\$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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Ziterary Department.

TIPE WITHOUT AN ATMOSPHERE

How wearily, the grind of toil goes on
Where love is wanting, how the eye and ear
And longst are starved anniest the plenitude
Of nature and how had and colorless
I life without an atmosphere. I leak
Across the lapsk of half a century,
and call to mind olds homesteads, where he illower
Told that the spring had come, but sail weeks,
Nightshade and rough-bawed burdock in the place
Of the sweet doorway greeting of the rase
And homespacitic, where the house walls seemed
Historyong in our, without a tree or vine
To east the treenthous shades of its leaves
Across the curtainless windows from whose panes
Flottered the signal rags of shifts senses;
Within the citatived kitchen floor unwached
(Brosmeton I think they called (i)) the best roo in
stiffing wit in cellur-damp, that from the sir Fin hot indisammer, book loss, pictureless
Fave the invitable sampler hung
Door the five-place, or a mineraling piece,
I greed-hadred woman, jeeung-direcked, beneath
inpossible without it the wide threated bastrh
infitting with Eaded pine-loughs had fecuncialing
he pilled up rabids at the chimney's back; inind, in and keeping with all things about them,
brill, in mark heeping with all things about them,
brill, in pure bound of small connemies;
I the poor scandal of the neighborhood;
ind to the besulty early where revealed,
reading the May-dowers with regardless feel;
or them the song sparrow and the bobshink
ing not, nor winds made mide in the leaves;
I think the song sparrow and the bobshink
ing not, nor winds made mide in the leaves;
I then it moson eyer all the hils,
weacramedly in systery of the woods,
urch goes, feerful of the unseen Powers,
I grumbla no vere publisher and the bobshink
ing not, nor winds made mide in the leaves;
I grumbla no vere publisher and the bobshink
ing use, nor winds made mide in the leaves;
I general nor over high that and powers,
I grumbla nor over high that and powers,
I grambla nor over high that and powers,
I grambla nor over high that and powers,
I grambla nor over high that and powers,
I grambla

As it the Sermon on the Mount mad been Dutchted like n lest year's almostant; Rich in broad woodigads and in half tilled fields, And yet so piached and bare and comfortless, ggler limbing on his rou

Whittier's "Among the Hills

WILFRED MONTRESSOR:

OR, THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

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

BOOK SEGOND-THE ARREST.

CHAPTER XX.-THE TAPIS FRANC-PREACH-

Passing through the front door into the street.

How Passing through the front door into the street, and theire to Broadway. He pursued this caurs toward the Park, unnoticed among the crowd of pedestrians, many of them worse dressed and worse looking than binself. Arriving at length in the neighborhood of the Park Thronter, he gatered successfully the barrooms and bowling saloons which form a species of vestbule to that school of morals, drinking occasionly a glass of gin or, brandy, and scrutinizing unobtrasteetly, yet closely, the features of their visuous.

The object of his fearch was James Peals

g occasionly a glass of gin or, brandy, andrutinizing unobstrasively, yet closely, the feares of their visators.

The object of his search, was James Pögle,
ot finding him in any of the public resorts,
turned into Ann street, and directed his
spa towards a story and a half building on the
three sides of the street, at the distance of one
two hundred yards from Broadway. There
as something in the external appearance of
e building, mean, desolate, and unfavorable
dications of the character of its immates. The
indow shutters were partially closed, but
rough the inserretices were perceptibly dirty
orig figures. Simonson approached the
out door and opened it without knecking;
passed into a narrow entry, and thence
roughes side door standing half open, into a
and apartment fragrant with the fumes of
andy and tobacco. The walls dirty, the floor
solutely covered with mud and tobacco spitA narrow wooden counter was placed in
e south-cast corner of the roion, upon which
ere totles filled with a variety of laquors, and
tray of common glase stumblers. Several
arbe prints, in wooden frames, were suspendefrom the walls. The roion was occupied
a group of persons, meatly young men of
celess dissolute habits.

solute marpaneon mentered, he perceived in the central of sunders, a youth of eighteen I years of age, attempting to dance a egro air of "Jim along Josey" whist of the company. Shouts of laughter is irregular reuling movements, and adjumance. The young man had evitants to excess, and was becoming the seemed conscious of the seemed conscious

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, anuld 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 rinsing tumblers in a pall of water.

"You have had enough, Nash," replied the

"You have had enough, Nash," replied the man.

"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 estensible keeper of the house, had excited a feeling of iritation. He threw down the coin, and striking his fist toilently 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.

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

"Jerry, and you going to treat."

"Treat; no. You are a set of common suckers. When.—"

The young man gulped down the liquor at a
"The young man gulped down the liquor at a

"Treat; no. You'are a set of common succers."

The young man gulped down the liquor at a single arraight and placed the tumbler on the counter, then steadying himself as well as by was able, he fastened his eye, bloodshot and flery, upon the countenance of llarris.
"Do you know what they call your cursed hole, about, town " implified the intoxicated youth, with an attempt at a scornful streer.

"No. Jerry."

"They call it he Tapis Franc."
"What's that?"

"What's that?"
"Did you never read the Mysteries of Paris?"
stammered the young man.

Stammered the young man.

"No."

"Well, the Tapis Franc. Paris, is a low place where theires and rowdies assemble to drink and skin each other; and this is the Tapis Franc of New York."

"What harm has it ever done you?"

"Harm enough," exclaimed Jerry Nash.
"I came here with two dollars, this morning, and now I baven'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 sober on the instant.
"Needn't stay. I wish to God that I had never seen the inside of your doors. Needn't stay!

never seen the inside of your woodstay!"

An associate pulled him by the arm:

"Bob Harris was in fun, Jerry,"

"Every skilling that I can earn, or borrow, is thrown away in this miserable hele; and then I am told I needn't stay."

With a provoking smile, Harris remarked:

"You had better go home to your mother, and the stay of the stay of the stay."

"You had better go home to your mother, Jerry,"

"And if I do," fierely replied the young man, "I shall hear her curses upon your bead. 'You will sink yet, Bob Harris, under the bitter curses of health thoken wives and mothers."

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

cutses of heart broken wives and mothers.

The reckless levity of the party, was in a measure silenced by the strange bearing of Jeremiah Nash.

During the progress of this scene, Hugh Simonson had remained-standing near the entence of the room. Carcless, however, of the genorse or sufferings of others, the robber passed through the midst of the group of spectators, and desended-a flight of three of four-steps, which led to an adjoining apartment or basement, in the rear of the bulding. There were assembled a reore—perhaps two dozen hidriduals, varying from eighteen to sixty years of age. The greater number were gathered around a Farot table, some as players, others as lookerson. The stakes were generally small, often as low as a shilling or a quarter of a dollar, and marely exceeding one or two dollars. A young man well do saed, with dull eyes, and cane, passionaless features, dealt the eards from a small tin box pausing at every turn to gather in the winnings or pay, the loosands of the bank. A few of the players were scated at the fable, but the greater portion were standing, and all were cagerly watching the rapid changes of the game. The fattention of Simonson was almost instantly diverted from the group around the faro table, by the sound ofth asmooth, monotonous voice behind him. He turned about and beheld a party of four personsplaying 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.

Have flowned to a not of recognition, and son afterwards, leaving the card table, follow elthe stout robber shrough the back door into a small yard in the rear of the bulding.

'Thave found you, Jim Fogle, in the nick of time,' remarked Simonson.

Slience, Hugh, 'Ull, I look about us; there may be eavesting the sout observants, leaving the card table, follow elthes to the found of the condition, and dark—just the thing.

"Well, Jim, our work must be done to-night. The sky will be cloudy and dark—ju

The sky will be cloudy and an arthur thing."

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

"You say this to chafe 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 produced that inghting."

ant your advice, muttered Si

Not now, Hugh; but you will, ere long, a are getting continually into serured." unally into scrapes."
s nothing to do with our
continued the other, immice, Williams, has just
and, though he has no
an excellent pack-horse,

signed the intentures, and, though he has no yreat plack, will make an excellent pack-horse. I have promised to break him into 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 thave it as a second of the part of the property of the part of

"Ridiculous." enterprise on tuestay.

"Ridiculous." memory example, upon example and I never tempt fortune to betray me."

"Fortune be dammed." replied the rufflin, 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 unitely day, because it is hangman's day; but I do not know why the other days of the week should be unfucky, unless it is because they are wedding days."

"You do not know, nor Leither."

"Fogle, this looks like a get off. I did not think you had such a soft spot in your eunning head."

hink you has such a set op-need."

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

"What shall be done?"

"Put it off until another evening, or proceed

"What shall be done?"
"Put it off until another evening, or proceed alone."
"By George, I have a great notion to undertake it, with the assistance of Williams."
"Do it, Simonoon. You will do better with hin than with me.
"I have been supplied to the will be will be the will be will be

ween taking the pewter and blowing the fire."

Look you Simonson, I assure you that I will not lend the turn of a flager to this business (ii) the clock strikes Wednesday morning. If you don't stepect me of foul play, say, so, and the game is up."

"No Jian Fogle, I always have trusted you, and The game is up."

"No Jian Fogle, I always have trusted you, and we have the you will see us. Williams and I, in Laurens street, before bock crowing."

The ghost of a smile flitted across the demure visage of James Fogle, as he replied:

"Have a care, flugh, you are apt to be too-confident and daring."

The thieves, returned to the smoky apartments of the Tapis Franc. Junes Figle resumed his seat at the card table, and Hugh Simonson, passing through the building into Ann street, directed his footsteps towards the scene of the intended burglary, for the purpose of reconnoitering.

Two hours later. Mark Masters the police.

of the intended burglary, for the purpose of recompolitering.

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

"It was a capital thing, Mr, Masters, said Fogle, with a dry laugh," a capital thing, I went to Colonel Winte, 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 syed Harry."

"What, regular Jail birds?"

"They were playing a strong game, Mr. Masters. Jack Harket 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. Fwas glad of a chance at them, to settle an old sorre."

scare."
"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.

"Well, you exposed them?" observed mark
Masters, quietly,
"I did, Mr. Masters, Jack Harker was savage at first, but as soon as I nomasked myself
they knew it was all up with them?
"How did the young men behave?"
"Mr. Willoughby was off at a fash as soon ashe knew the red character of Captain Harcourt
and his cropy. He acted out and out like a gentleman. 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 poncy 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 term they were shaming it all the 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. Willoughtly 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."

Flokev change,

Fogle nodded approvingly,

Fogle nodded approvingly,

You have done well in this affair, Rogle, 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, cost, and taking therefrom a bank note of the denomination of twenty dollars, presented at to James Fogle.

taking thererous a mation of wenty dollars, presented it to James Fegle.

"And now," continued the police officer, with a peculiar glance, "how stands the business with Hugh Smouson?"

"He goes out to night, Mr. Masters."

"Aloine?"

"Not; 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—Blecker street. The plan is well laid, for I had a hand in it myself."

"You are an accomplice."

"I'll Hugh Simouson gets off safely with his plunder," said James Fogle, with a significant effuckle, "I shall come in for a share of the proceeds."

proceeds.

"This is honest, Fogle," said the police officer, rising. "You have earned a respite from Sign Sing for a few months; but don't presume to much upon it."

An interval of an hour elapsed between the departure of the police officer and James Fogle from Cronly's Hotel.

departure of the police officer and James Fogles 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 trigosph 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 contineits of Africa and Asia is as old as the age of the Phararohs, and nearly twenty-five centuries ago a canal was finished from the Neto the Golf of Sucz, two-thirds of it, or about six y miles, eat by the labor of man. If was repeatedly choked up without of it, or about six y miles, eat by the labor of man. If was repeatedly choked up without of it, or about six y miles, eat by the labor of man. If was repeatedly choked up without of it, or about six y miles, eat by the labor of man. If was repeatedly choked up without of it, or about six y miles, eat by the labor of man. If was repeatedly indicated and the same and level and was deterred by the report of the engineets, who decided that 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 lact 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 enceptrising French gentleman, M. de Lesseps, for nearly ten years, and one, for 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 istimus, from Port Said on the Mediterranean to Sucz, at the head of the Golf of the same name, which sets up from the Red Sea. At each end an enormous provides and when flushed will be 26 feet deep. Alrean the other five miles out from land, in order to secure a permanent depth of water sufficent for large ships, and also at the Med

over the face in death, the features were tran-quil, the hair was black as jet. No one recog-nized the face—a generation had grown up sine quit, use hair was mark as jet. As one recog-nized 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 the face which through all these years she had the face which through all these years she had the face which through all these years she had the face which through all they had to the to-te which through all they had to the wear that the friends of the property of the con-traction of the contract of the con-traction of the contract of the con-traction of the con-tract course who were looking on as liberal education and refined feelings are not decemed essential to the man whose work is to get up easis, 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 works of endearment unused for forty years. It was a Duching contrast; the one so old, the other so young. They had both been young those long years hige; but time had gone up with the living, anostood still with the dead.

New Lyceum la Milwaukee.

S. S. Joxes:—We have tormed two Children's rogressive Lyceums here, because it was nought that leading Spiritualists would work ne. The number of children attending both cums, last Sunday, was nearly double those dding the one previously, and there is every

vision.

J. L. Potter is lecturing here each Sunday, and doing a good work. Since he arrived here, are three months ago, we have formed a legal soliety, and got it in working condition and the cause of Spiritualism has been advancing the cause of Spiritualism has been advancing, slowly but permanently in the hearts of the peo-gle. The good seed has been scattered among them to grow and ripen into a rich harvest, that will bless the people with frequent-angel's vis-its 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.

Buo, Jones:—I consist r it a duty Lawe to Mrs. Jenny Waterman bomorth, No. 313, East 33rd st., N. Y., to stated r the benefit of the affeited, thiat, last wineer I had a very aggravated case of ulcerated infamatory sore eyes, and had been commed 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 of sensitiveness about them since, that is so common in the old-practice cures.

them since, that is so common in the differential time cures.

I most cheerfully recommend the differential 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. Mill, E os.

New York, Jan. 4th, 1869.

We Pass for What we Are.

We Pass for What we Are.

A man passes for what he is worth. Very idle is all curriouty concerning other people-sestimate of us and all fear for remaining out the continuous is not loss seen that the continuous is not loss seen that any one else—he has a pledge of acknowledgement of that factsby all persons. The world is full of judgement days, and into every assemblage that a man enters, in every action that he attempte, he is gauged and stampled. In every troop of boys that whoop apd run in each yard and square a new comer is well and accurately weighted 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 hay says "It's of no use, we shall find him out to-morrow."

The Avoiding coarseness and vulgar entender there is as much merit in catering for the homorous side of nature as to the sober and section. When and women were made to laugh and to in dulge in pleasantiries just as much as to pray am fast. Recause a face is uncommonly long instead of wide, it does not follow that its possessor is if first class saint. We would as soon trust a coun tenance got up on the broad as on the long gauge.

A Western clergyman advocating obsi-nacy for the right, illustrated it by naming 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 ob-sinate nature, or ejes take him to Heaven, be-cause, they could not get along with him on earth, rose profinptly in his place and said "Brethren, I won't go."

Original Essays.

· For The Religio-Philoso A Beautiful Tribute

The following letter and poem was sent to us by a friend in California. This friend, whose initials precede the poem, haying 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 complimentary request any earliest convenience.

I am at present, like Martha, 'throubled about many things?' but I always esteem it a favor to be allowed to sympathize orrow or happiness.

There are few such as the convenience.

The such convenience of the conveni

dare to question the immortality of life. I do not.

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 dast. They who love the dead have fathomed life's deepest emotion in its current of Time; its ocean of Eternity is unfathomable.

True heart! be brave and strong; iive, 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 humble; heartfelt prayer of, Yery sincerely, your friend,

Yery sincerely, your friend,

THE LOVE OF THE LIVING.

10 J. R. L.

It kissed thee good-by-gin the dertners, with light has were frome and white; But I come from the Land of the Living To kiss the smither good-sight. My head is agreat on thy shoulder, My check native closely to thise; The white brows of Edon are bolder. Than those that the explicit convex wine, left dust that is clinging about thee! Last it darkfess that nawers thy prayer? The shadow of love that could doubt me will pass with thy dying despair. My volce to thy heart, though another Mast Iredia the mist of a terath, For souls that the mist of a terath, For souls that the death-habdows unither gene nothing suitelibed with death. The way must be provide by its portal, The lighthning is shaped by the storm; Inst. Lowe, there is nothing immortal in the tangible shadow of form. The Homellight of love is above thee, its pace has no tear-drops to shel!

No nottal can tell how I love they,

J. Löve, in the world of the dead!

O, Love, in the world of the deal;

If yie ther the Love of the Living;
It plice said pardone thy woe.
The beautiful joy of forgiving
In therefore that angelia can know.
I ply the soul in its bilinderse:
That clings to the sharlow and stain,
And measures God's summit of kindness.
An unlies in a journey of pain.
O, Lovel, have the perishing flowers.
No whisper of conting again?
I be the godd-smalled feet of the hour
Went onward forever in vain.
It here nothing to there there in turnle,
The leastiful spirit of world,
In wild tire, the trust of poets,
Or poets, the wildout of birds?
Though all of earth's faint prophet-voices
Leave something beyond them usuals,
Each whileper republic rejoices,
O, Love, in the world of the deal!

I give thee the Love of the Living:
Hash: hearf, 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 presumptions of Hite,
Whose closed hand hath power of retaining
The light that leaves mortal eyes dim.
Trust not the profanity speken
That measures God's plan by a breath,
But take His forestion as token
That life is triumphant in death.
Take thou for thy prophic, Creation;
Let this be thy scriptures engraved:
Me sould be source of soulcrise,
And the lock of soul connot be seed.
Most givt the righteous quiltied,
Whose whitened words heavily fallOn hearts where the black due thath driftles. give thee the Love of the Living Whose whitened words heavily fall-ion hearts where the black dust hath dr Whose shadow if over pe all. Allas I when the darkness is parted And gathered away from the light, for the measure of men shallow-hearte-Life's kinders pulse only is white. The rightness are ween-Life's kindest pulse only is white.

The righteous are wrong in assuming,

Their blossoms of thought may be i
ut perish while others are blooming But petifs while others are blooming. More near to the course of light. The just measure right too exactly. The misers have suching to space; Far better fine densurries processor. Far better fine densurries processor. The good are the heast million-crowled. That sheller the wordfirem its wors; The innocent, spirits unstooded, That blind with Creation's report. The good as the best of Creation. There is twee in the part of the processor. There is twee the Endfalls spread; And star-like have luminous station, O, Love, in the world of the dead!

I kissed thee good-bye in the darkness
Of life that is mingled with gray,
When the glow fit fa fullest existence
Exulte in the moon of its day;
Thy heart to a sliedt heart, solbding
And trembling with agony, cleag;
I'st when 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 feated high;
And which went so far in upsyringing
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 lack, Love, believe
And love these in tondage 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
Low arthy to camber a grave.
But the leasuiful Love of the Living
I drop as Eternity's tread,
And styong 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 shadow, good-night Once more, in the shadow, good-night!
The beautiful Love of the Living
. Hath circled thy forehead with light.
By love, like the pare light that passes
Unfettered from blossom to star; Unfettered from blossom to star; Like moonbeams that kneel on the gr Yet reach to the heaven afar; Close clinging, yet far in attraction That beckons the spirit to soar; Society always sufficient That seems to make solitude more; That seems to make solvude more; So perfectly medding and bleudding. With life that it seems bout a part Of the circuitous feeling unending. That threshe through Humanity's het Yet purer, and stiller, and floor, Less bright, more serenely intense; Less quick in phophetic divining? More subtliely birading with sense; By love like a nurmar of blessing; Like charity were twice blessed; By hove like a nurrant of blessing: Like charity were twice blessed; Emothen caressed in carealing. And only in giving possessed; By faith, the exblime and unchanging. To the halls of Eteratity weal. Thy love may approach to my loving, 0, Love, in the world of the clead; 8.8. Camment. Wittabases

For the Religio-Philosophical Journ Come, Let us Write For Our Paper.

BY A. NEWTON

BROTHER JONES:—As you have often called upon every one to write for the JOHNAL, 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-Philosoprincal 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

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 should be exercised and cultivated, not only for your own benefit, but for the benefit of others."

Hot 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 include that editors' drawers are always for fopletion. In the second place, if 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 presumption."

"Me dear sir," said my friend, "you, like

might severely circles with the control of the cont

necessary, that I return you a subject.

I have had some experience in editorial labors and know something too, of the anxieties, per-plexities and needs incident to publishing institutions. 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."

majority entertain views similar to your own."

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

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

"Now, let us take up the ideas you have advanced 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 contributiors as these editors are always supplied, either directly from the writer, or indirectly from former judications.

Now, look heré. 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 fore, 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 surpose there are many, and BANNER) who have not the education and mental culture to grasp- and comprehend the ideas here advanced? I suppose there armany, and hence, one contribution of this kind is sufficient for one number. You know that variety is a necessary to render a paper attractive and it, structive, as it is to render a landscape bentiful. What would happear 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, beautiful the waits of different classes of readers, beautiful the waits of 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 strikes 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 adviation, and and for wisdom and protection. Here, for a while, we hinger 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 Banner and yother. 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 the property and every one.

and answers. You once told me that you were more interested in this department of the Ban-Nerr 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 out

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 limportance to our philosophy, and if they could have their own way about it, none wordst 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 Spiritualists who entertain a pious horror against communications of this kind. They say that:

"Such communications are an injury to us-We next come to spirit communications. Here

munications 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 filing to convice another effects." just the thing to convince another class of per sons of the truth of Spiritualism.

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

"If it were not for the diversity of mind, and culture, manifested in spirit communications never could have become a believer in Spiri

never could have become a believer in Spiriualism."

If spirits communicate at all, we should reasonably expect every concievable variety of intellect- and culture, irasmuch as we know that
such was the case with those whohave passed
from the stage of action. The progressive system of nature utterly ignores studden omusicience, or even one grand step towards it.

This man is a representative of a 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 delibcrate thinkers. They entertain no sickly sentimentalism, 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
out of it

ories ever entertained by the church, or by one out of it.

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 innter-that will attract the attention of almost every reader. Here is a column in which there are three communiis a column in which there are three communi-cations of different lengths. They just fill that column. Others are filled up in the same mancolumn. Others are filled up in the same man-ner, some having a large number of contribu-tions, 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 saind 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-ence.

ence.

One Sunday, some years ago, I attended the Methodist Church. The preacher was a tall and robust man, and of commanding appearance, yet very aflable 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."

course 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 ever
heard from an orthodox pulpit.

When his sermon was ended, he stood to the
few moments and gazed attentively and sinxiously around upon his congregation, and then
said:
"An opportunity will now be."

said:

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

Instantly, half dozen or more arose at once,

Instantly, hall 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 succession by short appeaches from both men and women. As soon as the congregation was dismissed I approached the preachet. He grasped me by the hand and said.

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

What a backing up I have bad!

craves at their hands; because it releves his navieties, 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 lonly 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 heavens 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 ob-

If you express an idea or sentiment that is ob 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 dure errors and wrong ideas corrected. The editor stands to us as our preacher, and we to him, as his supporters and pupils.

Lwas urging a gentleman a few days ago, to write for the Journal. Said he: "I can't write. My education is limited. 1

I was urging a gentleman a few days ago, to-write for the Journay. 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 stide 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 you talk. If a word is spelled wrong, the compositor will correct it, while setting it in type; if there is a granhmatical 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 changelwill 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 enclless 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 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 our selves, and how could the editor send it to us, unless it be first sent to him?

We are receiting 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 can-

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 camnot put an artistic finish, we can do something else. Here is work for eyerybody, 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 duty bound to correct our errors. In this way, you can give your best thoughts, your conservation 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 they and prove yourself equal to the task, and sever sy again, 'f-can't."

now from it. Come on theet, and prove yourself equal to the task, and rever any 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 Jornxal and as our friend
and how spirit guide has wiped away all exquess
we have nothing left for us to do but to whirl
into line and give our most worthy and able elitor's 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, wil
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 surroundings.
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 addedmuch 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
ilberal support wherever they go, is the carnest
prayer of their humble brother and well-wisher.

For The Religio-Philosophical Journal The Physical Revolution of the Present.

The Physical Revolution of the Present.

BY SIRS, MARIA M. RING.

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 being 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 Jorces 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 up-

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 energy 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 physical 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 pasintainance 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 univers. This life phenent 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 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 evidenc

guish 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 periods.

ods.

The application of the principle above stated to the phenomena of physical and intellectual revolations explains them, and the fact that they occur at different periods in different portions of the earth, and that they are also some tions 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 volcanc 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. Howing 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 roulumes of gases which flow from volcanic craters, or from plineral beds on the surface of the planet, or from other planets. Such gases circulate in currents from planet to planet, this causing planets to act reciprocally gone each other to promote each other's progress. Earth's electric forces stimulate the Moon, and eice versa. Universal stimulations are felt throughout an entire system of planets, being propagated from one planet to another, and, in fine, throughout the universe. times of universal occurrence over the whole surface of the earth. The present is an era of universal action, as is demonstrated by the com-

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 inthe established conditions; as stable committee, 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 inhabitanta, 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 mistliked into the atmosphere from various sources, find more of their affinitized elements, and consequently produce greater disturbance of established conditions.

tions.

"Epilemics have, invaribly, originated amon g 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

shan that upon which they had, as a people, for merly been.

All conditions of a section or locality, harmo-nice: if the people are depraved, there is a corre-sponding depravity of atmospheric, unagnetic, and surface conditions of their locality; and hence, the uncering, 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 up-on a par with eyer other element of nature about him, at such seasons; and he is no more spared, being depraved in his nature, than is the minisma which poisons the stagmant atmosphere of his locality.

about him, at such seasons: and he is no more spared, being depraved in his nature, than is the suiasma which poisons the stagnant atmosphere of his locality.

This is lot 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 info one common grave almost the entire population of whole districts. An intuitive conception of the effects of deprayity, causes people and priests to attribute such calamities to the displeasure of God at the sins of the people, and useless prayers and invocations are offered in the temples, and jompous processions and senseless ceremonies consume the time of the people, which could have been more profitably devoted to useful abor 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 thy fear and ignorance. They are only rendered more deprayed by such exhibitions of depraying on the part of the people. An effectual way of tettering matters, where people are standing in fear of catastrophes, would be to change the localities of the towns and cities, or yeare the old haunts and begin life on a higher plane, in localities where and localitions are higher than they are where men have lived and degenerace for centuries.

There is a significance in the fact that when earthquakes occur, they are so destructive in

for centuries.

There is a significance in the fact that when refer 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 a warded "just retribution." 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 centertain of retribution; and, indeed, according to its true significance. Nature allows deprayed conditions to exist in any locality, only until she can prepare 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. She gathers her forces beneath it, and qualified electric currents above it, and these act reciprocally for the institution of a force that shall somewhere read that surface and cause a renovation of the amosphere, 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. "It create and I destroy for the acomplishment of my purposes toward universal nature!" By this maxim, has fature wrought from the beginping; and thus will she continue to work, though nations perish in a day.

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 healthfulaction jas from the disturbed soil and mineral beds arise such gases into the atmosphere is it imperatively requires for this purpose. The practice of the arts of peace, the various means of seeping the atmosphere of a district of the action of keeping the atmosphere of a district

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 [composing such nations, from catastrophes, from earthquaker, and volcanic cruptions.

safety of the people [composing from catastrophes, from earthquakes, and volcanic cruptions.

Great disturbances of the earth's crust must occurfin 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 clements. 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

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 dis-tructive to man, and works of art and developed Physical convulsions, of a nature to be distructive to man, and works of arf 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 assisting promoting the fall of rain, but also in promoting the invigoration of the atmosphere of whole districts, and cleansing districts of minsma. If he cannot stay the terrific earthquake or fiery 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 rare occurrence ascenturies roll on, until they finally cease altogether, as an effect of equilibrated conditions over the surface.

ROSICRUCIAN PAPERS: NO. 5.

BY P. B. RANDOLPH.

BY P. E. RANDOLPH.

We hold it mean to abuse the bridge we have safely crossed; to speak of Jesus as "the bastard of Bethehem." 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.

Toonoclasm, or breaking down, is all very

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 fond of either the sour or that which a higher as all the sour or that few of us are over fond of either the sour or that which is bitter; and this for the tremendous reason that we are human, and infinortal, 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 the host of heaven, power and beatitude, we may be destined yet to know; and as it is better to win then by displaying the beauties of the vivograph of God, than to excite the horror of deforgandy in the source of source of the source of source of the sou which is bitter; and this for the tremendous rea

ligion lies covered up beneath mountains of phi-losophy, and the vast ocean of science.

losophy, 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 Geth-semane to me, and calvary is just ahead—that self same calvary whereon thousands of media semante to me, and carvary is just an accura-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 self same calvary whereon thousands of media and seers are being crucified to-day. Hark I bo you hear the heart wrung sobs and wails of anguish coming up from a myriad of women's hearts? Look Do you not see the very earth flooded with brine from strong men's eyest 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" Etoi, Etoi, Namis subarchianit" 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 apro ns are good things in this tropic, (self-concell) 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 seepticism.) Then, we want to get back to Eden. from whence we haye been driven by our own willfulness and delcide, but find flaming swords (lost time) to bar us gut and now we set out for Gethsemane, with a large stock of provisions, (axions, 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 also have in the long of the Pools." While sharp spears 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 khow not what they, while sharp spears prick our sides, and the ground is wet with blood and perspiration. Now, you are all alone in your agony freighted ear: "This is my beloved son (or daughter) in wh

And we pause to think God's great lows around our incompleteness,

And we pause to think God's greatness. Flows argumd our incompleteness, Round our restlessness, Ills 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 charly under 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 will come and comfort you when all of earth shall hil.
Once, an envious human titman thought to

will come and comfort you when all of earth shall fail.

Once, an envious human titman 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 hum for it was so very small that he could not help its, It was his nature to lie and malign, and I would'nt exchange an ounce of my swarthy skin is, 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 Johiet, 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 Journ Prenatal Existence.

BY 0 S. POSTEN.

The prenatal existence of the human soul; as an individualized organization, habitating 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

that communicate through the BANNER OF LIGHT.

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 cogsider the theory of another life of the spirit, antecedent to this, as probable nor sustained by any evidence that is not liable to objections.

objections.

I know that there have been indviduals famous

I know that there have been indviduals famous in the past and present who have entertained strong impressions that they have passed through another life, or lives, and stated recollections they possessed of such antecedent existence.

Many of those persons were devoted to intellectual pursuits, possessing more or less imagination and were, no doubt, also meliumistic. 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 sources.

We are often unable to discriminate between

sources. 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 assoand persons with whom such relies were asso-ciated, and that presents, probably, another

ciated, 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 should as mortal body, and pilgrimage from childhood to the purpose of development.

Philadelphia, Pa.

For the Religio-Philosophic & Journal Pré-Existènce. BY AUSTIN KENT.

BY AUSTIN KENT.

I must not repeat E.W.s. many words of indefinite testimony. He sees clairroyantly 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 infinity of mind, and that that mind was eternally conscious, it does not give us 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, ternal, but not those successive bodies. So of the mind. The human body has a beginning as such is ohas the human mind.—We who prate so much of reason, should not permit supposed or real clairvoyance, to befog or runs way with it.

Destring to know if E. W. believed he had been eternally 4eodsclous" 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, conscious, ness and form, resolves themselves into an organic entity, conscious of eternal progress."

Thow these-clairvoyant 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 polan, but in iti/consciousness," follows "consciousness," if eternal mind is "conscious" butter are not conscious till we are produced by or from it. Our consciousness had a beginning and must it not haye an end? Why not? I have read E. W's. last article some tentimes, with my utmost care, and I am not sure whether he bilieves he has been eternally conscious existence? Friend E. W., plense say yes or no. If ho, 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 life, 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 just show to be a proper of the progress of

mane the spacer and the eat to hunger, and 'tit-ted or tanger by the most 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 hun-ger of the first, and with the dread of pain and death in the last.

death in the lasts

Nature brings children lato the world without teeth, and we must cut them in pain. There is a perfect analogy between physical and moral relief.

is a perfect analogy between paysica, and mean pain.

Hatred is as natural as love. All these your admit are finite. Oh'the extreme folly for us, radicals, to ape the churches in charging all suf-kerings to the account of finite beings.

I again call for the evidence of something perfect in nature—in the universe. Not clair-yopant testimony as to the unseen to the nat-tural eye. Point me to her perfect trads. Does perfection produce only imperfection:

I do not say hatred is as high a production of nature as love. She may yet improve man, or

I do not say hatred is as high a production of nature as love. She may yet improve man, or make a superior race of beings on our earth.—
There is, no doubt, billions or races of beings on other planets and stim ratify superior to us.—
Nature may have produced worse beings than our earth has ever known.

If the doctrine of pre-existence is founded on reason and truth, its friends can see and give a reason, and I can understand it. Wy intuition is large, and when I see a truth. I generally see the law which makes it true, and can give it.

will E. W. send me his or her full address Stockholm, New York, Jan., 19th., 50

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

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BLIND TON, THE MUSICAL PRODICY.

THE CAUSE OF HIS WONDERFUL
POWERS.

"Blind Tom," how our soulchords that when we think of your strange, musical power!
Why should they hoo? 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 attened that he understands her sileal 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 must beautifully does he perform the task assigned him. signed him.

Tom was born in the State of Georgia, on the

25th of May, 1849. It is 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

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.

be automate, 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 items. 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 arese from the table, and approaching Tom, said to him, "Tom sit down." Tom, of course, as was expected, stood still and repeated the words. He repeated the order. He then repeated the words. He repeated the order. He then ordered and lifted Tom to his feet. He then ordered Tom to sit down, which the did promptly—to get up, and he sprang to his leet. From that time there was matter of new interest about Tom. Everybody began to teach bian 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 pron. unce 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 pane. It was astonishing and unteresting 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 pail.—When his mother whyped any of the older children he would jaugh and caper, and ryb 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 children 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 brothers nearly to death, and at another time burnt air finant sister so hadly as to produce fears of a fatal result. To this day any exclamation or expression indicative of pain gives hi

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 amuse-ment for music, he would pinch the baby to

ment for music, he would pinch the baby to make it cry.

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 lake 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 manithe pulsations of God in matter. In all the mani-icisations of God, we see no repetition. No two flowers affice, 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 ar-rives 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.

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 pulsation of God in matter, he must necessarily have all the characteristics that he pissesses, 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 ar-gument against the infinity of God. Whên contemplating this question, so grand,

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 different for God can only sustain his Infinity by the varied character of his works. Find an example where two of God's pulsations are exact ample where two of God's pulsations are exact ly the same, and we will demonstrate to you that he is not infinite in his capabilities.

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 helminself posseses. In those pulsations, he is en rapport with matter, and will ever continue to be en repport 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-carapport with like chords of the Deity, and respond thereto often glying 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.

ulous 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. Our 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. final destiny

The world,—with all its animation and life, yeas before me, and I found to my astonishment that its movements taken all together was the harmonious action of Delty, 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 sages 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, 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 distinguisif the pure, the high, the noble. Their minds are en support with each other, and they in turn, en support with the defice 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 cliords, 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 piano. Here we leave you, says our Spirit guide; you will now solve the mystery that cloud-like has existed in your mind, in relation to Blind Tom.

We grasped intuitively, the lesson taught. Harmony in all things taken togethe?! 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 abset Blind Tom, the mystery, the prodicy, the wonder of the nineteenth control.

and carried along on the train of time to a purer and better home!

But what absert Blind Tom, the mystery, the prodigy, the wonder of the nineteenth century? Yes, what of him? We saw him at Library Hall, a strange, welrd creature, a beautiful link in the chain of humanity, an element of harmony in the universe of God! Blind Tom! you, 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 own. You are the yiolin string, as it were tuned to those delicate minds that existed long ago, and when they are moved, you feel instantly 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 workl's history has attracted the attention of musical critics, and in

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 trancendertal qualities. He seems to play from a spontaneous influence within lam that he could not well resist, if he

In his actions, he is very eccentric, yet is very In his actions, he is very eccentric, yet is very easily managed. These 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 present.

present.

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. It 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 enropport 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

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 JOENAL for three months, at TWENTY-PIVE 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 JOENAL was weekly placed in-the hands of fifty or a hundred of your best thinkers.

hands of fifty or a hundred or your oes. Since the promalgation 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 DEPINED.

SPIRITUALISH 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-PTILO-SOPTICAL 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 lateral.

American Association of Spiritualists. It is la-conic. The Devil,in the theological sense, being superior to God,it is not a bad definition for e expressed so tersely. If he had com-with God, and said:

"Spiritualism is God and the Devil," he would been quite right. To define infin I be equivalent to defining Spiritualis

PACIFIC DEPARTIENT.

R 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 piper which he edited so ably, in part, at San Francisco, the Banner of Prooftess, 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 Clair-voyant and Seer, passed through Chicago on Monday last, on his return to Boston, via Wash ington and New York.

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

may go.

He will resume his medical practice on his re turn home. His treatment for Nervous Diseas can not be excelled.

PEOMIA, 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

rong Trea ir prospects are good, and they would be to have mediums and lecturers call upo

We would call attention to the adverti

BR. RANDOLPH'S DEATH.

It is very schlom 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, ar-rest and confession of his slaver, yet all this while the slain man was enjoying a perfect clo yer life with his friend Hon. F. B. Dow, and My

yer-life with his friend Hon, F. B. Dow, and Mr. Robert Neely, in Davesport, lows, and recently passed through Chicago on his way home to Boston, via Washington and New York.

The fact is, the Dc can't be spared yet, his work is not done; besides which, it is currently reported 2that he has recently "struck lie" in Ill., and therefore hasn't time to die at present.

Address him at Boston, Mass.

MR. PRENCHAT LIBHARY HALL.

MR. PRENCHAT LIBRARY HALL.

Mr. French čelivered 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 prointable 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, was duly received, and credited to the parties named.

Miterary Dotices

We have received "Vick's Illustrated Guide 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 whigh he desires to improve or ornament. It ofitains an accurate description of the leading floral treasures of the world, with plain and full directions for

of the world, with plain and full directions for owing 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 ferther particulars, address fames Vick, Rochester, N. Y.

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

Nalker, at the office of the Liberal, Chicago, Illinois.

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 iess, years ago.

judging every presentation in the science of mind by his standard adopted twenty, more or tess, years ago.

Indeed, so prominent is this frait 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.

Illis theories in regard to the trance and psy-cological 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 fifteen years, in all parts of America, Great Britain, and upon the continent of Europe.

It would seem from reading this book that the author has 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 look.

We take no exceptions to this method of finan-

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.

ent to the reason.

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 mental

Mr. Sunderland, in the early stages of the most recent and remarkable developments of mentality; and spiritual phenomena, was a close student, 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 agtast 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

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 does not for a moment loss sight of it. Pathetism, although suggested by another, is an adopted child upon which he loves to bestow his choicest careses. Well, be it so, it is the child of his manhood, and the beloved of his

old age.

His book is worth all it costs. It co over four hundred pages of closely printed mat-ter, in small type, neatly, executed in every par-ticular, and will be forwarded from this office, by hall, on receipt of \$1.50, free of postage. Address S. S. Jones, 84 Bearborn street, Chica-go, Illinois.

Bersonal and Bocal.

D. W. Hull's address is care of Present GE, Kalamazoo, Michigan, during February.

E.V. Wilson is engaged to lecture in Syra-use during February. All letters should be cuse during February. All letters should buddressed to him at that place for the time b

The Omo 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 Jeff Dayls and family will pass the winter in

Jeff Dayts and man, as 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. and the area required from 1,000 to 2,000 acres A strip of 200 feet wide might be reserved for building lots, the sale of which would greatly reduce the expense of constructing the enter-

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-

Coss. One of our city contemporaries very aptly remarks that "the Opera has been very well received."

The audiences were large and very enthusiastic than the contemporaries made an unusually favorable

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, es-tablished themselves as unmistakable favorites. tablished themselves as unmistakable favorites. The season has been inaugurated with a decided popular, if not critical success.

Messrs. C. D. Hess and Co. with much pleasure

popular, if not critical success.

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

In order to make these concerts the most brillhant and varied ever given in Chicago, the management have engaged the very eminent. Pinno-Virtuosa, Mile. Alda Topp, who, with Signor Louis, Primo Tenore; Signor Petrelli, Primo Baritono; Herr Kopta, Violinist, and Signor Stefanoni, Musical Director, will assist Clara Louisa, Kellogg, at these extraordinary concerts, Admission, 81; Reserved Seats, 81,30; Seats in Boxes, 82; Gallery, 50 cents.

The "Kellogg Tuckt 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.

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 ordinary 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 shoricomings. 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 muph easier to criticise her with closed eyes, than with open one's. On Monday evening, January the 25th inst.

icise her with closed eyes, than with open one's.

Her success is unequivocal, and she received the hearty applause of her audiences. Her en-gagement 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 et 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 better.

ler.

It is to be kept on the boards during this

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 articles may be checked, free of charge.

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 viands, 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 improper 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, ger dector's recipes. The bill will be continued during the week.

week.

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

best offered by this company since their arrival in Chicago.

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

The defith is alightly changed from last week and is better. Mr. Taylor as Yorkshire Sam, a jolly old English farmer, fat and fitty, was exercicating. Doledul Dismal, a broken-hearted lover, was very funny, and brought tears to the eyes of the audience, they laughed so heartily. Mr. Burnett recites Stamma O Brien in a way that weald make that gentleman blush for his mative brogue, which Alf burlesques, instead of imitating. The lectures are his "best holt." The concerting was played by Mr. Sharpley with exnative brogue, when as imitating. The lectures are his "best holt." The concertina 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.

was good.

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

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 defeat-ed in the Senate.

Our neighbors in Cuba are still having troub

Our neighbors in Cuba are still having troub-le, 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 Con-ference of Paris, but with reservations which can only tend to protract the difficulty with Turkey.

Turkey.

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

At Mahaga, Spain, bloody scenes have ensued. The fighting is said to have been sanguinary in the extreme. The combatants spaced 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 hatr or beard, which is named the Patent Mogic Comb. The inventor, Mr. William Patton, of Springfield, Mass., has secured letters patent from the United States, Prance and England. The invention consists of a concentrated solidified dye on the teeth of a condentrated solidified dye on the teeth of a concentrated solidified dye on the teeth of a small portion of the dye is deposited from the comb through the lair, 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 hoir dye with which the market is flooded. Full and explicit directions accompany each comb, which is near, 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 Catange a dings, yellowish, no grey hair or beard, to an even, elegant dark brown or glossy black.

A great until retracts an error as soon as it is discovered. To persist in wrong is absolute folly. Can it the 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.

By the Guardian Spirit of David Corless.

S. S. JONES.

Religio-Philosofurcal Perlibbing.

Religio-Philosofurcal Perlibbing.

The Medium, in his address to the public says:

The Medium (barid Corless, of Hautley's Grove
Mellenry Co., Ili., through whom this work was
given, has been a careful observer of the phenomens of "Modern Spiritualism" for over twenty years,
and during that time he has been the humble Medium through which humdreds of philosophical and
teners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He saks for
this pumphlet a careful and attentive persaal.

The Introduction entitled "The Unvalling" treats
of man as the grand objective ultimate of Life's

an as the grand objective ultimate of Life's

of man as the greate section of Life's unfoldings. In all the conditions of Life's unfoldings there is a sprinciple 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 is and the laws of hisbeing to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the plunche of all erganized Life in the native pairty of all things.

The next sub-head treats of "gravitation, organishes & the auther save:

ation &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

would have it understood that Man is the greatest manifeststion of all Life's unfoldings. All the rest see of minor importance se hen 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 medium paint licensses, 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 indicate a Mediums to speak. The fullness of all kinds of language investigated. "The ring feat and the carrying of Musical Instruments around the room explained."

"Miss 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 ever see a Spirit. A Guide to the Interior Life or the Souls Lifeanimating Pinciple".

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

Mr. Corless is just what he says he is upon the title.

have seen.

Mr. Coriesi 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 sound philosophy and upon such obtrues subjects.

Ofhimself he could not do it. When inspired by

sound paneses.

O'himself he could not dolt. When inspares to the angels he is to all appearances another main. The work will be sent by mail from this office to any one on receipt of fifty cents.

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By the Same Author.
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Interesting to every reader, especially children, and the youth.

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great and ever living fruths for practical use in more mature vgc.

This veries of Books which we have entered upon publishing are designed for the youth everywhere, out of course their tone and philosophy will com-prise their sale principally to the families of Spirit-ualists, 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 ve cents per copy.

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capids stream has contained to pour is upon use, daily in-treasing in colours and power.

Here comes a letter from H. A. Tatum, of AbyrdecCillies, telling use at the care of Consumption, Chillis and Every, Hillious Pever and other diseases, by the POSITIVE AND NEGATIVE POWDERS; and here comes one from N. Church of O'Adapon, fows, sy-ing that the NEGATIVE POWDERS have cured a child'd Beatness of six years durathen.

There is a letter, from A. letheroffic of Malapords, Pyxa.

There is a better from A Iddictive of Milegerich, Frank shot rejoles that the POSITIVE AND NEGA-TIVE POWDERS have cared his child of Cholera Morbins, bis wife of Childs and Pever and Em-larged Spiece, and the neighbor of Neuralgia 1 and there is one from Ne.M. Chilo, of Dauly Four Corners there is one from Nes.M. Chyin, of Junky Four Corners Vs. informing movibals the GHEAT SPIRITYAL MERILEDY, the POSITIVE AND NEGATIVE PROPERTY AND SEGMENT OF THE POWDERS, have cared her doubted of Junindree, and of that manusaccratic disease, Diabetes, berdaughter of Erystopelans, and hereful of Neutralights.

In one case, it is Judy in Secrimento Cal., who is cared of Catarrh by the POWDERS, and who straight way administers them to others, and "cares up Spassing, Pevers, Meinsless, and thirty rolates corything:" in another case, as reported by Mrs. P. W. Williams, of Water-Will. Mrs. It is a play whome exactible to reduce for four relationship.

Away of, in Marywille, Cal, Thomas H. Attateon, who has the Chillip, buys a box of BIES, NPPACE'S POSITIVE AND NEGATIVE POWDERS a passing tin probler, and though having law more combines in them than so much start, "got bey "cure-bis chilt: likes cherm;" and John Wight means by, at East Walner liggs charm;" and John Wright/nearr 19, at East Walnut Illing, Ohe, has a freat and marcyceto Wurder worked on him by the POWBERS," they core him of a Hupture of spendy-free years duration, to say nothing: a Lacrest Hiscumstam.

#From the Bot, Mrs. N. 2. Datle, of West Corarille, Me., see ports that the determ stellar that Mrs. Melyin Lacred in most constant in the second stellar in the second

ports that the doctors scenare that Mrs. Merkin Lincoln man-die in three days, and thereupon she takes the POW-DERS, and in four days is scated at the breakfast table with her family. From the West, C. L. Child, of Deco table with her family. From the West, C. J. Child, of Dece-ral, lows, report dark the bar sent to Mr. More put dam on his fest again, and the box sent to himself cured his wife of Kiffney Complaint, and his grands on of Croup-On the one hand, N-bon S. Weeds, of Sean Sity, Nebrecks, shouts that the POWDERS have '& Knocked the Thetumatism higher than a kite's, on the other, a neighbor of H. Webster, of East Popheske, N. V.

Cough and Kidney Compilalitat of full years steading. Seth Today, of Tannel City, Will, his his hearling Festored; and Jacob L. Sargent of Plataview, Blue, has been some large of they want to grant on the property of the mixture of marcy to humanity.

The margie control of the Positive and Negative Prowders over diseases of all kinds is wondering by and all precedent. Bell Remarked to the property of the proper

pals, or Palsy; Amauroo-la and deafases from parallel the nerves of the eye, and of the entre of their ner-course; Isoulde Vision, Cataloph; all Low Yevers, as the Typhola, and the Typhola; Armon Nore Tile care of Chillis and Fever, and for the preven-and current Cholera, both the Positive and Negative bers are medich.

tion and curred Choleras both the Footive has Negative Providers of the Positive and Negative Powders of the Positive and Negative Powders of the Section 1997. The Positive and Negative Powders of the Section 1997. The Positive Section 1997. They are deposited to Hill negative Powders 1997. They are deposited to Hill negative Section 1997. They are deposited to Hill negative such both as Executive Section 1997.

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Communications from the Juner Tife.

He shall give His angels charge concerning th

amiliation, basis this hour as-MRS. A. H. ROBINSON,

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

#2" Questions, to be answered at our Inner life sources, hould be Incorte, well written, and directed to the editor, then inconvenient for the questioner to be present at the

QUESTIONS AND ANSWERS.

What causes the twig (hazle, peach or s) to turn down in the hands of some per-thile walking over a stream of water that

sons 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 was in the twig. We do not see that the cause like 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 sick 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 novement of whatever he might carry in his hands for the vidual which would cause a movement of what-ever 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 as carried, but it is an intelligence which moves upon that article, the person being in a recep-tive condition awaiting for such manifestations. When he reaches the desired point, it is some-times 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 it may be.

it may be.
Q. Do spirits possess the power of prophe

cy? Can they foretest events that depend upon human agency? If so, what rules govern their knowledge in this particular? A. Spirits that are embled to look into the past and see clearly the present, may fidge of the future. But to give it minutely, we never 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 They can judge the same as an individual upon the material plane would judge of the fature by seeing the present; and their powers of perception being clearer, they may be able to judge more accurately, but yet not perfectly. Spiffits possessing the desire to comply with the wishess of friends 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 accordingly will unfold their own individuality, more activity and more satisfactorily to themselves. Every human being has an individual identity unto itself; it is the blessed privilege and power to reason. And when he gives up that power to another, or listens to the advice of others instead of making use of his own good sease, 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 east no reflection upon any one but himself.

We would say again to every one to make use

he had used his own reason in the first place, he could east no reflection upon any one but himself.

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 everyweffect is the cause of something higher, or everyweffect 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 go. 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 hay be grieved as a spirit would grieve while lipon the material plane when they are not able to see into the future, and know the result; but physical future plane, and you will see that there is no suffering in the spiritual plane, physically.

Aug. 27th, 1863.

spiritual plane, physically. Aug. 27th, 1868.

Aug. 27th, 1868.

QUINTIONS BY MRS. WILLONSON.

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 phys

the result is wound like to know what would be the result spiritually, magnetically and physically.

A. We feel that such being the case, they would hold that control until other spirits with stronger power than theirs, attanted 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 used to the second of 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, nagnetical, and physical, to make the one.

JANUARY, 21st, 1860.

LAUGHING WATER TO MR. JONES

LAUGHING WATER TO MR. JONES.

Say, Chief, what you suppose I come to this Modia (medium) for? I suppose I come to this Modia (medium) for? I suppose I came to make her feel-good. I like her, but you don't call her squawyda yong 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, Chicaco 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 Whines away. What you call it they give us, Chief—firewater? Whisky, that what was it, Chief, that is what they give to our ribe, but they didn't give any to me, Chief.—same white chiefs here, bad, hunch had.

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 don't you know me media with him that romes to your big room? You know his name—Buck? Do you know me name, Laughing Water? You know me, tell you ne come val coach for you for your more news. I no

that romes to your big room? You know his name—Buck? Do you know me name, Laughing 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.

Jo 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 come bance hunting eround. Chief, then her like

ad me, Chiet, and the Mich her comes and the rice media, chief. When her comes an happy hunting ground, Chief, then her like and we have flowers, and everything nice.

Chief. I like to come here, I'tell you good

me, and we have flowers, and everything m I tell you, Chief, I like to come here, I tell me like your paper news. Me think you g to make paper news, and me helps you too. help to bring you shines to make it go. Me got shines, Chief, but me can get shines Me Me

yor.

Going to make paper news, like big paper news, what you had, Chief's Make it so, chiefs and squaws can speak in it. Then you will let me make some for paper news too, won't you

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 on hig spree when chief sleeping in blanket, me make nice things in the head—what you it? Nice feel in head. Dreams—yes me

go on nog spree when cance seeping in blanket, and me make nice things in the head—what you call it? Nice feel in bead. Dreams—yes me do that many, many times.

Me like you, Chief, because you make paper news. Me bring big chief to make paper news, and make what you call it, communications for piper 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 Sade—medium Slade—what lives in Jackson, Michigan? Medium Slade—what lives in Jackson, Michigan, Mich 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 unke paper news. Good bye, Chief, Me come again, and bring flowers and make nice things in the head when you are asleep, what you call dreams, so mewill. Me like you. You like me? Good bye, Avgrer, 27th, 1868.

HARLOW REKVES.

Father, I come to redeem my promise. I can, not stay but a few thinutes, 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—if after 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 line Vermember your the

also to let you know this truth—that I live. You remember your thoughts, and if I remember ightly, they were in that 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.

uttering; and in order to convince you that they are not, I will tell you of something that they are not, I will tell you of something that they are not, I will tell you of something that will take place.

Nine weeks from this very day, when you will be on sick bed, I will came to you. What will I say: I will say, "Father, I am come to fulfilmy promise when I gave the communication to you." 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 despair of your life. 'You will not die, though, you will recover from that illness and live on a long time. Another thing; brother Milton will come home to our house—your house—in five months. Yes, that's it.

Now, the time will have to pass away before you can be convinced of this, but you will sure-

Now, the timb will have to pass away before ou can be convinced of this, but you will sure y be satisfied. You will be taken down with a

fever, but the name of it I can't tell, and I be it will puzzle your physicians to name it, too. Now, father, these are thoughts that aremine— I give them to you. I don't gather them all my-self, 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 call her, are not thoughts gathered

you may call 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.

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. I heeves. My mother's name is Charlottee and mine. Harlow Heeves.

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

JOSEPH STEARNS.

Dardon 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 foreyer, 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 a more standard to the satisfy him that we live after death; and to let him know that I live, nothing on cartin to satisfy min that we free 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 tor 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, 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 met 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 is so.

haps 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 caryictions 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 believe 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,

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? II am not.] Well, then, I haven's hurt your feelings, have I? Well, then, I haven's hurt your feelings, have I? Well, then, I haven's hurt your feelings, have I? Well, then, I haven's hurt your feelings, have I? Well, they should not make the broad sesertion, that, "Whatever is, is right." Conversing with our friends after death, I tell yon, 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 serong, 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 sytalking to you either.

Would you like to have me tell you where they are. My mame is Iras 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 its, first,—[addressing the reporter,]—do you know how to get up a circle, sir': [The reporter replied "No."] Can you tell me anything near how to do it; [I suppose circles are formed by joining hands.] Well, supposing you put your hands upon a table, so. [Placing the me-dium's hands flat on the table close to each other.] That's a circle, sin't is All of you take a table, and get it all right; take everything off from it, and be sure and have a table that has

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 flat down on the table—and wait patiently for the result. I tell you don't be frightened when we come. Well, I guess I have got my fifteen lines. How much us 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.

kindness to me,
to everybody,
If what I have said will hurt the feelings of time,
If what I have said will hurt the feelings of time,
If what I have said will hurt the feelings of time,
I think she thinks that
the honest convictions. I think she thinks that
the honest convictions of every one are all right.
Then she must not blame me for them.

will bid you good bye, good day,
wou may call it;

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 bad of moral heasty. Let the daws
Of Know ledge, and the light of circue, wake it.
In richest fragrance and in purest bases:
For soon the gathering hand of death will treak it.
From its wak stem of life, and it shall the
All power to charm; but if that lovely flower
Hath sevelled one pleasure, or subduced one pain,
O who shall say that it has lived fingsin?"

A STORY OF FAITH AND TRUST

A STORY OF FAITH AND TRUST.

St. Mark's Church is the great cathledral 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 colors.

know that I live—that I can see you, and see many others in our home, and I have met 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 is so strange; faces seem so different; every thing, every thing is so.

Now, in my room in that little brown box, you will find a picture—an old daguerreotyfe. In under that, in the bottom of the case, yout will find a picture—an old daguerreotyfe. In under that, in the bottom of the case, yout will find a little note addressed to me forny had friend. Take that note and give ly forth that it is not for the value of ine note but that you may know that I still remember my thory and those that were dear to me. My age 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 worl to you gain until you come to me, remember that I am ever your affectionate son.

Aug. 27th, 1848.

IRA 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 light, and they she will be the convention of right, and then they say, "What:

Though the father that is so one will 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 light, and they should not dare tell all that is done. They talk about living up to their light.

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 dies.

Thousands ôt people gathered daily to see she 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 yisit this great city now go to St. Mark's church to see the pigeons fed, and marvel at the averacy 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 fittle 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-belt tolls the dinner-hour, and they are never disappointed. "Are ye not much better than they?" Is nof our heavenly Father more kind, even to the unthankful and the evil, who do not even ask, "Give us this day our daily breads." Does he not send us daily food, and friends to take eare of us, not one hour of the day simply, but every night and every morning of our whole little birds of Venice, faith, and trust, and love.

Third Annual Convention of Michigan-State Spiritual Association.

Third Annual Convention of Michigan

Reported by Learna Mass.

Convention met and was called to order by D. M. Fox, President of Siste Association, Priday, at half past 2 o'clock P. M. Greeting song, by Mrs. Emma Martin. President lead on Mrs. Horton for an invocation. She said:

"As our President has called for a convention, I can hardly tell which is the most appropriate, a prayer or a thanksgiving, silent and grateful do I feel in this hall the morning I know the weither is unprophiton. But to me there is something of a sweet significance in it; because those who are not in carnest 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 spirits. 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 turther equalitied, and exchanging shoughts and ideas heter. Teel it in the calus stillness, that drops all the calus stillness, and angels tell me we will have a good time. Then in our soult we will pray for the baption of the Great Spirit of light and life.

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

how list you have grown. I once belonged to the Methodist Church. I learned some good lessons there—one was experimental religion how last you have grown. I once belonged to the Methodist Church. I learned some goot lessons there—one was experimental religion. We used to meet and talk and find out out whereabouts: but to day I shall not tell my experience—how I became converted, etc.—but to tell you where I am to day. I shall not tell my experience—how I became 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 nearer-together. Once it was all phenomena; but I see a deeper desire to come into closer communion with the world of spirit—not so much the world of spirit, but the world of though; which is spirit. There is not gold enough in the world to buy my experience. Whether it has sown seeds of happimess or misery. I fee that it has blessed une. Every thorm will hear a blossom, When I put my experience in one gestle, and what it might have been in another series. We other taligion ever look hold of the people is listened to the late of the property of the late of the

Song and music by Mrs. Lee. Convention diourned till Saturday at half-past eight x. w

WORNING SUN

Saturday Jan. 9, 1869.
The Association was again called to order be the President at half-past 9 o'clock. The President introduced N. B. Starr of Port Hurot the Spirit Artist, who had on exhibition sompaintings executed under Spirit control.
The following Committees were then as

The following Committees were then sy-pointed: Findings—I. Lo Warner, Van Buret, County: M. A. Ret, Ray County: Br. N. Smith, Van Buren County: Mrs. Emma Mat-tin, Calnoun County: L. S. Burdick, Kala-nazoo County: Mrs. Juliette Hammond, Ea-bon County: Mrs. Juliette Hammond, Ea-bon County: Mrs. Hoekwell, Calhonn County Destross—Dr. Win. Weyburn, Kalamazo-County: Dr. J. K. Belley, Lenawee County: S. P. Breed, Jackson County: Mrs. E. S. Samm, Hillsdale County: Mrs. Woodhull, Van Buren County.

Samm, Hillsdale County: Atr.
Buren County.
Revision of Constitution.—Hon. J. C.
Wait, Sturgis: Dr. C. D. Hampton, Ionia
County. D. B. Harrington, Port Huron: Dr.
D. Hine, Kent County: C. C. Randall, De-

D. Hills, Real trolt.

Missionatty Fund.—1. S. Burdick, Kaia mazoo County: N. Robbins, Berrin County Mrs. Bailey, Calboun County: Samuel Lang.

don, Kalamazoo County: G. P. Sherman De-

Mrs. Balley, Calhoun County; Samuel. Langdon, Ralamazoe County; G. P. Sherman Detroit.

Teading 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 Constitution of the Mrs. Frank Reid
The meeting being again called to order, it,
was favored by a song from Mrs. Lee. Invocation by Mrs. Frank Reid
Dr. Halley moved that in the transaction of
business the usual parliamentary rules be observed. Adopted.
Dr. Weyburn suggested that the most profit
able way of spending the time would be in consideration of the Missionary work. He thought
it necessary to take some other steps: thought

derstanding that they should have just about a much speaking as the subscription amounted it Now this 18 wrong. There is not a member of any Church who would expect to have his missionary fund benefit him at home. I know missionary has to depend on the amount of pledges by the State Board.

(To be continued.)

To All ancient history, biblical and profane the traditions and annals of all nations, impar-ample proof of spiritual intercourse. Spiri power indeed runs parallel with the human race.

If then the origin of the sacred writings 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.—Reither.

Recently at Magdeburg, a widow of 70 mar ed her seventh husband. He was less than 2

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TENTED May, 13, 1868. Are the cheapert and seen freight free for six dollars, a liberal discon Ann Arbor, Mich.
No 8 vol. 5 13 wks.

BUFFALO AND HER INPLUENCES.

BUPPALO AND HER INPLUENCES.

Buildo is a great city in more senses than one. Commercially inferior only to Chicago. Incrime, 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; show twelve inches deep, heavy and well packed; sleighting number one, and the young folks are enjoying it to their heirt's content. All ansance of get-ups are out, and the merry ginglific of the bells, mingled with the jeyous laugh of charming girls and good looking look, as they swiftly glide along the well-beaten road, warmly wrapt up in wool and fur roles, 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 hypertorean regions, Burlado can take the shine out of Chicago, and St. Louis is nowhere.

Amusements are the order of the day. Op-

nowhere.

Amusements are the order of the day. Operas, theaters, rinks, donation visits, grand-concerts, annual balls, Allyne, the wizzard, the famous Davelport brothers. "Manhosal 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, railes, church and minister's benefits, Young Men's Christian lecture course, and E. V. Wilson's openly, avowed spiritual scances; well attended by intelligent men and women, whose souls are made glad by news from the Suminer-land; dear ones returning with plad tidings of souls are made glad by news from the Suminer land; dear ones returning with glad tidings o great joy, full of unspeakable delight. The famous Davenport brothers are in-town and shold forth to-night and to-morrow nigh

for the first time in Buffalo since their return. One could not tell from the advertisement in the norming 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!!

OPERA HOUSE!!

Positively two nights only! Monday and Tuesday evenings, Dec. 14th and 15th, 1868.

In compliance with the request of a large number of prominent citizens of Bullio, (2) the world renowned Davenport Brothers will appear after a most extraordinary and successful pour of four years in Europe in their unique and Startling Wonders, Mysterious Displays, and Unaccountable Manufestations. Their Wonder ful scances have been witnessed by the crowined heads and nobility of Europe. They must be seen to be realized. Reserved seats, 30 cents; Gallery, 35 cents.

There, you have it, dear reader, the whole of

Gallery, 35 cents.

There, you have it, dear reader, the whole of it. What is it? Is it a seance 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 under two thousand dollar's bond to stand their trial at Pittsburgh, for exhibiting their phenom

trial at Pittsburgh, for exhibiting their phenomena without license.

Brothers Davenport, you must do one of two things. Establish the fact to the satisfaction of twee the continuous 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 mannls of each advocate, teacher and medium, hat they, clearly define their position, and may not the opportunity now offer in your approaching trial to test this matter of spiritual or plays cal phenomena, and settle forever the question

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 flower of the United States, to tax the inhabitants of the unimer land without repressination or recognition. The door is open, our brothers, to immortalize yourselves through your approaching irial, and if you are what you claim to be, enforce the claim, and the angel worth 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 hiemse must be taken out, to be licensed as sach, 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 trick-sters and humburgs. In the name of truth and humanity, he as honest as Barnum and-come out in your true colors, and take your place where you belong.

SELING SPIRITS IN PRISON.

There is a woman here in jail whose sentence of death has been committed to junyisonment?

There is a woman here in jail whose sentence death has been commuted to imprisonment for life. She sees spirits. Has seen the woman she killed; talks of fer coming to her as a fact of her prison experience. The matter was pub-lished in the Commercial, of this city, but we

of her prison experience. The matter was published in the Commercial, of this city, but we could not get a copy.

THE MESION OF JESUS TO THE PLANETS.

A celebrated minister of the Gospel, presiding over one of the wealthlest and most fashionable congregations of this city, announced through the press the text, "The probability of Jesus as a Redeepart 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,

"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, Zacha rhas and Elizabeth; Jesus the son of Mary: John, the son of Elizabeth; the twelve apostles, the wise mer of the East, Herord, Pontius Pilate, the two thieves, the Devil and the clurch, Paul coming in the background, and the rabble, besides the prompters and the women.

It this idea of the Reverend Dr. L. be true.

It this idea of the Reverend Dr. L. be true, It 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's Echo answers, "The Phevil is to pay."

A Test From My Diary, for 1860.

A Test From My Diary, for 1860.

In December, of the year of grace, 1850, I was resting a few days at the pleasunt home of my good friend, Br. T——, of C.W., in Michigan, One day, sitting in the diagnerrean rooms of Br. A., my heiger, Dr. Roberts, called my attention to a communication in regard to G., saying: "I want you to give a lecture at G., on Saurday evening. Subject, "The Biblica Text Book for Spiritualists."

We asked if there were any Spiritualists in Giv."

Gir"
"Yes," he said, "two familles, A. W. S. 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, Mr. T. is coming here to-day,—is on his way

ow, and is coming to these rooms."
We here described Mr. T. to Mr. R., who was

We here described Mr. T. to Mr. R., who was in the room at this time.

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."

him."
Soon, hearing steps on the stairs, we said:
"Mr. T. is now on the stairs; then the door
opening we met him with, Good morning, Mr.
T., you are from G."

/I., you are, from G.,
"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

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

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

"Yor 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 read as follows:

"Spiritualism.—Will lecture sat the Union School House, on Saturday evening, December,—Subject: "The Bible a Text Book for Spiritualist." If that hath ears, come and hear. The lecture will be free.

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

"Yes," said Mr. W.," there he sits."

The yong man came to us and said, "Father says you had better withdraw this pheard, and not lecture in G., as is advertised, for the Christians are preparing to urob you."

"Who are you, and who is your lather?" I asked.
"A am Melville M., son of Judge M., of G.,

tians are preparing to urob you."

"Who are you, and who is your lather?" I asked.

"J am Melville M., son of Judge M., of G., and he says you had better stay at home."

"Well, sir, permit me to thank you and your father, for the advice given; but say to him when you go home, that we shall speak in G. on Saturday evening, and will take the responsibility of meeting the mob.

"Very well, sir, you are warned, now do as you think fiest," said the young man.

"We certainly shall," we replied.

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 addience 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, Sallow your impulses to the letter, and you will pass through the storm sately. Be cool, calm, and fearless, and all will be well."

"On, reaching the desk, we took a look at the corner specified, and from the appearance, we judged that there was mischleft there. Announcing our jext, 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."

"Well, we are holding on."

"Do you know what you are saying?"

"Perfectly well, sir."

"Are you responsible for what you say?"

"To the letter, sir."

"On you mean to be understood that the Bible warrants the dislogue you are uttering?"

"Yes, sir."

"You do?"

"Yes, sir."

"You do?"

"Yes, sir."

"Yes, sir."
"You are a llar, he then said, a black hearted Indiel liar."
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."
"How."

"How do you know that I am a Methodist minister?" he asked.
"When coming through the crowd to the desk, we smelt sulphur in your corner, and knowing that Methodist clergymin dealt largely

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 sizzed upon the auspicious-moment, and, said, "Come up, to the desk, sir, you are not a bad man, you means 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 sata, "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 dving woman. You are by her side, weeping. She is dead. The storm is passeked with dead weights at her feet. The fomend services is read, and she is consigned to a watery grave, and cre's he has found the bottom, you are writing to that paie-faced woman sitting there to come to the New World and take her place.'
"Some one has told you all tims," he cried in a load voice, "you lie, and you know that you lie."

"Some one has told you all thus," he cried in a load voice, " you lie, and you know that you lie."

"Jadge not lest ye be jedged 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. If was a pediller, 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 stafrs to bed. He was brought down stairs in a blanket, and buried in a saw nill, some rods from the house; and that when the railroad was built, his bones were dug out of the inil, 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 thee, and that he was cognizant of the facts, as related.

Are we not surrounded by a multitude of witnesses.

Are we not surrounded by a multitude of wit-

NOTICE OF MEETINGS.

BOSTON.—MERCANTER HALL—The First Spiritualist Asso-ciation meets in these ball, 22, Summer street. M. J. Dole, President's Samuel N. Johns, Vice President; Van Bunckler, Trasaurer. The Children's Progressive Lycense meets at 19 A. M. B. N. Eard, Combustor; Mos Mary A. Sanborn, Guard-ian. All letters should be addressed to Charles W. Hunt,

A. R. D. N. Ford, Conductor; Mos Mary A. Sandorn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Servitary, 51, Pleasant attivet.

Mode Hatt.—Lecture every Sunday atternoon at 2½ o'deck, and will continue until next May under the mangement of L. B. Wilson. Engagements have been made with adle, normal trance and inspirational speakers.

Serence Hatt.—The South Engl Lyceum Association have entertainments every Thurslay evening during this winter at the Hall No. 50, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ a. R. A. J. Chase Conductor; J. W. McGuirc, Assistant Conductor; Modern J. Stewart, Guardian. Address all communications to A. J. Chase_161 Weshington street.

• Conductor; J. W. McCource, Assistant consecuent, Stewart, Guardian. Address all communications non-field Washington street, unor Hati. —The South Beson Spiritual Associance meetings every Sanday at D.3 and 3½ o'check, ne, President; R. B. Gould, Servetary; Mary h. Proster.

Keene, President; R. H. Gould, Secretary; Mary & French, Treasurer.

TEXPERANCE If ALL—The first Society of Spiritualists hold their meetings in Temperance Had, No. 5 Maverick square, Earl Bootin, every Sunday, at 7 and 7. r. N. Benjamine Oldience, 91, besington street, Corresponding Secretary. Speakers engaged, Mrc. Bande B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during, Marth; Mr. Sultiette Yeaw during January; Mrs. Sarah A. Byrnes during, Marth; Mr. Sultiette Yeaw during April; J. M. Pechies during, May.

WERSTER HALL—The First Progressive Lyceum Society hold methings every Spiedsy at Webster Hall, Webster street, corner Orleans East Baston, at 3 and 1½ orleak, P. M. Prischen, ——; New President, N. A. Simmonis; Towarde, O. C. Riley; Corresponding Secretary, L. P. Freenan; Rocarding Secretary, B. M. Wey, Account meter at 10½ A. R. John T. Freenan, Conductor; Mrs. Mattha S. Jenkins Guardam.

regularly for lectures, conferences and music each Sunday, in the defender of the sections of the section of th

Jenardian, Emma Tuttie.
ATHEN, MICH.—Lyceum meets such Sabbath at I o'clock
N. M. Codelactor, R. N. Webster; Guardian of Groups, Mrs.
L. B. Alleb.
M. MANNOUTH, ILL.—Lyceum meets every Sunday forenoon.
About one hundred pupils. J. S. Loveiand, Conductor; D. R.
tevers, Asistant Conductor; T. Helm Nye, Guardian of

Tries Citt, Itt.—The First Society of Spiritualists and Friends of Progress meet every Studys for conference, at Long's Hall, at 23½ p. m.

Receptor, Itt.—The First Society of Spiritualists and Friends of Progress meet every Studys for conference, at Long's Hall, at 23½ p. m.

Receptor, Itt.—The First Society of Spiritualists meet and have speaking every Studys evening at 70 clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Fig. R. C. Dunn, conductor; Mr. M. Reckwood, gazadian.

Casagtertows.—The First Spiritualist Association of Charlestown Hold require meeting at Contral Hall, No. 25 Eim affest, every Studys at 2½ and 7½ r. M. Chiblren's Lyceum meets at 10½ a. M. A. H. Hichardson, Conductor; Mrs. M. J. Mayo, Guardian.

meets at 1954. x. A. H. Richardson, Conductor; Mcs. M. J. Mayo, Giaralian.

The Children's Progressive Lyceum meets every Sunday at 1955 a. R., in the Machinists' and Blackamiths' Hall, corner of City Hall and Chelicas street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Bocial Lovee every Wednesday evening for the besient of the Lyceum Claritata.—The Associated Spiritualists hold meetings at Premout Hall viery Sunday afternoon and evening, consincening at 3 and 715 r. w. Admission—Ladles's cents; gentlemen, 10 cenfa. Children's Progressive Lyceum assembles at 1954 a. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. B. B. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnishment Division, Hall, Chelsea, at 3 and 7 r. w. Mrs. B. A. Ricker receipar speaker. The public are invited Scate free. D. J. Ricker, Spir.

Woncarran Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and, evening at 2 and 7 o'clock.

s. D. A. Richer require speaker. Inc pures are invited to the control of the Lyceun; Mrs. M. A. Stearus, and Conductor of the Lyceun; Mrs. M. A. Stearus,

PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 1014 and 3 o'clock.

LINE, Mass.—The Spiritualists of Lynn hold meetings every

his ago Liberal and Spiritual Associations meets eday at Crosby's Music Hall, at 10:45 and 7:30. Co at 12 x. Chair R. DeVero speaks for December, munications to be addressed to— J. Secretors. Feet and the control of the control of

Guerdian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner at 8th avenue and West 17th street. Lectures at 10% octoo, a. m. and 7 r. m. Contigence at 3 p. m.

REGORANY, N. Y.—The Spiritualists hold meetings at CamSunday at 3 and 715 p. m. Children's Progressive Location are at 10½ z. m. J. A. Bartlett, Conductor; Mrs. R. A.

Frolderf, Gunglian of Groups.

tribution 10 cents.

CLEVELNI, 0000.—The First Society of Spiritualists meet in Tenjaprance Hall on Sunday, at 10 a. m. and 7 p. m. Lycum nevts at 2 p. m. Mr. desages hose, Conductory Macronian and the Conductory Macronian and Control of Court and Pent streets, every Sunday at 10 by a. m. and 715 p. m. Chibfren's Lycum'inevts at 2/5 p. m. N. M. Wright, Conductory Tax. Mary Lane, Guardian.

Harmonton, N. J.—Meetings held every Sunday at 1914 at Spiritualist Hall, 5d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary, Lyceum suncets at 1.9 in. J. J. Ransom, Conductor; Miss Lizzie Ramball, Guardian of Groups. Lyceum number 100 members 100 members.

in, upon Natural Science, in Theology, with scientific expris hilosophical apparatus. Lyceu c in the evening at 7½ o'clock, by Science of Spiritual Philosophy.

attention. Lecture in the evening at 1/2 of clock, by columber apearage, now the Science of Spiritual reliaboration. Lecture in the evening at 1/2 of clock, by columber apeakers, upon the Science of Spiritual reliaboration. Nevans, N. J.—Spirituallesh and Friends of Progress hold meetings in Morei, Italy, No. 4 lank street, at 2/5 and 1/2 pain. The attention in devoted whelly to the Children's Fromeon, Guardian of Groupe.

Spirituality, Mach.—The Fraternal Society of Spiritualital hold meetings were planted at Falloin's Rall. Progressive Lyceup posts at 2 r. N. Conductor, II. S. Williams Guardian, Mr. and y A. Lyman. Lectures at 7 r. N. —

Fright ages 2 r.—Friends of Progress meetings are gled in Friends reliable to the Conductor of the Poor of the Conductor of the Progressive Lyceum at 1215.

Guardian.
CHICAGO, ILL.—The "First Society of Spiritualists," resume
their meetings for the full and winter, in Liberary Hall. J. M.
Maynard, in October, Jr. N., P. Fairifield), Novessleer, Houte
of Meeting ten a. m. half-past seven p. m. Children's Progressive Lycoun meet lamendately after morning services.

gressive Lycoum meet immeastary size morning service.

Spitivoritab, ILL—Spititualist Association hold regular
meetings every Sunday morning at 11 o'clock, at Capital
Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lamphaar Secretary. Children's Prog-

CONSON.

RECENOUS D. 188.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 16½ a. in. Children's Progressive Jaycoun meets in the same hall at 2 p. m. LOTISVILLE, Ky.—Spiritualists hold meeting every Sunday at 11 a. m. and 1½ p. m. in Temperance Hall, Market street, between 4th and on.

between 4th and 5th.

SYCAMORE, ILL—The Children's Porgressive Lyceum of Sycamore, Ill, mests every Funday at 2 o'clock, p.m., in Wilkins New Hall. Harvey A. Jones, Conductor; Mrs. Ho-The Free Conference mests at the same place on Studay at 3 o'clock, p. m., one hour seasion. E-says and specches limited to ten minutes each. Chemory Elivood, Equ., President of Society; Mrs. Sarah D. P. Jones, Corresponding r. A. Recording Secretary.

cording Secretary.

Abhlan, Michael Regular Sunday meetings at 10½ a.m. at 2½ p.m., in City, Hall, Main street. Children's Frogressia Lyceom nucests at the same place at 12 m., under the ansate of the Adrian Society of Spiritualists. Mrs. Martha Hur Prededuct and Society of Spiritualists.

Avent, Mass.—The Children's Progressive Lycoum hold meetings every Sunday afternoon and evening, at 235 and 7 evelock. Lycoum session at 105 a. x. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-tor for the contract of t

onderer : Andrews Progressive Lyceum meets every that 10 o'clock's. m. John Wilcox, conductor. Mrs. 1980n, Assistant Conductor, Miss Synthia McCann, Guar-

Sablath at 10 o'clock 5. m. John Wilcox, conductor. Mer Thompson, Assistant Conductor, Miss Synthia McCann, Gunz-dian of Groups.

Georgical Conference of Co

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CANTHOR, Mo.—The Spiritualists of Carthage, Jasper Cu,
Mo.—The Spiritualists of Carthage, Jasper Cu,
Mo.—The Spiritualists of Carthage, Jasper Cu,
Molton Scotteley; A. W. Pickering, Gir. C. C. Colly, for
Wrightssearch.—Spiritual meetings for Impleasional and
Trance Speaking and Spirit rest manifestations, every sunday at 2 p. m., and Thursday evening at 7½ o'clock, in Grandda Ital (upper troot) No. 112 Myric arvons, Brooklyn, Alostal (1) Corner Fourth and South Night streets, Williamsburg,
Alos, Sanday at, 3 and Tensburg at 7½ o'clock, in McCartle's
Temps area Itali, Frankin street, opposite Post Office, Green
Namy server, Co. 11.

Point. Contribution 70 cents.

Mcanazzo, Cat.—Meetings are held in Torn Vergin Hall, on K. street, every Sanday et 11 s. m. and 7 p. m. MR. Laura Cuppy, recular speaker. E. F. Woodward Corpoling. Secretary. Children's Progressive algocum meets at 2 p. m. Henry Bownan, Connuctory, Miss G. A. Browster, Gascrian Rocketter, N. Y.—Belighous Seclary of Progressive Sprittings. Sec. W. Parcel a Prediction. Springer Turnsiev exceptions, S. W. Parcel a Prediction. Springer Turnsiev exceptions, S. W. Parcel a Prediction. Springer, P. P. Collins, Conductory, Sinds, at 2 p. M. Mrs. E. P. Collins, Conductory, Sinds et al. P. M. Mrs. E. P. Collins, Conductory, Sinds et al. P. M. Mrs. E. P. Collins, Conductory, Sinds and S. P. M. Mrs. Septimalists hold meetings in Agreem Halt two Sandays in such month. Children's Hall Progression of the Progression of the Street, Pel. 2 and 8; 1. P. Orecales, March 1 and 8. P. Borer, Fel. 2 and 8; 1. P. Orecales, March 1 and 8. Procusing Mass.—The Sprittualists whold meetings swert. Firenson, Mass.—The Sprittualists whold meetings swert. Firenson, Mass.—The Sprittualists whold meetings swert.

Firemento, Mass.—The Spiritualists hold meetings ever Spiday afternoon and evening in Belding and Dickinson Hall. Speaker engaged—Nrs. C.F. Dade during January, Quincr Mass.—Meetings at 2% and 7 o'clock r. M. Fry great's Lyceup meeting it 2% r. M.

Quinci Basi-Accurate 1/2 s. H. Town Hall. Progressive Lyceup mosts at 1/2 s. H. Town Hall. Progressive Lyceum needs every Bunday at 11 a. M. Cassantourvan, Mass.—The Spiritualists hold meetings every Sunday in Williams [Hall, et 3 and 7, r. M. Speaker.

every Sunday in Williams Ital), as a superscript of the Sunday in Williams Ital), are held at Central Hall every Furrana, Corn.—Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 10/2 in the Strenoon. Monnissama, N. Y.—Pirst Society of Progressive Spiritual-ta—Assembly Rooms, corner Washington avenue and Fifth-treet. Services at 3 p. m.

street. Services at 3 p. in.

DOVER AND FORMORY, ME.—The Children's Progressive
Lyceum holds its Sunday session in Mervick Hall, in Dover,
at 105 g. m. E. B. Averill, Conductor in Mr. A. K. P. Oray,
Guardian, A conference is held at 155 p. m.

awin, coorector; Mrs. Louisa Ketth Ongridian.

Wassimoron, D. O.—First Society of Progressive Spiritualists, mest every Sunday in Harmonial Hail, Pennsylvichia varients near corner of 11th street, Spisakres inspeed for extension of the Control of 11th street, Spisakres in Spiritualists. Dec. Corn. L. V. Daniels, Jan. N. Freeke Will. Feats. Dec. Corn. L. V. Daniels, Jan. N. Freeke Will. F. Daniels and March. Spisakres April 12th and 12th Spiritualists. Lectures at 11 a. m. and 730 p.m. Ghildren Free greater Lycemu Soc. B. Davies conductor, Mrs. Hourset, Guarden Grant Control of the Con

DR. J. P. BRYANT

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