the stage can compare with her, and the charm of that beauty is so great that it would atone for a world of shortcomings. Her features are exquisitely moulded, her form symmetrical, her attitudes and poses full of languishing grace while the wealth of her dark brown hair alone would be a treasure to any actress. Like the maiden in the song, "She is young, she is beautiful," and it would be much easier to criticise her with closed eyes, than with open

Her success is unequivocal, and she received the hearty applause of her audiences. Her engagement is for two weeks; during which time she is to appear in a variety of roles. We-beg leave to commend the managers upon their good luck in securing this admirable and gifted ar-

"Cyril's Success" has been a real success in every resp ct at Aiken's Dearborn Theatre. "It was played each night to a large and delighted audience. The play itself is good, in fact one of the author's best productions. In addition, it has been put upon the stage with excellent taste and judgement, so that even if the play were not the admirable one it is, there would still be sufficient attraction for the public. The parts are well cast and the cast is good. Mrs. D. R. Allen (Mrs. Cuthbert) never looked bet-

It is to be kept on the boards during this week when we expect it will give place to the elegant comedy of "Working the Oracle," With new scenery and appointments.

This is one of the finest theatres, not only in Chicago, but in America; and in addition to the usual conveniences of a first-class establishment, will be found a Cloak and Hat room, where ar-

Sharpley and Cotton's excellent Minstrel Troupe, who are now at Col. Wood's Museum, present an entirely new bill this week.

They are continually offering to the public fresh vlands, always well cooked and served up in good style. Sharpley's company is one of the best in its own speciality to be found in the country, and every thing they undertake is done to the best of their ability, whatever that is. They are decent, too; nothing unproper or indelicate taints their performances.

Any person afflicted with dyspepsia, rheumatism or the blues, can get 'a quicker cure by going to Sharpley and Cotton's than by making a drug store of their insides, per doctor's rec ipes. The bill will be continued during the

The bill for this week embracing the usual variety of music, fun and burlesque, is one of the best offered by this company since their arrival

The humorists, Burnett and Taylor, are still at Sharpley and Cotton's Minstrel Hall.

The bill is slightly changed from last week and is better. Mr. Taylor as Yorkshire Sam, a jolly old English farmer, fat and fitty, was excruciating. Doleful Dismul, a broken-hearted lover, was very fuuny, and brought tears to the eyes of the audience, they laughed so heartily. Mr. Burnett recites Shamus O'Brien in a way that would make that gentleman blush for his native brogue, which Alf burlesques, instead of imitating. The lectures are his "best holt." The concerting was played by Mr. Sharpley with exquisite taste and skill. He handles the instrument with consummate ability, Miss Nash, as the Moneyless Man, deserved praise. The music was good.

At the close of each evening's entertainment this week, they distribute \$100, in six prizes to the audience. Each ticket holder being entitled to a chance.

### LATEST NEWS.

News items of interest are not numerous this week. We observe that the bill for the Central Branch Union Pacific Railway has been deleated in the Senate.

Our neighbors in Cuba are still having trouble, and blood flows and death ensues.

It is rumored that the cities of Seville and Cadiz have proclaimed in favor of the duke of Montpensier for king of Spain

The Greek government it is thought, would give in its adhesion to the conclusion of the Conference of Paris, but with reservations which can only tend to protract the difficulty with

Gen. Dix, our Minister at Paris, had made a speech at a public banquet given him, in which he declared that the cause of Greece was the cause of liberty throughout the world.

At Malaga, Spain, bloody scenes have ensued. The fighting is said to have been sanguinary in the extreme. The combatants spared neither age nor sex.

## THE MAGIC COMB. -

For the benefit of our readers, we would call attention to a new and wonderful invention for coloring the hair or beard, which is named the Patent Magic Comb. The inventor, Mr. William Patton, of Springfield, Mass., has secured letters patent from the United States, France and England. The invention consists of a concentrated solidified dye on the teeth of a comb; and with the hair or heard moistened with common water, a small portion of the dye is deposited from the comb through the hair, producing a permanent, beautiful glossy black or brown, (according to choice) which will never fade or grow dim.

We claim that one Magic Comb will go as far in coloring hair or beard as two bottles of the ordinary hair dye with which the market is flooded. Full and explicit directions accompany each comb, which is neat, convenient and can be carried in the vest pocket, being ready for use at any moment, without the slop or stain which inevitably attends the use of all other preparations for the hair. The comb contains no deleterious substances, and we most confidently recommend it to all our readers who may desire to change a dingy, yellowish, or grey hair or beard, to an even, elegant dark brown or glossy black.

CF A great mind retracts an error as soon as it is discovered. To persist in wrong is absolute -folly. Can it he degrading to acknowledge that we have discovered the truth?

## LIFE'S UNFOLDINGS.

## WONDERS OF THE UNIVERSE

REVEALED TO MAN: Is the title of a new work fresh from press.

By the Guardian Spirit of David Corless. S. S. JONES.

Publisher. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-

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

this pamphlet a careful and attentive perusal. The Introduction entitled "The Unvalling" treats 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 ultimate 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 refined elements of all Life; and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the plunacle 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 manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfoldment of Man's organization, and all things pertaining thereto.

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

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

"Man as a component of all elements demonstrated. The Life element discussed. The beautiful laws of equanimity unfolded. What Soul is. The Unfoldings of Light and Life investigated. Do we eversee a Spirit. A Guide to the Interior Life or the Souls Lifeanimating Principle"

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

Mr. Corless is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last man that we should have believed could indite a book teeming with such cound philosophy and upon such obtruse subjects.

Of himself he could not do it. When inspired by the angels he is to all appearances another man. The work will be sent by mail from this office to any one on receipt of lifty cents.

Address, S. S. JONES. 84 Dearborn Streets Chicago, III.

### VINE COTTAGE STORIES. LITTLE HA-RRY'S WISH

PLAYING SOLDIER.

BY MRS. H. N. GREEN Author of "Lidas Tales of Raral Home," including "Helen or the Power of Love," "The Strawberry Girl," "Ralph, or I wish I was'nt Black," "Rhymes for Little Folks," "The Flower Girl," "The Orph-

an's Struggle" etc., etc. ALSO THE LITTLE FLOWER GIRL

THE ORPHAN'S STRUGGLE,

By the Same Author. S. S. JONES, Publisher,

RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

84 Dearborn St. Chicago Ill.

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

Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Chil-

All the works she has beretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and

Being childlike in her nature she readily enters upon that plane of life and distributes to the young mental food which is received into and treasured up by their very souls; producing the most happy results, in leading minds to a due appreciation of great and ever living truths for practical use in more mature are.

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

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

A reasonable discount to the trade.

J. C. BUNDY, 84 Dearborn Street Chicago, Ill.

Convention of Speakers and Mediums. A quarterly Convention of Speakers and Mediums will convene at Avon Springs, New York, Tuesday and Wednes day, February 16th and 17th next, commencing at 10 o'clock,

Arrangements have been made with Br. Whaley of the Avon Water Cure, to board at one dollar per day those in attendance, who cannot be entertained by friends.

Brothers and sisters, we extend to you all a cordial invitation. Let us assemble on this occasion, and participate in and harmonious communion with our angelic guardians and guides and thus help to roll on the majestic car of this new spiritual dispensation.

J. W. SEAVER, P. I. CLUM, FRANCIS RICE,

## SPECIAL NOTICES.

Panorama of Wonders,

Read in another column, "A Paporama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office. "Address J. C. BUNDY, 84 Dearborn St., Chicago.

## Dr. Clarke's Remedies.

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

J. M. PEEDLES. St. Louis, Mo., Nov., 1868.

## THE PATENT MAGIC COMB.

THE MAGIC COMB! The Magic Comb Will always do its duty,-Bring joy, and gladness to your home And crown your head with beauty.

And if you wish to secure the advantages of the great invention of the age, for Coloring the Hair and Beard, you will enclose \$1.25 to THE MAGIC COMB AGENCY. 84, Dearborn Street, Chicago, Illinois, and receive the MAGIC COME by Mail, post paid.

## To Dealers and Traders.

If any of our readers or friends who are Dealers or Traders wish for the PATENT MAGIC COMB to put into market, we will furnish the Wholesale "Price List" upon application, The trade can find money in it.

Address MAGIC COMB AGENCY. 84, Dearborn Street, Chicago Ill.

### OLD FATHER TIME.

Old Father Time, with step sublime, Is speeding on his way, And thinks no crime, in every clime, To change your locks to gray!

The DIAGIC COMB, within your home, The power of Time defier; This wonderons thing will beauty bring-Make joy from sorrow rise?

O then draw near, without a fear, No more in sadness roum! This very hour, just try the power OF PATTON'S MAGIC COMES!

Old Father Time, with step sublinte, Is speeding on his way; This wonder tried, his power defied! Your locks no more are gray!

This is simple truth, and if you fellyard \$1.25 to the MAGIC COMB AGENCY, 81 Dearborn Street, Chicago, Illinois, you shall reveive a MAGIC COMB. by Mail, post paid.

### ADVERTISEMENTS. . .

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REAL ESTATE AND LOAN BROKERS.

No. 12, Methodist Church Block, South-East Corner Clark and Washington Streets, Chicago, Illinois.

City and Country Property Bought, Sold and Improved. Taxes paid and rents collected. Loans upon first-class city property negotiated.

Investments made on joint account. We invite the especial attention of non-residents to this Fature of our business, as also to our facilities for investing and Managing Capital as Attorneys.

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

### REFERENCES.

Laflin, Butler & Co., Chicago, Ill. Geo: B. Walter, Esq., Sec. Nat. Telegraph Co., New York

Hon. Warren Chase, 544, Broadway, N. Y. Gen'l. J. F. Farnsworth, M. C., Washington, D. C. E. D. Worcester, Esq., Treas. N. Y. C. B. R. Hon. W. H. H. Bingham, Stowe, Vt.

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

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

# GRAND

INVESTMENT!!! GLOBE GOLD AND SILVER MINING COMPANY.

Capital Stock, 3650,000, in Shares of \$10 Each. Subscription Price \$5 per Share, Unas-

Incorporated Under the General Laws of California, July, 1863.

The Property of this Company is situated in Monitor district, Alpine County, California, on Monitor Creek, one mile east of the Main Branch of Carson River, and about forty miles south of Carson City, the capital of the State of Nevada. It consists of two thousand feet on the HERCULES LODE (which outerops over one hundred feet in width for a distance of nearly two miles), and 600 feet on the ABE LINCOLN LODE, parallel to and adjoining the "Hercules;" both rich in Gold

## THE REDUCTION WORKS

will be erected at the mouth of the Tunnel, on the bank of Monitor Creek which supplies abundant water for steam and annalgamation. The cost is estimated not to exceed \$40,000, including the completion of the Tunnel; and the works can be put into operation by the close of this year. The treatment of 50 tons per day, at the minimum value of the ores. \$40 per ton (less than one half the usual yield of the Monitor District) would give a gross product of \$2000 per day. The cost of reduction is not likely (by the improved processes) to exceed \$15 per ton (including the mining of the ore,) thus giving a daily profit of \$1,250, and a yearly earning of \$375,000-equal to a dividend upon the entire capital

SINTY PER CENT, IN COIN!

Or over one hundred per cent, on the subscription

price of the shares in currency. As the abaquiance and railue of the ores of the Globe Mine are unquestioned, this estimate is decined not only a moderate one, but very greatly within the probable range of

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"Br. J. Winchester, in this issue, lays before our readers an advertisement of his Silver Mining Enterprise, which we cheerfully commend to their attention. The statements of Br. W. can be implicitly relical on as being structly true, and we may sately promise that all who have occasion to transact business with him will find that they have dealt with an honest and honorable gentleman and brother,"—im, Odd Fellow, Nov. 1868.

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## A Panorama

# WONDERS

BY THE

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MRS. SPENCE'S

## POSITIVE

## NEGATIVE POWDERS

AM overwhelmed! There is nothing, ancient or medgan, I to compare with it mothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panorames before me. For four years the uninter rupted stream has continued to pour insepotence, daily in-

creasing in volume and power. Here comes a letter from H. A. Tatum, of Aberdeen, Miss., telling me of the cure of Consumption, Chills and Elever, Ellions Prier and other diseases, by the POSITIVE AND NEGATIVE POWDERS: and here comes one from N. Church of Oskaloosa, Iowa, say ing that the NEGATIVE POWDERS have cared a

child of Deafness of six years duration. There a letter from A. Idlebrook, of Matagorda, Toxas, who repose that the POSITIVE AND NEGA-TIVE POWDERS have cured his child of Cholera Morbus, his wife of Chills and Fever and Enlarged Spicen, and his neighbor of Neuralgia; and there is one from Mrs. M. Calvin, of Dauby Four Corners Vt. informing me that the GERRAT SPREER'S AS. RECREEDY, the POSITIVE AND NEGA-TIVE POWIDERS, have cured her husbard of Jaundice, and of that unumngeable disease, Diabetes; her danghter of Erystpeins, and herself of Neu-

ralgia. In one case, it is a lady in Sacramento Cal., who is cuted of Catarrh by the POWDERS, and who straight way administers them to others, and "cures up Spasmes, Wevers, Measles, and fairly router everything;" in another case, as reported by Mrs. P. W. Williams, of Watervill, Me., it is a lady whose eyesight is restored from a state of Blindness caused by a shock of Palsy two years

Away off in Marysville, Cal., Thomas B. Attkisson, who has the Chille, buys a box of MILS. SPENCE'S POSITIVE AND NEGATIVE POWDERS ( 'a passing tin peddler, and though having "no more comb dence in them than so much dust,"yet they "cure his chiefs like a charm; " and John Wright nearer by, at East Walnut, Hills, Ohio, has a great and unexpected wonder works I on him by the POWDERS, "they eury him of a Rung ture of twenty-five years duration, to may nothing of his

cured Itheumatism. I From the East, Mrs. N. S. Davis, of West Cornville, Me., 10ports that the doctors declare that Mrs. Melvin Lincoln more die in turce days, and theremon she takes the POW-DERS, and in four days is seated at the breakfest table with her family. From the West, C. L. Child, of Deco. rah, Iowa, reports that the box sent to Mr. Moore put hom. on his feet again, and the box sent to himself cured his wile of Kidney Complaint and his gran lyon of Croup. On the one hand, Nelson S. Woods, of Swan City, Nelvaska, shouts that the POWDERS have " knocked his rhoumatism higher than a kite"; on the other, a neighbor of H. Webster, of East Pembroke, N. Y. declares that he will not take one hundred dellars for his half box of Powders because with the other half be cuted his Cough and Kidney Complaint of four years stand, ing. Seth Tobey, of Tunnel City, Wi , has his hearing; restored; and Jacob L. Sargent of Plainview, Minn , has his sore lips, of fifty years duration, cured by a single box

of the POSITIVES. But enough. The Panorama is endless. The stream flaws onward, a living, moving demonstration of the power of spirits, and their mission of mercy to humanity.

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THE NEGATIVE POWDERS CURE Far-ralysis, or Paley; Amaliposis and dealness from party-ysis of the nerves of the eye and of the ear, or of their ner-yous centres; Double Vision; Catalepsy; all Low Feversy-sach as the Typhoid, and the Typhus; extreme Nor-yous or Muscular Prostration of Reflaxations. For the cure of Chilis and Fevers and for the preven-tion and cure of Cholera, both the Positive and Negativo Danding our readed. Powders are needed.
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### Communications from the Juner Life.

Ho shall gave Hip angelo charge concerning thee."

All Communications under this head are given through MRS. A. H. ROBINSON,

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

So Questions, to be answered at our lither life seasons, should be lacoric, well written, and directed to the clitor, when inconvenient for the questioner to be present at the

### OUESTIONS AND ANSWERS.

Q. What causes the twig (hazle, peach or others,) to turn down in the hands of some persons while walking over a stream of water that

is under ground? A. We see from the question that the originator of it thought that the cause was in the twig. We do not see that the cause lies in the germ or twig, but that it is in the individual. who may hold it. That it may sometimes turn we do not doubt: but that it always would, we are somewhat inclined to doubt that. You may take a piece of paper, cloth, or stick of any kind, or iron, or any substance you choose, and the same power will cause it to turn, simply showing there is a power outside of the individual which would cause a movement of whatever he might carry in his hands for the purpose of calling the attention to a certain spot. It is nothing that is within the article so carried, but it is an intelligence which moves upon that article, the person being in a recenlive condition awaiting for such manifestations. When he reaches the desired point, it is sometimes made known to him by a movement of a stick, but not by a law or power of contraction, that is written on the twig or article, whatever

Q. Do spirits possess the power of prophe-Ocy? Can they foretell events that depend upon human agency? If so, what rules govern their knowledge in this particular?

A. Spirits that are enabled to look into the past and see clearly the present, may judge of the future. But to give it minutely, we never did think that they could nor do we to-day. They can judge the same as an individual upon the material plane would judge of the future by seeing the present; and their powers of perception being clearer, they may be able to judge more accurately, but yet not perfectly. Spirits possessing the desire to comply with the wishes of fiends or acquaintances upon the material plane, oft times endeavor to tell them of the future. We must say that they are at times enabled to do it in a manner which contributes very much to the happiness of such friends, and yet at the same time, we would advise every individual, whether upon the material or the spiritual plane of life, to make use of their own reasoning faculties at all times. Listen to the advice given by friends whether they exist in the material, or spiritual plane of life, and if it is in accordance with their reasoning, make use of it accordingly; and if not, let it was by as they would anything else. By so doing, they will unfold their own individuality, more clearly and more satisfactorily to themselves.

Every human being has an individual identity unto itself; it is the blessed privilege and nower to reason. And when he gives up that nower to another, of listens to the advice of others instead of making use of his own good sense, he oft times becomes very unhappy, and blames whom? The spirit who gave him the advice which proved not for the best; when if he had used his own reason in the first place, he could cast no reflection upon any one but

We would say again to every one to make use of his own individual powers of reasoning, and judge the same as others from cause to effect; and bear in mind that every effect is the cause of something higher, or every effect is the cause of another effect? So when we reason from cause to effect, they pass right on from one to the other, just as clearly as thought will enable us to do. That which brings unhappiness, you might say which was the cause of happiness, but it is only the effect of a preceeding cause; and so on through all time. From the past, we may judge the same of the present, and think it will be the same in the future.

Q. Can or do spirits suffer from heat or cold, or from any external or physical causes?

A. When spirits take possession of the physical organism, they are subject to cold and neat. The effect is the same as the individual who possesses such organism would feel; but when upon the spiritual plane of life, they do not suffer from any physical causes. They may be grieved as a spirit would grieve while upon the material plane when they are not able to see into the future, and know the result; but physical suffering pertains to the material plane. and you will see that there is no suffering in the spiritual plane, physically.

### Aug. 27th, 1868. QUESTIONS BY MRS. WILLOXSON.

Q. What would be the result upon a medium, if a strong and positive spirit should seek to get control against his or her honest conviction of right? I would like to know what would be the result spiritually, magnetically and physic-

ally.
A. We feel that such being the case, they would hold that control until other spirits with stronger power than theirs, attained the ascendency. It may seem detrimental to the subject at the time yet we believe there is wisdom in it. It convinces the subject and those who are acquainted with the facts that it is a power foreign to their own. The ideas expressed may be unpleasant for the subject to think they have given utterance to. The effect produced for the time being and for sometime afterwards, may be as we said before, a strange-bewildered or lost sensation. Perhaps, physically, they will feel languid. Now mark you, without the magnetic and spiritual nature, the physical body would not contain within itself a sense of feeling. It requires the three, spiritual, magnetical, and physical, to make the one. January, 21st. 1869.

LAUGHING WATER TO MR. JONES.

Bay, Chief, what you suppose I come to this Media (medium) for ? I suppose I came to make her feel good. I like her, but you don't call her squaw, do you, Chief? Me no make big speech, but me wants to say something. There is a little squaw here, Chief, that is afraid to talk. You know little squaw? You live here in this place? Oh, I know what this place, Chicago be. It is where they give our tribe fire waters, and then take all our shines (money) away. They do that oh much-big much. They make us sleep, and then they take our shines away. What you call it they give us, Chief-firewater? Whisky, that what was it, Chief, that is what they give to our tribe, but they del'nt give any to me, Chief .--Some white chiefs here, bad, bunch bad.

You know my media :- You know me-you no see me before? Don't you, know my media -my media, brave? Don't you know chief Bryant, and dont you know me media with him that comes to your big room? You know his name-Buck? Do you know me name, Laugh; ing Water? You know me, tell you me come and speak for you, for your paper news. I no came till now, Chief,me come now, first because me said me would.

Do you know me media, have lots of trouble? Her folks don't like her be Media for spirits; you 'stand me, Chief? Me have lots of big sorrow here. Her nice media, chief. When her comes to our happy hunting ground, Chief, then her like

me, and we have flowers, and everything nice. I tell you, Chief, I like to come here, I tell you me like your paper news. Me think you good to make paper news, and me helps you too. Me help to bring you shines to make it go. Me not got shines, Chief, but me can get shines for

Going to make paper news, like big paper news what you had, Chief? Make it so chiefs and squaws can speak in it? Then you will let

· Me comes lots of times, when Media gets down -what you call it-sorry down: Despondent --feels no good feel--me come and take it away. Me come and take it away—what you call bad

You know what me likes to do? Me likes to go on hig spree when chief sleeping in blanket, and me make nice things in the head-what you call it? Nice feel in head. Dreams--yes me edo that many, many times.

Me like you. Chief, because you make paper news. Me bring big chief to make papernews, and make what you call it, communications for paper news. Me bring big Medicine Chief, to tell you what you takes to make you feel good, when you feels no happy. -

When you going to make some more paper news--two, three, four or five days?

You know Chief Slade-medium Slade-what lives in Jackson, Michigan? Medium Slade's Owarsaw spirit wants me to come and talk for paper news. His media ain't going to stay long time in your country. They use him so hard, he got no vitals what you call it vitality so he can't stay long time with the body. Me come again, Chief, and me make you nice things in the head when you sleep in blanket. Me bring flowers ber that I am ever your affectionate son. and put them all around you, but you can't see then.

You got little squaw here, she nice little girl. She got blue eyes, and neat white face, and she. bring you flowers. You got chief here too, and they go together to see you and see their-what you call it Chief-Ma ma? They go together to see their mother. You got nice chief here, he got brown hair, and he got blue eyes, and they go to see you many times, and the little squaw bring you a bunch of blue flowers, Chief, and you don't open your eyes, and you don't see them .-Nice pretty little squaw : she make talk for paper news some day. She talk with me very often. She love her mother; she love her mother more since her brother come. Chief tell you something for paper news too, some day. You know we like you to make paper news, and that is for why you make paper news.

flowers and make nice things in the head when vou are asleep, what you call dreams, so me will. Me like you. You like me? Good bye. August, 27th, 1868.

## HARLOW REEVES.

Father, I come to redeem my promise. I can not stay but a few minutes, but I will tell you of my real life after death. You remember, you said to me: "If after all you have suffered now, in this body-that is all we have seen of you. and is so much wasted away, and your life is all gone—ikafter all this you find an existence come and let us know it."

I come because I have found existence, and also to let you know this truth-that I live. You remember your thoughts, and if I remember rightly, they were in this wise: "Every thought comes out into the great ocean of thought, and there remains;" and this spiritual theory, you believed, was only giving utterance to these thoughts."

Now, when I repeat this I am only giving your own thoughts. When I tell you of future things then you will know that it is not the thoughts that have gone, out which I am now uttering; and in order to convince you that they are not, I will tell you of something that will take place.

Nine weeks from this very day, when you will be owsick bed, I will come to you. What will I say? I will say, "Father, I am come to fulfil my promise when I gave the communication to vou." Now, that is sure to occur. You will wonder how I know that you are going to be sick, and very sick, too. Dr. James and Dr. Lewis, and every one who will see you will desnair of your life. You will not die, though, you will recover from that illness and live on 2 long time. Another thing; brother Milton will come home to our house-your house-in five mouths. Yes, that's it.

ly be satisfied. You will be taken down with a | from it, and be sure and have a table that has |

fever, but the name of it I can't tell; and I believe it will puzzle your physicians to name it, too. Now, father, these are thoughts that are mine-I give them to you. I don't gather them all myself, but there are others that tell these things to me. You will see that the thoughts given through this organism, medium, or whatever you may dall her, are not thoughts gathered from the ocean of thought.

Shall I tell you that I am contented? If I' should I should not say truly. I would rather have staid there. You know why, without my telling you. How long have I been here? That would be no test to you, for this, you would say, may come from the minds of others.

My death was in different papers. Now you will wonder if it was not my name, and some of these things gathered from them. It is not, for I give these thoughts myself.

[Hesitating.] Now I an puzzled. I don't know whether to say just where-no I will not tell you just where to send it, for that is not best. My father's name is C. L. Reeves. My mother's name is Charlotte, and mine is Har-

Father, I have kept my promise, and you will find what I have said here to be true.

### JOSEPH STEARNS.

Pardon me, my friend, if I am intruding, but I come in answer to my father's prayer. Ever since my death, day in and day out, he has prayed for a word from me. He fears that I do not live—that I am lost forever, for he can find nothing on earth to satisfy him that we live after death; and to let him know that I live, and that I am camparatively happy, though not perfectly so, is what brings me to you this morning. Now,dear father, you know I suffered for weeks; yes, months, before my death, and my suffering was so great that you could but be relieved when it was over, whether I lived after, me make some for paper news too, won't you or not. Indeed, I rejoiced with you that the suffering was past, and it was quite as hard for me to leave you, as it was for you to let me go.

> Where I live, or how I live, I cannot tell. I know that I live—that I can see you, and see many others in our home, and I have not a number-quite a number that I knew while in life. If it were not for that, I don't know as I should be able to realize that I ever had an existence before this, everything is so strange; faces seem so different; every thing, every thing

Now, in my room in that little brown box, you will find a picture—an old daguerreotype. In under that, in the bottom of the case, you will find a little note addressed to me from a lady friend. Take that note and give it to her. It is not for the value of the note but that you may know that I still remember my things, and those that were dear to me. My age you know, but I will give it to you, that you may see that I have not forgotten it: I was twenty-four years old in January before my death. I died in August, you know.

Now, dear father, this is so new, and so strange to me, you will excuse me for not telling you more; and should I never be able to give a word to you again until you come to me, remem-

Aug. 27th, 1868.

## TRA STILLMAN.

Sir, I want to say about ten or twelve, or perhaps fifteen lines. I don't want to bring my folks into this belief, for I tell you, sir, that I do sincerely believe that if all the people on earth had the same belief that Spiritualists do-sir, I believe it would be the ruin of them. I think it is wrong, very wrong to call this mode of manifesting ourselves, Spiritualism. Under this cover, I tell you, I would not dare tell all that is done. They talk about living up to their highest convictions of right, and then they say, "Whatever is, is right,"-why, such doctrine would be the ruin of the world.

At the same time that I don't wish to bring my folks into this belief—that is the belief of Spiritualism-yet I want them to know and be-Good bye, Chief, Me come again, and bring | lieve for a certainty, that I have the God-given power vested in me to manifest myself to them now that I am dead, and yet live; and that's all I want. I don't wish to hurt any one's feelings: I would not have you think that I do. They tell me that this woman here is a Spiritualist and I don't know as I ought to have said what I did, on her account. [To reporter.] Are you a Spiritualist? [I am not.] Well, then, I haven's hurt your feelings, have I? Well, they should not make the broad assertion, that," Whatever is, is right." Conversing with our friends after death, I tell you, don't make Spiritualism. There is not a person-not one-who, after he dies, would tell anybody that whatever he did was right. Murder, right? Stealing, right? Lying, right? and every miserable, contemptible thing that you can think of, right?

I tell you it is right wrong, sir. That is what I want to say. I want my folks to know just what I believe about it, too. Now, you can arrange things at home so that I can talk to you and not class yourselves among Spiritualists either. It will not make you Spiritualists my talking to you either.

Would you like to have me tell you where they live-my folks? Yes, if it satisfies me I suppose. Well, it don't satisfy me to tell you where they are. My name is Ira Stillman.

Now, my folks, you see I have been particular not to give one of your names. I don't want you picked out and disgraced. All I want of you is just to give me a chance to talk to you. That's all. I have said enough here to please you-and by the way, I don't know that I ought to have told you that. All you will have to do is, first,-[addressing the reporter,]-do you know how to get up a circle, sir ? [The reporter replied "No." | Can you tell-me anything pear how to do it? II suppose circles are formed by joining hands. Well, supposing you put your hands upon a table, so. Placing the medium's hands flat on the table close to each oth-Now, the time will have to pass away before er.] That's a circle, ain't it? All of you take a you can be convinced of this, but you will sure. | table, and get it all right; take everything off

got a wooden top, and sit around that table, and lay your hands flat down on it—this gentleman says take hold of hands, but I guess you had better lay your hands flut down on the table-and walk patiently for the result. I tell you don't be frightened when we come. Well, I guess I have got my lifteen lines. How much is it a line? I don't suppose you expect me to pay you, for I haven't anything to pay you with anyway? [We are glad to have all come here, free.] I am obliged to you, sir. I am obliged to you for your kindness to me. I don't know but you are kind to everybody.

If what I have said will hurt the feelings of this lady, why, you can just tell her for me, they are my honest convictions. I think she thinks that the honest convictions of every one are all right. Then she must not blame me for them.

Well, sir, I will bid you good-bye, good day, or good morning, or whatever you may call it; and let somebody else have a chance, who does believe in this ism. I'don't.

## Our Children.

"A child is born; 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 fragrance and in purest hues; For soon the gathering hand of death will break it From its weak stem of life, and it shall lose All power to charm; but if that lovely flower Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain?"

### The Pigeons of St. Mark's.

A STORY OF FAITH AND TRUST.

St. Mark's Church is the great cathedral of Venice. It stands in the only square in the Island City. In this church, it is said, the body of St. Mark was buried, who wrote the Gospel. The city of Venice is built on many small islands. It has canals instead of cars. Long, black, low boats, gondoliers, take the place of coaches, The city is very large, and its various portions are united by four hundred and fifty bridges, among which was the famous Bridge of Sighs over which prisoners walked to the dreary prison, from which few ever returned. As they left hope behind them, the bridge obtained its name; for the prisoners sighed for liberty they might never again enjoy.

In front of St. Mark's every day at two o'clock, a most remarkable sight is seen. At five minutes before two not a pigeon can be seen; but the moment St. Mark's bell tolls out the hour of stwo, the air becomes black with the doves and pigeons. They fly from every conceivable direction, as if gathered by miracle. Tens of thousands, and, it is said, hundreds of thousands of them are called together at the sound of the bell, and they alight in the square, in front of the church. They do not gather except at this exact hour of the day. They know when two o'clock comes as well as any boy or girl in the land. They never mistake the hour and come at one or three, instead of two. When the purpose for which they have gathered has been answered, they separate, and are not seen again until the next day.

And what do these birds gather in front of that church for, by hundreds and thousands, eve-

ry day, at a particular hour. . Well, I will telt you. Many years ago a wealthy old lady lived in Venice. She was a Countess. She was a noble lady of the land. She had no children, and one cold season she thought the birds of the city were not well fed. walked out one day she ordered her maid to give the pigeons some grain in front of the church. The Countess was a very systematic old lady, and took her walk at the same hour each day. As she went, by the church the next afternoon, some of the pigeons remembered her. They flew round and round the Countess, asking in their way, if she had any grain for them that day. The old lady was greatly pleased with their good memory and confidence, and sent her maid back for some food. Every day after that, just as the clock struck two, the Countess, with her servant, walked in front of the church and fed the birds. The birds knew the hour quite as well as she did. The flock increased until it was numbered by thousands before the old lady

Thousands of people gathered daily to see the little birds swarm round the kind old lady and get their food. Before she died she made her will, and in it left a large sum that the pigeons of Venice might be fed every day at two o'clock. All the travelers who visit this great city now go to St. Mark's church to see the pigeons fed and marvel at the accuracy with which they count the hours of the day, and know when two o'clock comes. God put it into the heart of that kind old lady to make provision for the little birds, for though two sparrows are sold for a farthing, yet our heavenly Father feedeth them. What confidence the little birds of Venice have in the kindness of the Countess. She has been dead a great many years. Out of the thousands who are now daily fed, not one of them ever saw their kind benefactress; yet they come daily expecting food, when the good old church-bell tolls the dinner-hour, and they are never disappointed. "Are ye not much better than they? Is not our heavenly Father more kind, even to the unthankful and the evil, who do not even ask, "Give us this day our daily bread ?" Does he not send us daily food, and friends to take care of us, not one hour of the day simply, but every night and every morning of our whole life? He is the Father of Mercies, from whom comes every good thing. We should be taught by the little birds of Venice, faith, and trust, and

### Third Annual Convention of Michigan State Spiritual Association, Reported by Loretta Mann.

Convention met and was called to order by D. M. Fox, President of State Association, Fri day, at half past 2 o'clock P. M. Greeting song, by Mrs. Emma Martin. President called on Mrs. Horton for an invocation. She said:
"As our President has called for an invoca

tion, I can hardly tell which is the most appropriate, a prayer or a thanksgiving, so silent and grateful do I feel in this hall this morning. I know the weather is unpropitious, but to me there is something of a sweet significance in it; because those who are not in earnest will not come out in the rain. I feel this after noon the strange stillness that draws the angel world to us, and while they are hid from our view, they come like rain drops falling gently on our spir its. What have we met for? Even to extend the social greeting ought to be enough to induce us to come. It would pay me to come through quite a storm to meet your happy faces; and through this means we shall be further acquainted, and exchanging thoughts and ideas in regard to the Association, will make us better. I feel it in the calln stillness of the atmosphere, and angels tell me we will have a good time. Then in our souls we will pray for the baptism of the Great Spirit of light and

Moses Hull; I do not wish to occupy much of the time. You meet once a year to find out

how fast you have grown. I once belonged to the Methodist Church. I learned some good essons there—one was experimental religion We used to meet and talk and flud out our whereahouts; but to day I shall not tell my experience—how I become converted, etc.—but to tell you where I am to-day. To use an orthodox expression, "my face is Zionward." I believe that heaven and earth are coming neare: together. Once it was all phenomena; but see a deeper desire to come into closer cemmunion with the world of spirit—not so much the world of spirits, but the world of thought, which is spirit. There is not gold enough in the world to buy my experience. Whether it has sown seeds of happiness or misery, I fee that it has blessed me. Every thorn will bear a blessom. When I put my experience in one scale, and what it might have been in another scale, I would not change.

No other religion ever took hold of the people as Spiritualism has. No poetry or sermon is listened to with interest unless the thread of Spiritualism runs through it. I have come here not only to enjoy myselt, but to labor. It is a blessing to wear out in this cause.

Reading of Constitution being called for, the Secretary read it.

The President then announced, the name of officers whose term had expired and were to be supplied, as follows: Dorus M. Fox. L. B Brown and J. C. Wood.

Col. D. M. Fox, President of the Association, called the meeting to order at a c'clock P. M. Song and instrumental music by Mrs Lee, "Nature's Teachings." Invocation by Mr. Van Namee. The first address was by

Moses Hull. ... The President said that the committees would not be appointed until there were more arrivals. The meeting was then kept open for sugge-tions or remarks. Moses Hull called attention to the Spiritual Rostrum, published at Chicago. Col. Fox called attention to THE PRESENT AGE. published at Kalamazoo:

Song and music by Mrs. Lee. Convention adjourned till Saturday at half-past eight A. M

MORNING SESSION.

Saturday Jan. 9, 1869. The Association was again called to order by

the President at half-past 9 o'clock. The Pre-ident introduced N. B. Starr of Port Huron the Spirit Artist, who had on exhibition some paintings executed under Spirit control. The following Committees were then and pointed:

Finance.—L. Warner, Van Burer. County; M. A. Rect, Ray County; Br. N Smith, Van Buren County; Mrs. Emma Martin, Calhoun County: L. S. Burdick, Kalze

mazoo County: Mrs. Juliette Hammond, Katon-County: Mrs. Rockwell, Calhoun County

Business.—Dr. Wm. Weyburn, Kalamazoo-County: Dr. J. K. Bailey, Lenawee County: S. F. Breed, Jackson County: Mrs. E. S. Samm, Hillsdale County: Mrs. Woodhull. Van Buren County Revision of Revision of Constitution.—Hon. ... G Wait, Sturgis: Dr. C. D. Hampton, Ionis County: D. B. Harrington, Port Huron: Dr.

D. Hine, Kent County: C. C. Randall, De-Missionary Fu d.-I., S-Burdick, Kala-mazoo County: N. Robbins, Berrin County Mfs. Bailey, Calhoun County; Samuel Langdon, Kalamazoe County; G. P. Sherman De-

A reading of the Constitution being called for, as some were not present at the previous

reading, the Secretary read it.

Dr. Weyburn moved a recess of ten minuteto give opportunity for signing the Constitu-

The meeting being again called to order, i was favored by a song from Mrs. Lee. Inv.

cation by Mrs. Frank Reid. Dr. Bailey moved that in the transaction of business the usual parliamentary rules be of

served. Adopted
Dr. Weyburn suggested that the most profitable way of spending the time would be in conable way of spending the time would be in conable way of spending the time would be in conable way of spending the time would be in conable way of spending the sp sideration of the Missionary work. He though it necessary to take some other steps: thought some of the Missionaries might suggest some lan and would like to hear from Dean Clark

Mr. Clark said: I do not know what plans have been devised by the Committee. but have been in a quandary of mind to find an opening to the Spiritualists pockets. Still I hope there is a sense of honor that will prompt those who employed, and those whom we have served, to be just to us, and that there are some who will see the connection between tangible and spiritual ends and means. I don't know of any better way than to make a state. ment of how things stand. If I can, I always avoid anything that pertains to finance; but I know there is such a thing as justice, and that the laborer is worthy of his hire. I have been one of the laborers and feel that I have donsomething in the State.

I hope the people are not disappointed, or faint-hearted in well-doing; but that the lessons of the past will only make them see the necessity of more work in the future. I know there is wealth in this State. I know it has been said we are an impracticable people—that we abound in words and resolutions. I hope we shall prove that we can do business as well as talk. And I hope the essential, the sine que non, which is money, will not be wanting. Some of the teachings of our religion have gone down as deep as the pocket. I appeal to the honor of manhood and womanhood to come orward to the rescue.

Father Woodworth: I have been a Missionary, not for a few years, but for many. I au. a Missionary at large. I ask you to allow me to tell you what I have heard of Missionaries I speak, not for myself, but what I hear some of the people say. Promised aid has been withheld, because they say the Missionary has not visited the back places, but only the large: places. They say the Missionaries were expected to visit all parts of the land and they have not done it.

Prof. E. Whipple: I think the idea was among some that pledges were made with a view to pay or not as the work was carried on to suit their peculiar views. I know that in Indiana there was much subscribed with the understanding that they should have just about as much speaking as the subscription amounted to Now this is wrong. There is not a member of any Church who would expect to have his missionary fund benefit him at home. I know a missionary has to depend on the amount of pledges by the State Board.

.To be continued.:

TY All ancient history, biblical and profane : the traditions and annals of all nations, impart ample proof of spiritual intercourse. Spirit power indeed runs parallel with the human

If then the origin of the sacred wattings is purely in the existence of spirit, their very consistency depending upon this fact alone, and it christendom is ready to accept them on the testimony of men long since dead, why should we not be equally willing to receive the evidences of spirit power to day, on the testimony of living men.—Reichmer

Recently at, Magdeburg, a widow of 75 married her seventh husband. He was less than (3)

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No. 1-7 (	Ostave, fron tugor	: le gu	10 miles (10 mil	Entropy the a	5500
	Tearth	11011/06	corners,		£435
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Four round corners, plain legs, 575 Four round corners serpentine carved Rega Front round forners extra linish carv

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etrung Scale, Carved Legs and Lyre, Full Grand Piano, Overstrong Scale, Carved 1300 17 " " Legs and Lare Square Picto, Four Round Corners, back inlaked like front, with, extra line Carv-angs on Case according to style of Case, 17. Square Piano, Four Round Corners, back finished like front, with Serpentine Bottom 27

finished like front, with Serpentine Bottom Rich Carvert legisland Lyre, and extra car-ving on Case like drawing Square Piano Forr Round Corners, back finished like front with three rows monid-ing on Case, Serpentine Bottom, Rich Carved, Legisland Lyre. Square Piano. Four Round Corners, back finished like front with three rowsmould-ing on Case, Serpentine bottom Rich carved Legisland Lyre. Square Piano Four Round Corners, back finished like front with two rows mould-ing on Case. Carved Legisland Lyre. 871/3." 850 . 7

37

finished like front with two rows moulding on Case, Carved Legs and Lyre,
Square Piane Four Rosaal Carners, back
finished like front with two rows mouldings on Case Oothic Legs and Carved Lyre
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finished like front, with one rew moulding
an Case Gothic Legs and Carved Lyre
Square Piano Pour Round Corners back
finished like front with one row moulding 47 67 finished like front with one row moulding on Case, Gothic Legs and Carved Lyre Square Piano, Large Round Corners front with one row moulding on Case, Curved **5**3/27 "

Age and Carved Lyre, Square Piane, Large Round Corners, front syith one row moulding on Case, Carved Legs and Carved Lyre Square Piane, Cabinet Size, Four Round Corners back frui-fied like front one row ulding on Case with Carved Legs and Carved Lyte
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carved less.
K seward square grand scale and action, systemate, 4 large rounds tack finished like front superhly. " XL arrest care, and rery richly carred legs, Roseweal's pairs, grand scale and Action, exercit this, 4 large rounds lack thirded like front, massive rugments, and very highly carted

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

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Is placed before the public as one of the test alterative remedies for invigorating theorgans and functions of the body; its benefits are mostly apparent in cases of Career, Oleora, Scrofula, Bheumarism, Jaundiec, Torpid and Andanied state of the Liver, Hidneys, and Bladder; acts favorably on the gland system, eleanses and heals utcerations of the Kintaeys and Liver, and completely eradicates Mercary and other poissonous minerals from the system; taken in proper doses operates as an alterative and detergent—a diagnoratic, diarctic, and laxative—an antispashedic and anodyne; and in proper cases as a stomachic and emmenagogue, tienerally expressed it increases all the secretions and excretions, and excites action in the glands in a particular manner.

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Is excellent for the Asthma either Periodical or Continued. In some cases take one bettle of the Megnetic Vegetable Symp before commencing on the Beforehal, repectally in national Asthma.

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### HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

FRAMICATES Humors, Mencury, and all imporities, from the system; Magnetically, Vitalizes and Strengthens all the main organs of life, equing the blood to become more an the main organic the countries of the ventage catternal, the many cases there being too much of the ventage restores vitality to the EIDNEYS where they have been weakened by the liver becoming terpid; acts on the causis in a particular manner, increasing all the severtions and excretions, and completely renovates and changes the action of the wholesvoten.

If faithfully taken, it is ento to, give you weller. It is a

Magnetic Vegetable Medicine! Examining CLARYOVANTLY the system, we know the effect

Examining CLARYOYANTLY the system, we know the effect open the organs and functions of the body. Spinitranian should seek relief from the proper channels. It is not in harmony, with your faith to attempt to be cured by the old school of medicine, any more than to seek spiritual to differ your inter life in the old religion. Cling to those of your faith in all things, dwell in love, and blending one with another, for a contact there is strength. Then let us all work together in the part of Lore and Wisdon.

Spirits can look into the system and see claim your ty the course reflects your form, englit to be trusted by those accepting the philosophy before physicians in the toin that time to depend upon the knowledge they receive by dissecting described in all things.

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The begin medicine will be sent per Expression receipt of \$1.00 per lattic. Also any of the following valuable magnet of presentions, at the same price per lettle:

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Bronchizi Syrup. sire of the site giands and tubes, clears the sir velle and estates the membranes from unhealthy macus collections. The decremental Syrupa are put up in strong-testiles, so are yearled and leaved, with full directions accompanying

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invaluable to rouse the liver from torpul columbers, is even obstructions of bile in the gall-bladder or its mark; is a jaundice and inflammation of the stem uch, who is require to most speedy assistance. Where persons have been believe for a long time they will have to continue these Police and the membrahe system is cleaned, by taking three to an full each night, as directed in label accompanyor.

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Remove costiveness, indigestion, and series this in all

Spirit Magnetic Végetable Tonic and Strengthening Powders. These powders are invaluable in-all cases freezity These powders are invaluable in all takes weakness of the blood; in consumption, digratical mediagne, obstructed menses, &c.; may be taken; with great benefit, by those taking the Man Syrup Where the patient has no appetite. A chilitated, they entich the blood, strengther give tone to the stomach, and restore the ural healthy condition.

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Pills. These Pills cure the most distressing the patient's back and extremites the consection with the Pills as distributed in connection with the Pills as distributed in the pi in painters' colic. The above named Pills and Powders are pwith full directions accompanying each bin

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## Proutier Department.

BUPPALO AND HER INPLUENCES.

Buffulo is a great city in more senses than one. Commercially inferior only to Chicago. In crime, if one judges from the court calendars, and her fine penitentiary buildings, police reports, and number of men in blue one meets on the streets, our conclusions are that there are many scamps in and about the city.

Our winter is grand; steady cold weather; snow twelve inches deep, heavy and well packed sleighing number one, and the young folks hre enjoying it to their heart's content. All manner of get-ups are out, and the merry gingling of the bells, mingled with the joyous laugh of charming girls and good looking boys, as they swiftly glide along the well-beaten road, warmly wrapt up in wool and fur robes, makes one feel young again, and creates a desire to be a boy once more, and have a sleigh ride with the girls. Take our advice, young people, and enjoy yourselves to the honest extent of your ability. In good, solid, winter weather, fresh from the hyperborean regions, Buflalo can take the shine out of Chicago, and St. Louis is

Amusements are the order of the day. Operas, theaters, rinks, donation visits, grand concerts, annual balls, Allyne, the wizhard, the famous Davenport brothers, "Manhood and its Re-improvement," by O. S. Fowler. Enough for one week, you may say, dear reader, and yet it is not all, by far. There are sociables,raffles, church and minister's benefits, Young Men's Christian lecture course, and E. V. Wil son's openly avowed spiritual seances; well attended by intelligent men and women, whose souls are made glad by news from the Summerland; dear ones returning with glad tidings of great joy, full of unspeakable delight,

The famous Davenport brothers are in town and hold forth to-night and to-morrow night for the first time in Buffalo since their return. One could not tell from the advertisement in the morning papers whether the brother's exhibition was a spiritual one or not. We give it below, and leave our readers to determine for them-

OPERA HOUSE! Positively two nights only! Monday and Tues-

day evenings, Dec. 14th and 15th, 1868. In compliance with the request of a large number of prominent citizens of Buffalo, (?) the world renowned Davenport Brothers will appear after a most extraordinary and successful iour of four years in Europe in their unique and Startling Wonders, Mysterious Displays, and Unaccountable Manufestations. Their Wonderful scances have been witnessed by the crowned heads and nobility of Europe. They must be seen to be realized. Reserved seats, 50 cents; Gallery, 35 cents.

There, you have it, dear reader, the whole of it. What is it? Is it a scance for spiritual manifestations? Or manifestations from the Davenport Brothers? We saw the Brothers at our meetings, and they were present at our seance for mental or spiritual phenomena, and they told us of their trials since their return. How they were prosecuted in Pa, and bound over nigler two thousand dollar's bond to stand their trial at Pittsburgh, for exhibiting their phenomena without license.

Brothers Davenport, vou must do one of two things. Establish the fact to the satisfaction of twelve honest men that the spirits make these manifestations through you as heretofore claimed, or come out as jugglers, and take your place in the world with the class you belong to. The high attainment reached by Spirtualism

mands of each advocate, teacher and medium, that they clearly define their position, and may not the opportunity now offer in your approaching trial to test this matter of spiritual or physical phenomena, and settle forever the question of the right of the law making power of the United States, in tax the inhabitants of the . um. mer land without representation or recognition. The door is open, our brothers, to immortalize Murselves through your approaching trad, and if you are what you claim to be, enforce the claim, and the angel world will not desert you. Take your cabinet into court, make your manifestation to the jury and judges, demand to be recognized as spiritual mediums, and if license must be taken out, to be licensed as such, and every true Spiritualist will stand by you. But now we do not know where you are. If you will not do this, it the spirits will not sustain you in their teachings and phenomena, then drop them, if you are not mediums, but tricksters and humbugs. In the name of truth and humanity, be as honest as Barnum and come out in your true colors, and take your place where you belong.

SEEING SPIRITS IN PRISON.

There is a woman here in juil whose sentence of death has been commuted to imprisonment for life. She sees spirits. Has seen the woman she killed; talks of her coming to her as a fact of her prison experience. The matter was published in the Commercial, of this city, but we could not get a copy.

THE MISSION OF JESUS TO THE PLANETS.

at celebrated minister of the Gospel, presiding over one of the wealthiest and most fashionable congregations of this city, announced through the press the text, "The probability of Jesus as s Redeemer being crucified in other planets than the one we live on, for the sins of the inhabitants thereof."

· Poor Jesus! We feel sorry for you and your family. Only think of the virgin Mary giving birth to the same child as many times as there are planets and stars in the heavens. And would Mary be a virgin in Mars, after having had a child on Earth? Would not Judas get a little tired of betraying his Master so many times? And Joseph must be a very good soul indeed, to keep a virgin by his side through the rounds of the planetary world to bear the same Son to the same Father on each planet in the heavens, and that Father not Joseph, and John,

the twelve apostles, the wise men of the East,

If this idea of the Reverend Dr. L. be true, then of a surety the Devil is playing some wild pranks with God's good works. Suppose a Spiritualist had stated this mad idea. Then what? /Echo answers, "The Devil is to pay."

#### A Test From My Diary, for 1860.

In December, of the year of grace, 1860, I was resting a few days at the pleasant home of my good friend, Br. T-, of C.W., in Michigan. One day, sitting in the daguerrean rooms of Br. M., my helper, Dr. Roberts, called my attention to a communication in regard to G., saying:

"I want you to give a lecture at G., on Saturday evening. Subject, "The Bible,a Text Book

We asked if there were any Spiritualists in

"Yes," he said, "two families, A. W. S-n and T., and they can get the Union School House, There is also a skeptic, Judge M., in G., who will favor having a lecture. By the way, now, and is coming to these rooms."

Mr. R. laughed, saying, "You have described Mr. T. very correctly, and if he comes here today we will see if you will be able to identify him."

Soon, hearing steps on the stairs, we said: "Mr. T. is now on the stairs; then the door

"Yes, I am from G., but you have the advant age of me, sir. I do not know you."

"True, sir," we replied, "and we do not know you. But my spirit friend, Dr. Roberts, knows who you are, and has desired me to give a lecture on Saturday evening. You are requested by the spirits, to engage the Union School House of Mr. S., and Judge M. You can get it, and we will send you the handbills necessary for advertising the lecture."

"But," said he, "suppose, I cannot get the School House,-what then ?"

" But you can, for Dr. Roberts says so,"

will write to you.". "You will get it," we said, "and we know that you will."

" Very well," said T., "we shall see if the spirits tell the truth," and then left us for his home. The next day we sent him the handbills, which

"Spiritualism.—Will fecture at the Union School House, on Saturday evening, December, -. Subject: 'The Bible a Text Book for Spiritua'ists.' He that bath ears, come and hear. The

On Friday, we were sitting in the store of Mr. W., when there came in a fine looking young man, asking Mr. W. if the man who published this placard was known to him.

"Yes."-said Mr. W., "there he sits." The young man came to us and said, "Father says you had better withdraw this placard, and

"Who are you, and who is your father?"

"Well, sir, permit me to thank you and your on Saturday evening, and will take the responsibill y of meeting the mob.

"Very well, sir, you are warned, now do as

Well, Saturday came, and in the afternoon we took a horse and sleigh, and in company with sisters T. and K., went to G., reaching the place of meeting a little late. We found the house crowded, not a spare seat in it. On pushing our way through the audience to the desk, we were touched on the shoulder by our spirit guide, Dr. Roberts, who said; "There, in that corner, (pointing to our right,) you will find the trouble, if any, this evening. Be on your guard, follow your impulses to the letter, and you will pass through the storm sately. Be cool, calm,

corner specified, and from the appearance, we judged that there was mischief there. Announcing our text, we proceeded to define Spiritualism in our own peculiar way. On reviewing the conversation between Satan and the Lord, in regard to Job, we were batted -by a stout, heavy built Englishman, thus: . "Hold on, sir!"

"Perfectly well, sir."

"Are you responsible for what you say?"

"Do you mean to be understood that the Bible warrants the dialogue you are uttering?"

"You do? ? "Yes, sit."

"Yes, sir, to the letter."

In a moment, half of the audience, was on their feet. Calmly we turned to our questioner, and said, "Thank you, sir. We are much obliged to you, and here let us say, that it is not the first time we have been called a liar, by a Methodist clergyman."

minister?" he asked

in that article, concluded you were one of them.' At this there was a great shout and laugh.

Seeing how the tide was turning, we siezed upon the auspicious moment, and said, "Come up to the desk, sir, you are not a bad man, you mean well. Come up, and let us reason together."

He accepted the invitation and came forward. As he stepped upon the platform, we saw spirits around him, and sate," Hold, sir, we see you in a storm at sea. You are on board of an emigrant ship. On a hammock, in the steerage cabin, there lies a dying woman. You are by her side, weeping. She is dead. The storm is over, and preparations are made for mean burial. The form is ensacked with dead weights at her feet. The funeral services is read, and she is consigned to a watery grave, and cre she has found the bottom, you are writing to that pale-faced woman sitting there to come to the New World and take her place."

"Some one has told you all this," he cried in a loud voice, " you lie, and you know that you

"Judge not lest ye be judged by that judgment ye meet out to others," we instantly replied. As this was said there stood up a man in the middle of the house and said, "It may be that

you can tell me something."
"Yes, we can; we see by you a bright yellow man, of the negro race. He was a peddler, and says, twenty-two years ago he put up at a new, two-story house, about one mile from here, in that direction, (pointing with his finger,) and he says he went up stairs to bed. He was brought down stairs in a blanket, and buried in a saw mill, some rods from the house; and that when the railroad was built, his bones were dug out of the hill, and that you know who killed him."

At this Judge W. stepped upon the platform, saying, "Let this thing stop,":

"Leave the platform," we said,"it is ours and we intend to use it. Are there any others here who wish any thing told them?" At this the party with whom we saw the yellow man, left the house. We waited a moment, then continued our lecture for an hour. At its conclusion, we were invited to tarry over night at the home of Judge W., and of him-learned that all we had said was strictly true, and that he was cognizant of the facts, as related.

Are we not surrounded by a multitude of wit-

### NOTICE OF MEETINGS.

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

Music diam.-Lecture every Sunday afternoon at 21/2 o'clock, and will continue until next May under the mangement of L.B Wilson. Engagements have been made with able, normal trance and inspirational speakers.

Spaingright Hall .- The South End Lyceum A-sociation have entertainments every Thursday evening during the winter at the Hall No. 80. Springfield street. Children's Progressive Lyceum meets every Sunday at 101/2 a. n. A.J. Chase Conductor; J. W. McGuire; Assistant Conductor; Mrs. M.J. Stewart, Guardian. Address all communications to A. J. Chose, 1671 Washington street.

Union Hall -The South B ston Spiritual Association hold meetings every Sunday at 19, 3 and 11/2 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treusurer.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hail, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 p. M. Benjamine. Odi one, 21, lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Perbies during May.

WEBSTER HALL-The First Progressive Lyceum Society hold meetings every Sunday at Webster Half, Webster street, corner Orleans East Boston, at 3 and 71/2 o'clock, P. M President, ---; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10/4 A M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins

Des Moin s, Iowa. - The First Spiritualist Association meet egularly for betures, conferences and music each Sunday, in Good Templar's Hall (west side) at 101/2 o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 11/2 P. M. B. N. Kinyon, Corresponding Secretary. \

Battle Creek, Mich.-The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lycenth session at 12 M., George Chase, Conducfor ; Mrs. L. E. Bailey, Guardian of Groups.

Milan, O.-Children's Progressive Lyceum meets every Sunday, at 101/2 o'clock A. M. Conductor, Hudson Tuttle; Snardian, Emma Tuttle.

ATHENS, MICH.-Lycoum meets each Sabbath at I o'clock P. M. Copelactor, R. N. Webster; Guardian of Groups, Mrs.

Мэммести, И.L.-Lyceum meets every Sunday forenoon, About one hundred pupils. J.S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 21% p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor: Mrs. M. Rockwood, guardian. Charlestown.—The First Spiritualist Association of Charles-

town Hold regular meetings at Central Hall, No. 25 Eim street, every Sunday at 21/2 and 71/2 P. M. Children's Lyceum meets at 10% A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. The Children's Progressive Lyceuta meets every Sunday at

101/2 A. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C.C. York Conductor: Mrs. L. A. York, Guardian. Social Lovee every Wednesday evening for the benefit of the Lyceum.

CHELSEA .- The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commenc ing at 3 and 71/2 P. M. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 101/2 A. M. Leander Dustin, Conductor; J. S. Crandon, Aselstant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sun day in Winnisimmet Division Hall, Chelses, at 3 and 7 P. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

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

PROVIDENCE, R. I.-Meetings are held in Pratt's Hall. Wovbosset street, Sundays, afternoons at 3 and evenings at 71/4 o'clock. Progressive Lyceum meets at 121/2 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter, Harrord, Cons.—Spiritual meetings are held every Sanday evening, for conference or lecture, at 73/2 o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

LINN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall. Chicago Liberal and Spiritual Associations meets every Sundley at Creshy's Music Hall, at 1935 and 7:30 Conference of 12 M. Clair R. Devere speaks for December. All communications to be addressed to— J. Spettigue, Pres.

New York.—The Friends of Humanity meet every Sunday at 3 and 7 % P. M., in the convenient and comfortable hall; 279 Grand street, northeast corner Forsythe, 2d block cast of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken dp.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 21% and 71% p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12% p.m. J. L. Pool, Conductor; Mrs. S. Daolittle, Guardian.

The Spiritualists hold meetings every Sunday at Lamartino Hall, corner of 5th avenue and West 20th street. Lectures at 10½ o'clock a. m. an 17 p. m. Conference at 3 p. m.

RECORLYN, N. Y .- The Spiritualists hold meetings at Cum berland street Lecture Room, near DeKalb ayeane, every Sunday at 3 and 7½ p.m. Children's Progressive Lyccum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Brodford, Guardian of Groups,

Spiritual meetings for Inspirational and Tranco Speaking and Spirit Test manufestations overy Sunday at 3 n.m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrths avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperanco Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents. ribution it cents.

CLEVELAND, Onto .- The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a.m. and 7 p.m. Lyceum meets at 2 p.m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

Buffalo, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

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

Jensey City, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 214 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as been to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Neware, N. J.—Spiritualists and Friends of Progress hold meetings in Mesic Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted, wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups. SPRINGFIELD, MASS.—The Fraternal Society of Spiritualisal

hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 P. M. VINELAND, N. J.—Friends of Progress meetings are held in Plant street Hall every Sunday, at 10½ as in., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coon-ley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12% p. m. Hosea Alien, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Beloff, Wis.—The Spiritualists of Beloit hold regular Smalay meetings at their charch at 10½ a. m., and 2½ p. m. Lewis Clark, President; Leonard Rose, Secretary, Lycoum meets at 12 m. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Sr. Lavis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestant streets. Lectures at 10 a.m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stage, Vice President. Thomas Allen, Secretary and Treasurer; Sidney B. Earchild, Librarian; Myron Coloney, Conductor of Lyceum.

Chybe. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 c. m. A. B. French, Conductor; Mrs. M. Morley, Cineaso, I.L.—The "First Society of Spiritualists," resume their meetings for the fall and winter, in Library Hall. J. M

Probles, will lecture through September, Mrs. Nettle Colurn, Maynard, in October, Dr. N. P. Fairfield, in November, Hours of Meeting ten a. m. half-past seven p. m. Children's Progressive Lyccum meetinmediately after morning service. Springfield, ILL.—Spirifualist Association hold regular meetings every Sunday merning at II o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lamphear Secretary. Children's Progresive Lycomnevery Sunday at 30 clock A. M. B. A. Richarls, Conductor, Mrs. E. G. Planck, Guardian, Lecturers, Get. 4th 11th and 18th, J. M. Peebles; Nov., Mrs. M. J. Willeys

cosson.

Ricamond, Ind.—The Friends of Progress hold meetings every Sanday morning in Heary Hall, at 1026 a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m.

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 71% p. m., in Temperance Hall, Market street, between 4th and 5th.

Sycamore, Ill.—The Children's Porgressive Lycenm of Sycamore, Ill., meets every Sunday at 2 o'clock, m.m., in Wilkins' New Hali Harvey A. Jones, Conductor; Mrs. Ro-The Free Conference meets at the same place on Surday at

3 o'clock p, ms, one hour session. E-says and specifies limited to ten minutes each. Channey Eliwood, Esq., President of Society; Mrs. Sarali D. P. Jones, Corresponding e .d Ro-

Adrian, Mich.—Regular Sunday meetings at 1013 a.m. and 132 p.m., in City, Hall, Main street. Children's Progressive recam meets at the same place at 12 m., under the auspices the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

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

ing Secretary,
BEINGEFORT, CONN.—Children's Progressive Lyceum meets
Lyceum Mall. II. H. Cranevery Sunday at 1012 A. M., at Lafayetto Hall. H. H. dail, Conductor; Mrs. Anna M. Middlebrook, Guardian. Oxono, Wis Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-

dian of Groups.

The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwoll, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer. Letus, Inc.—The "Friends of Progress" organized per-

LOTUS, IND.—INC.—Friends of Friends of Friends of Gamman permanently, Sept. 9, 1865. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Yree President.

dent: F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector. MAZO MANIE, WIS.-Progressive Lyceum meets every Sunday at 1.p. m., at Willard's Hall. Alfged Senier, Conductor; Mrs. Jane Senier, Gnardian. The First Society of Spiritualists

meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary. CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

responding Secretary; A. W. Pickering, Gierk.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thutsday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Minth streets, Williamsburg.

Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Tempe ance Hall, Frankin street, opposite Post Office, Green Point. Contribution 10 cents. Point. Contribution 10 cents.

SACRAMENTO, CAL.-Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secre-tary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian ROGHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parsel's President. Speakers engagatellers. Sarah A. Byrns, during Nov.; C. Fannie, Allyn, during Feb. Lyceum every Sanday at 2 P. M. Mgs-E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

Plymontu, Mass.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month: Children's Progressive Lycenm meets at 11 o'clock A.M. Speakers engaged:—Mrs. S. A. Byrnes, Jun. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Grecoleaf, March 1 and 8.

Firehburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Bolding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. Quinor Mass.—Meetings at 234 and 7 o'clock P. M. Progressive Lyceum meets at 134 P. M. FOUNDRO'S, Mass - Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a. m.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings overy Sunday in Williams Hall, at 3 and 7 r. m. Speaker enguged.
PUTNAM, CONN.—Meetings are held at Central Hall every
Sunday afternoon at 1½ o'clock. Progressive Lycenm at 10½

in the forencon. . Morrissania, N. Y.—First Society of Progressive Spiritual-lsts—Assembly Rooms, corner Washington avenue and Fifth atreet. Services at 3 p. m.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 101/2 a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

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

Keith, Conductor; Mrs. Louisa Keith Guardian.

Washington, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettic M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lycenm Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuessay evening at 7.30 p. m. Sociables Thursday evening once in two weeks.

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Communications are solicited from any and all who feel that they have a trath to unfold on any subject; our right always being reserved to judge what coll or will not interest or instruct the public.

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Assau street, New York.

"which was," Elias which was to come, must get used to decapitation by this time. Let us see, the troupe necessary to enact the tragedy of crucifixion would consist of thirty-two persons: Joseph and Mary, Zacharias and Elizabeth; Jesus the son of Mary; John, the son of Elizabeth; Hered, Pontius Pilate, the two thieves, the Devil and the church, Paul coming in the background, and the rabble, besides the prompters and the

for Spiritualists."

Mr. T. is coming here to-day,--is on his way

We here described Mr. T. to Mr. R. who was

in the room at this time.

opened, we met him with, Good morning, Mr. T., you are from G."

"I will try " said T., "and if I do not get it, I

lecture will be free." -

not lecture in G, as is advertised, for the Christians are preparing to mob you."

"I am Melville M., son of Judge M., of G., and lie says you had better stay at home." father, for the advice given; but say to him when you go home, that we shall speak in G.

you think best," said the young man. "We certainly shall," we replied.

and fearless, and all will be well." On reaching the desk, we took a look at the

"Well, we are holding on." "Do you know what you are saying?"

"To the letter, sir."

"You are a liar,"he then said," a black-hearted

"How do you know that I am a Methodist

'When coming through the crowd to the disk, we smelt sulphur in your corner, and knowing that Methodist clergymen dealt largely