\$3,00 PER YEAR IN ADVANCE.]

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

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# Biterary Department.

#### For the Religio-Philosophical Journal. BETRAYED.

BY J. WILLIAM VAN NAMPE. Once she was beautiful, happy, and bright.

With eyes of blue, woman's own light, And lips of red. Her feet kept time in the merry dance. And her smile would many a heart entrance With the light it she !.

ilerheart so loving, and joyous, and free. Beat light as that bird's on yonders tree. And life looked fair. Sunleams were scattered along her way. And happiness came each passing day,

A lover, with honoyed words an awast, Manually bowed himself at her feet, And sued for love. She smilingly gave him her wee white hand, On which he placed a golded band Beneath the stars above.

No clouds were there."

Sile telipsed the sows he solemaly made. g denbt there lingered not a shale In her joyous heart. Thus he won her leve and promised to well

When the flowers of Spring their perfume shel, And thus did they part.

But the spring time came with it's blossoms wild. Its showers and sunbeams bright and mild. But he came not. And the maiden waited and prayed in vain. Striving to still her heart's dull pain, Pad was her lot. ..

Her fatherlose child was laid in a grave. Where a weeping willow cast its shade, Not a tear she shed. that with burning eyes and throbing heart

she saw, her last hope fade and depart With the early dead. But a merciful Father rules above, He scorns not the heart that cried for love.

And though the self-righteous ones of earth. Turn from her with sheers an i mirth. There is a clime

Beyond the shadows of the tout. A sweet celestial jeyous home, Among the blest Where such tried souls shall find relief, a Shall taste of joy instead of grief

And he at rest.

# 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 THIRD-THE ARREST.

CHAPTER XXI.—ccquetry, or something. WORSE.

"You are acting very imprudently, Caroline" said an elderly woman to Miss Caroline Percy, in a tone of remonstrance.

This remark was made in the progress of a long chit chat, after dinner, in the drawingroom of Miss Percy's residence.
"Imprudently," echoed Miss Percy with a

slight toss of the head. "And very unwisely." " Why, Aunt percy? You ought to be under

a thousand obligations to me for confering upon you a name so decidedly aristocratic. I pride myself upon being a model of prudence and wisdom. Caroline-try to be serious."

"I will, Aunt Percy," sard the young lady with a mock effort at gravity, which was belied by the merry mischievous glance of her spark-

What object do you propose to attain by offending William? Miss Petcy hesitated, while she turned a

andsome topaz ring three times round her "I do not wish to offend him." " But you well know that he will be seriously

liended if he discovers that you receive and encourage the visits of Mr. Frederick-Willough-

"He is a jealous fool. I know that," replied Caroline Percy, quickly.
"You are unreasonable, Caroline," said Mrs.

i'ercy, adjusting her neat cap, of Brussels lace. " Ecsides, if he is of a jeafous disposition, there is so much the more probability that he will dislike the course you are pursuing. And for

"Perhaps I shall please Mr. Willoughby, Aunt Percy," replied the young lady, with an arch expression of countenance. " Please Mr. Willoughby?"

"And what is of infinitely greater importance, perhaps Mr. Willoughby will please me."

Every word you utter, serves only to conrm me in the opinion that I ought to remonstrate with you. Since your engagement with Mr. Pettigrew, you are not at liberty to try these experiments, in liking and disliking.

I will prove to the contrary.'

"By-having my own way," said Miss Perey,

"Your accomplished mere, Anat Percy, was

not born to be the slave of any man." "I am sure that William is very attentive and devoted to you. He humors your caprices and defers to your wishes."

" Granted."

"He is good looking—intelligent."
"Granted, dear aunt. I have the catalogue of his good qualities at my fingers, ends; but,' continued the speaker gravely; "he is rather short in stature, has an undignited manner, does not dress in good taste, is always talking of business, has no abundant supply of cash, and does not belong to the circles of the ton."

Do you mean to sacrifice him? said Mrs. Percy, in a tone of inquiry.

"I don't know." "But I protest."

"Floot, dear aunt," said the young lady, placing her hand over Mrs. Percy's mouth; "don't protest until I have had an opporutnity of satisfying my own mind, and of developing my intentions more fully to you. Ishall not determine hastily, imprudent, unwise and unreasonable as I appear to you.

"There is no resisting you, Carry, whatever may be your faults. The encouragement of the visits of Mr. Willoughby is not wise, in my estimation; but I understand less fully the cause of the protracted calls of Doctor Everard. You diate entirely renewed your health and spirits,

so far as I am able to judge.' "Oh! that is the best joke in the world," said Liss Percy, with a loud musical laugh. "Are you aware that I am extremely susceptible?"

"Yes, of nonsense." "Do you know," continued the young lady, with animation, "that I posses a highly delicate nervous organization, an organization pecul-

iarly subject to moral and mental influences?" 'Are you crazy, Caroline?" "Doctor Everard assures me that my nervous system is remarkably sensitive, and has been so much interested in me that he has tried a great variety of experiments to develop the strength of

my voluntary and involuntary sympathies.' "You are talking Greek to me."
"By no means. I have learned these big

words from Doctor Everard, within the last two days. " Explain."

"The grave, serious, sage old Doctor-how completely I have humbugged him. I read a paragraph in a newspaper sometime since, which intimated that the learned Doctor Everard was a believer in mesmerism. So when he called to see me the other day after my fainting tit, I entertained him with a succession of neryous twiches and spasms, which had no other origin than my desire to mystify him. I perceived him to be slightly engaged in making passes with his hands—pausing occasionally to fix his dark, piercing eyes upon me. At length I became quiet, and by degrees fell into a calm unconscious slumber. Yesterday the Docter began to converse with me on the subject, and by virtue of his hints and my native sagacity, I am making wonderful progress in the practical exemplification of the science of Animal Magnetism."

"How dare you practice such an imposition

upon a man so eminent and learned?"
"What is his learning good for, if it will not enable him to detect the imposition of a weak unlearned woman? I have a notion that men of genius and talent are easily humbugged; they are so confident of their power, that they think it unnecessary to guard against deception.'

"He will be very much displeased with you, said Mrs. Percy, "if he detects your artifices." "Let me alone for that," replied Caroline Percy, gaily. "He is earnest, simple-minded, full of enthusiasm. I am just the reverse."

"You intend then to prolong this nonsense,

under false pretences of ill health?" " Just so long, dear aunt, as there is any excitement in the thing. I find a degree of pleasure in playing with the weaknesses of men." "Can you not live without constant excite-

ment? Miss Percy did not made any reply to this question, but rising from the ottoman on which she had been seated, she walked several times across the apartment with a thoughtful expression of countenance; then she stopped by the

side of the elderly woman, and exclaimed vehemently: "I wish I was a man."

Are you ambitious of wearing a frock-coat and striped breeches?" "Not for dress, nor for pleasure; but for the excitement of action. I desire to do something, to accomplish something; were it only for the sake of notoriety. What opportunity do the laws of society and the usages of the world afford to a woman? She is expected to cook din-

"What now?" remarked Mrs. Percy, smiling.

ners, nurse babies, and chatter nonsense. And you would rather shoot rabbits, spout politics, or fight battles?"

"I would prefer to mingle in the stormy scenes of human life, and to know by experience the emotions which spring from the events of an adventurous existence. Woman, though I be, I cannot, I will not, live and vegetate in

idleness and obscurity."

The conversation between Mrs. Percy and her niece was interrupted by the entrance of a visitor-Frederick Willoughby.

"You are looking quite well to-day Mrs. Percy, said the young man, advancing toward the

"As usual, sir, replied the elderly woman, with a gracious smile. . Miss Percy rose from her seat and extended her hand to her visitor. He pressed it gently,

and added in a subdued tone: "And you too, Miss Percy.

"Caroline has lost the appearance of an invalid entirely," remarked Mrs. Percy," but Doctor Everard still persists in his attentions."

" You know, aunt," said Miss Percy smiling, "

"that Doctor Everard considers me very neryous and excitable.'

Nervous! A young woman of my day was hardly conscious that she possessed nerves, unless she cut one of her fingers, or became the victim of the tooth-ache. Now, young ladies are almost universally troubled with weak nervs and imaginary langour. This comes of exchanging baking and spinning for poetry and

"Oh! aunt Percy," exclaimed Caroline. "Do not speak contemptously of my favorite recreations. I delight in music and poetry."

"I second your appeal to the mercy of your aunt,"said Fredrick Willoungby, bowing slightly, "Your tastes are too elegant to be censured or ridicaled." ridiculed.'

"As recreations, I do not object to poetry or music; but a woman should have some occupation besides reading on a sofa, or strumming a guitar; something, anything to banish weak nerves and the blues. Do you not agree with me, Mr. Willoughby ?"

"I am not a physician, Mrs. Percy."
"You have succeeded, however," remarked

Mrs. Percy, interrupting him, "better than Doctor Everard, in bringing the color to Caroline's pale cheeks, by your advocacy of her cause."

"Aunt," remonstrated the young lady, "it is your absurd attack upon my favorite pursuits that has everited me." that has excited me.'

"Only nervousness," said Mrs. Percy, laughing. "I will not shock you any more to day, especially as I have household duties to perform, which require my immediate attention. Mr. Willoughby will excuse me."

Mrs. Percy left the apartment. "And now," said Frederick Willoughby, addressing Miss Percy, "as a fitting termination of the argument, I entreat you to sing some of your

favorite songs." "On one condition," replied Caroline Percy with an entreating glance of her dark eyes, as she moved toward the piano.

"I agree." "That you will honestly teleme when I have

wearied you." Miss Percy seated herself at the piano and played a delightful French rondo, in a brilliant style, after which she sang several airs from operas of Rossini and Donizetti. Her voice was a soprano of good intonation, and of great com-pass and power. The deficiencies of an ordinary musical education were compensated in a remarkable degree by the nicety of her ear. There were no discords, no false cadences in her execu-tion of the most difficult passages of the Italian

At length she closed her music books, not withstanding Willoughby's entreaties. She did not, however, rise from the piano. Sweeping the keys more slowly and expressively, she warbled in plaintive, tender strains three or four Scotch and Irish ballads. At the conclusion of one of her favorite melodies, she turned toward the young man and encountered his eyes fixed admiringly upon her.

" So you are really fond of music?" inquired

Miss Percy, smiling.
"Passionately fond of it." "You have heard the best singers, of course

the principal singers I mean, at the opera and the theatres:

Yes, repeatedly." " And yet you can listen to me?"

"With greater pleasure, Mis Percy, than I have ever listened to their artistic display."

"This you say by way of compliment," observed the lady, "while I have the most grave and serious reasons for ascertaining your teal

sentiments."

"I assure you that I speak seriously" said Frederick Willoughby. "The professional singers whom I have heard, possess, many of them, great musical powers, and wonderful brilliancy of execution—the fruits of long study and practice. But I do listen to them with empressement. They tickle the ear, but fail to reach the heart. I cannot banish the feeling that they are acting a part rather than pouring out the intense emotions of their souls in language that

rises far above the sweetest stains of poesy.', 'How does this criticism affect me'? "You are the very reverse of them; not so highly artistical, perhaps, but you sing naturally, with great excellence as regards execution,

and decided power over the feelings."
"I will explain myself frankly," said Miss Percy, with a slight degree of embarrassment, You have been so partial and so complimentary, as to commend in high tones my reading and singing. By so doing you have involunta-rially become an accomplice with my natural vanity in urging me to attempt a theatrical en-

gagement." "Why are you surprised? Do you think that I have no reasonable prospect of success?" "Your announcement was unexpected. Are you really in earnest?"

" Really." "But your aunt. Are there no objections to

such a course except the danger of failure?"

"I- understand you, Mr. Willoughby," replied Miss Percy. "There are objections on the score of delicacy, which a woman must be prepared to surmount before she can trust herself to the criticisms of a promiscuous audience. There are prejudices, too, against professional actresses and singers, which, however unjust, are unquestionably painful and anoying. Still I am compelled to repeat the question; do you; think that I have no reasonable prospect of

" By no means," "Since I have opened the subject, I will state to you the principal reason which influences me. The income of my aunt is exceedingly limited, and I am wholly dependant upon her. If I do, therefore, posess talents which are available in the production of a reasonable income, I feel it incumbent on me to employ them to the

best advantage." "The motive is highly honorable to you, Miss

upon it.' Such is my intention."

The feelings which had been excited in the heart of Frederick Willoughby, by the frank communication of Caroline Percy, were of a singularly mixed description. The most predominant, however, was the flattering consciousness of having been selected by a lady, young, handsome and accomplished, as a confidential advisor and friend. It was probably under the influence of this sensation that he said emphat-

"If I can assist you in any way, Miss Percy, command my services freely."

"You are very kind," replied Miss Percy, with a blush of grateful acknowledgement.

"Aunt Percy and I are comparative strangers in this city. We have few friends and receive little company. In the pursuit of my theatrical studies, if I determine to embrace the stage as a profession, I shall desire to profit by judicious criticism.' "Unquestionably."

If you will condescend to listen to me occasionally," said Caroline Percy, with a dazzling smile, "and will regard me not as a partial friend, but as a stern critic, you will confer a

real service upon me."
"But I am no critic," replied Willoughby, in surprise.

"It is not so much the rules of art as the teachings of nature that I seek to master. However, I hear my aunt's footsteps, and as this project is still a secret from her, we will change

the conversation." Mrs. Percy re-enfered the apartment, and shortly afterwards Frederick Willoughby took his departure.

# From the Milwaukee Wistonsin.

A number of our city physicians went out to Burlington yesterday to investigate the case of a child which for twenty days has been in a trance. The case is pronounced one of the most remarkable that ever came under the notice of the medical faculty, and there is little wonder that it creates something of a sensation. In the report of the affair published in the Wisconsin of yesterday, we had not sufficient de-tails to explain the case thoroughly, but are enabled to do so to-day from the lips of persons who have seen the child.

A little girl twelve years of age, named Mina. daughter of Christian Rausch, a German farmer, hving about one and a half miles from Burlington, Racine county, in this State, had a severe attack of measels and dyptheria. She had nearly recovered from these on the 8th of January, when she called her father to her hedside, and told him she was going to sleep, and that she should sleep for a long, long time. She said she should look as though she were dead, but she should not be dead, and she made the father promise that he would not bury her. which promise, it may readily be supposed, has been faithfully kept. Soon after making the request, the child, to all appearance, sank quietly and peacefully into her last sleep. By all it was supposed. Mina was dead, and the body was enshrouded and placed in a coffin. After the sleep, the body showed no signs of death, although the pulse and the boart grand to have although the pulse and the heart ceased to perform their pulsations, and no devise could show that the respiratory organs were in use. The eyes closed.

In this state Mina has fain now for twenty lays without a sign of life and with no sign of death, other than a sinking of cheek and eyes, which would be natural with one who had fasted for so long a period.

Three days ago a vein was tapped and blood flowed as naturally as it would in a living person. A blister raised on the flesh precisely as it would on that of one alive. A neighbor of Mr. Rausch told our reporter that he had pressed a finger on the hand of the girl. Her flesh was solid, and upon taking away the finger, the

spot was white. In a few seconds the color

came again, precisely as it would if the flesh of

a living person were pressed in the same man-Under these circumstances it is reasonable for parents and friends to believe that the child lies in a trance, and there is little wonder that the case is attracting so much attention among the medical faculty. It will be watched carefully to the end, and with interest. A large number of persons have visited the house of Mr. Rausch, and all express themselves as lost in wonder and amazement at this strikingly strange affair.

# A Tale of Horror.

"They that would be rich suddenly, fall into divers temptations. For the love of money is the root of all evil, which some coveting, have pierced thenselves with many sorrows."

Many years since, a seafaring man called at a village inn on the coast of Normandy, and asked for a supper and a bed. The landlord and landlady were elderly people, and appa-rently poor. He entered into conversation with them, and invited them to partake of his cheer, asked them many questions about themselves and their family, and particularly of a son who had gone to sea when a boy, and whom they

had long given over as dead, The landlady showed him to his room; and when she quitted him, he put a purse of gold in her hand, and desired her to take care of it till the morning, pressed her affectionately by the hand, and bade her good night. She returned to her husband, and showed him the gold. For its sake they agreed to murder the traveller in his sleep, which they accomplished, and buried

In the morning came two or three relations, and asked in a joyful tone for the traveller who

Percy; and yet I venture to suggest that you had arrived there the night before. The old should fully consider the subject before you act people seemed greatly confused, but said he had

risen early and gone away.
"Impossible!" said the relations. "It is you."
own son, who is lately returned from France, and is come to make happy the evening of your days, and he resolved to lodge with you one night as a stranger, that he might see you unknown, and judge of your conduct toward way-

Language would be incompetent to describe the horror of the murderers when they found they had dyed their hands in the blood of their long-lost child. They confessed their crime, the body was found, and the wretched mor-derers explated their offence on the scaffold

#### THE DEMAND OF THE AGE.

Mrs. Hattle J. French of Philadelphia, in the WHITE BANNER, gives us some cogent thoughts upon the Subject which forms the caption to this article: ...

The demand of the age—what is it is a question that requires culture of thought.—of intellect,—on a scientific plan. Aspiring into the mysteries of nature, is a demand of the age. through which great unfoldment in every scien tific branch will be brought to light, through the great. "I am." revealed in the divine law -God give you your beings to develop into the highest capacities of scientific literatur eand art. he also gave you spiritual endowments, which he imbedded within the enclosure of your anmal beings, but which are lying dormant, waiting for the light of the gospel teachings of Spirit: alism to shine in upon the darkened portals to nourish and bring out the hidden beauty with in. This is the demand of the age we live in.— Friends of freedom arouse. A war has caused the nation to tremble for its freedom-are you free? No. Your souls are bound by the fetters of oppression and prejudice. Spiritualism has not become popular enough in Philadelphia, they have no asshionable half, of their own, they are not zealous enough, they do, not meet the demands of the age. The church people have aught the spirit of the age, and are under the contagious influence of little Planchette, that is doing something towards the great reviva among the Spiritualists of Philade phia

#### BRIGHAM YOUNG ON LONG DRESSES.

It has more than once been observed that hy ... men nature was about the same, the world over So we observe that in spite of their religion, the Mormon women of Salf Lake, are more or less the devotees of fashion; and among other folkes, it appears they are addicted to that of trailing skirts; concerning which Brighem Young takes them to doafter the following manner:

"It is a disgrace for a community to drug cloth in the dirt. How many women are there here to-day who walked to this Tabernacle without throwing dirt every step they took, not only on themselves, but upon those who walked nea: them: I shun them; when I see them coming. I try to make my way in some other direction in order to avoid their dust. I have borne it, and so have my brethren, until duty demands that we put a stop to it. I have politely expostulate! with my wives and daughters on this subject. have asked them if they think it looks nice, and have been told that it did, their reason for thinking so being that somebody else wore it so. That is all the argument that can be brought in. its favor. There is no reason in the world why a dress looks well trailing through the streets. On the other hand, I will say, ladies, if we ask you to make your dresses a little shorter, do not be extravagant and cut them so short that we can see the tops of your stockings. Bring them down to the tops of your shoes, and have them so that you can walk and clear the dust, and de not expose your persons.

#### Trim your Wicks.

The Coal oil fiend is killing its victims tonstantly. Anything which will avert the danger should be known. The Burlington Argus says:

The explosion is caused by a practice of neglecting to cut off the charred portion of the wick when the lamp is filled; observation will show that in a few days use, the wick becomes charcoal in composition, for an inch below the top of the tube containing it, and after the lambas burned a short time the heated tube fires as the charred portion of the wick inside, and that sets the oil on fire below. This may be prevented by cutting off a sufficient portion of the charred wick each day after using the lump

#### · Life.

At best, life is not very long. A few more miles,a few more tears, some pleasure, much pain, sunshine and song, clouds and darkness, hasty greetings, abrupt farewells-then our little play will close, and injured, and injurer will pass away. Is it worth while to hate?

图 Is it any more sinful for men to galvanize than for women to paint? In either case they appear in borrowed colors.

A shrewd little fellow, who had just begun to read Latin, astonished the master by the following translation: Vir, a man: gin, a trap, virgin, a man-trap.

"John, how I wish it was as much the fashion to trade wives as it is to trade horses." so, Pete :" " I'd cheat somebody most sliockin' bad afore night."

#### Original Essays.

For the Religio-Philosophical Journal.

THE BEST PRIEND. DE PREDERIC S. MARVIN.

Throb on, sad beart, throb on-"Twill soon be o'er: Soon Death, ead heart, shall bid Theo throb no more.

The rustle of his robe My heart, I hear: Me'o our hest friend, oh! beart: Roll soon he here.

I see his shadow fall-He's come; ho's come Th, fear him not, though he Is cold and dumb.

Wee, hels our best friend, Ulf! Joyless heart -A friend no adverse fato From us can part.

I scal his loving touch Of magic power, Ac colt as summer air At twilight hour.

I dio!-I dis!-I die! We die, sad heart ! Our friend has come—with him We'll now depart.

#### What is the Substance of the Human Soul? A Lecture By Mrs. Cora L. V. Daniels, Delivexcd Sunday Evening, November 29, 1868, at Concert Hall, Philadelphia.

Reported in full by C. R. Morgan, M. D. Hong: "The world would be the better for it." By Mr. Clark. · INVOCATION.

Our Father! and our Mother! God! Thou Infinite source of every blessing, and of all light and mind. Thou Divine Presence! Thou Everlasting Splendor! Thou Perfect Truth! Thou Divine and all pervading Spirit. We would lay upon Thy altar the offerings of our, soul's devotions, and approach the temple of Thy truth, The Universe, with psalms and thoughts of melody. Even as the sweet cadences of sound roll outward and upward, filling all the air with circles of harmony, so would our spirits rise in perfect circles of praise, until they reach the heart of Thine Infinite Love, all deep within the Spirit, which is Thine abiding place. We would find the expression of that presence and love, and there bring all our offerings and thanks-

We bless Thee! oh, Loving Spirit! for all the beauty and loveliness of creation. We praise Thee, for the life that fills and thrills the universe of mind and matter. We praise Thee! that in all past ages, Thou hast reared up the instruments of Eternal Truth! to enjoy and speak Thy words and unfold Thy wisdom to the nations of the earth. That the favored children of genius, of song, of inspiration, of poesy, of prophecy, and of religion, have touched with their high thoughts, the mountain tops of Thy

We praise Thee, that one by one, the starry firmament of knowledge, has revealed its splendors to the human mind, and they no longer grope in darkness with faces bowed down to the earth, but uplift their souls in grateful songs of praise, with no craven fear, with no fremb ling upon their words do they come into Thy presence. But with countenances glad as the morning, with the radiant beam of love upon° their so is, they would say, 6 Our Father, we are in Thy presence and we praise Thee ever-

- As the grateful fragrance of these flowers asecteds and fills all the air with its sweet odor, so let the digress of love and truth, thus blossom, with our spirits, forming a grateful inceuse upon the Par of Thy mind.

Some there may be, who bring to Thee the corroyes of desponding spirits. Some, from whom death has taken dearly loved ones, and folded, and hielden them beyond mortal sight. But it these come ladened and oppressed with corrow, and the mists of darkness upon their souls, he them see where beyond the pall of i larkness of the grave, the bright glory of celes the life appears, and above the form blossoms the emerauth of immoral like.

Some there may be, that come bur is real with doubts, who see not that death is but the opening of the way to celested life. These with faces targed to earth, try, "We have sound, and have not found the immortal home of the

Oh, let their voices be attended to the voices I the uncles. Let them behold where, with shining raiment and everlasting songs of praise. the loving ours, await them and take their thoughts to immortal loveline Fr

And those that are oppressed with sorrow for the world's darkness, these that are bowed with sadness because of the crime and sin that exists in the world, oh! let these behold, how when the storm-cloud fills the sky with angry thunders and lightnings, ever beyond is the blue vault of heaven, and the clear calm of supernal light. While the stars move on silently, performing their loving orisons of praise, so across the darkness of human crime and imperfection, let them behold where Thy spirit forever extends the azure of its perfect love, and the stars of Thine own truth, keep time to the deep pulsations of Thy worlds, and cherish forever that Thou art God!

Let us unite our thoughts and our songs with the voices of the angels that sing forever Thy praise in deeds and words of loving kindness, now, and forever. Amen.

INTRODUCTORY TO THE DISCOURSE.

For the past two months, on Sunday mornings or afternoons, we have given a series of lectures or discourses upon "Spiritual growth and Spiritual Sciences." On Sunday evenings. at the suggestions of some persons who are accustomed to attend, the audience has the opportunity of choosing the subjects. Last Sunday evening the audience rejected any subject to be chosen by them. To-night, the audience can be gatisfied that we shall not choose our own subject.

Now while we are perfectly willing, and have a series of subjects that are inexhaustible, we

will state for the benefit of cavillers, doubters. skentics or those who choose to my that the lectures are prepared and memorized, as it has been announced that they are not so produced, that any person in the audience, if he chooses to present a subject, we will discuss upon it, promising to make it interesting to the audience, and, of course, it must be a subject suitable for the evening lecture.

A gentleman in the audience here rose, and said:

"I wish you to lecture upon 'The Substance of the Human Soul.' Is it fire or water, or the composition of both, or is it a substance distinct from these?"

Mrs. Daniels. Is the gentleman a skeptic? Asswer. I am not. I know the multiplication table and that two and two make four, and that four and four make eight, and I wish you to tell me positively what knowledge you have of the substance of the human soul; whether it is air, earth, fire or water, the composition of one, two, three or four, or a substance totally distinct, or whether it be any kind of magnetism, electricity, or any more subtle fluid which you can explain?

Mrs. Daniels. You have heard the gentleman's answer to our question. Of course, we do not know him; we presume the audience do not. The chairman will put the question as to whether the audience will receive the subject. "What is the Substance of the Human Soul?"

The question was then put and carried. Mrs. Daniels. Before we proceed with the lecture, we wish to ask the gentleman to state his name, whether he is acquainted with the speaker or the medium, and whether he has had any conversation with her upon the subject of this discourse to-night.

Answer. In all respect to the lady, I shall say that neither my name nor any conversation that I have had either with the lady present, or any others, has in the slightest, any connection with what is the substance of the human soul. I then move the original question, that fundamental principle of Spiritualism, "What is a Spirit?" be discussed.

Mrs. Daniels. We asked you the question merely to satisfy the audience, not ourselves. We have not the slightest curiosity to know

Gentleman. I appeal to the audience, as to whether my name or any conversation, I have had with any one, whatsoever, has in the slightest, anything in their judgement to do with determining what is the substance of the human

Mrs. Daniels, I ask if the gentleman has ever been in the Hall before?

Gentleman. Never, in this Hall, or in any

Mrs. Daniels. We simply ask the gentleman, that the audience might not think that there had been any previous collusion, and preparation for this subject. However, it is in the hands of the audience. They can satisfy themselves.

We will proceed with the subject presented by the gentleman," What is the Substance of the human soul?"

There are only two known substances in the universe having equal potent coeval powers. These are known as mind and matter, The reason why this distinction is made and these two substances are said to be coeval, is because there never has been discovered a limit to their separate and mutual action, one upon the other.

Matter, in its technical sense, is all that portion of the universe which is acted upon or is inert. Mind or spirit is all that portion of the maive se which as s, which moves, which thus re ordains. Matter is incapable when not noted upon by mind, of change in its form. Its condition or its results

Mind so far as it is known, the thoughts working when acting in connection with matter, produces every organic form of life, and every change or motion that is known in the uni-

The human holy is the critical of all materis il silistances beneath it, an utiparce of organic He and power, and idustration, and a squence,

and and tance. Mini i fizelf maditiarde, the close invisible : therefore, indestruction therefore mentalis I'me let the betally matter, disorganizations,

The Abrombergh to tres to more the said take, of the hazion of the will state to him. that it is not be compound, that it is not composetur the body is at the earth is, as flowers areas strains of earth are, or its worlds are, of two or more composite substances. Hence, there is no word in material phraseology, to express the substance of the soul, the spirit, except spirit itself; and that spirit is a substance, separate, distinct, positive, coeval, is evident from the fact that wherever there is life, there must be light; wherever there is a law, there must be mind; wherever there is mind, there must be a source of mind, and we only know two sources of mind-one, an indirect source, is the human mind. A direct source, is the Infinite mind.

That, therefore, which you term substance is only the form or expression of which the substance is the soul or universe, visible, tangible and apparent to yourselves; or the universe, visible, tangible and apparent to your minds; or. the universe visible, tangible and apparent to your spirit, is composed of a salistance, alike of mind and matter. Wherever this substance is, which that gentleman wants us to tell, cannot be told in any other words than spirit itself. It is certain that it is not composed, and cannot be composed of any other lesser substance; the only proof of its immortality; the only proof of its existence; the only evidence of its power, lies in the very fact that it is indestructible, and indivisible matter. A block of stone, a grain of sand, may be divided into infinite particles. Science speaks of ultimate particles of matter. Undoubtedly there are ultimate particles of matter but those are, as yet, so attenuated. that science has failed to discover any particle. atom or substance of matter that is not capable of being divided. Chemists tell us of sixty or more primates that form the basis of all physical organization, and which united with one

another in proportions of one or more, produce a third function, which is the result of these two primates or more.

But in the human spirit, or in spirit in the abstract, there are no such divisions; there can be no such subdivisions, inasmuch as the ultimate of all spirit, can only be spirit. The source of thought must be thought itself. The source of mind can only be mind. The source of soul can only be soul.

The German metaphysician endeavors to disprove the immortality of the soul, or even its existence, by proving it. He should have taken the other horn of the dilemma, and proven it by disproying it: for the same reason, that the affirmative is the only possible, the negative is the only impossible. Therfore, the soul itself can only be measured by the science of the soul,

Now you have the science of chemistry, partially untolded, imperfectly developed, yet it illustrates to you these subtile laws and forces, that attract particles of matter to one another, to different substances composed by these atoms or particles.

You have the science of Geology, that tells you of the structure of the earth, whereby you trace the progress of the ages. You have the science of Astronomy, that tells you of the superficial structure of the beavens, and their mathematical relations to one another. The science of the soul alone can tell you what the soul is, of its composition, as the gentleman desires to know, though we have said it cannot be a compound, and of its action upon itself and matter. The science of soul is the only science which has, as yet, not been taught in the schools which have no books, no written works, no illustrations, no tables, no mathematical figures, and yet of all the sciences, it is the simplest, the most easily illustrated, the clearest and the only one that is self-evident. It is the mathematics of religion, it is the expression of itself.

All arguments which attempt to disprove the existence of the human soul or spirit by the subtilties of German metaphysiciens, or French infidels, or modern materialists, are but attacks, not upon the soul itself, but upon its manifestations, and fall as far short of the science of the soul, as does the rock which the boy fires in the street, fall short of the star which is circling its way through the heavens.

When you ask us the proof of the existence of the human soul, we are ourselves, you are yourself, the proof. The question is its own answer. When you ask us the substance of the soul, we say the question is its own answer, because souls can be no other substance than souls. When you ask us whether it is earth or air, or sky or water, or fire, you are asking us to compare it to that of which it contains no part, and which is no part of it.

When you ask us to decide whether a spirit can be found in water, or in eath, or in air or in tire, we will say that every particle of every drop of water or grain of sand, or spark of fire, is the direct and legitimate effect of spirit, and that without this, neither would fire burn nor would water exist nor would the earth itself have been.

When you ask us to tell you, by comparing an ultimate substance with compound substances, of what it is composed, is like building up a fallacy in logic, for the express purpose of tearing it down again.

It is like building up a superacial temple for no other pleasure than that of destroying it."

Il soul is not self-evident, it is not at all. As a distinguished American Theologian said of the immortality of the largen said: "If there is not a consciousness of immortality, then there cui by no hamorality." The consciousness the flusty is its spirit, and in this illustration, determines the fact. The proof of that fact lies in that consciousness. Now the workings of the human soul up on the busines body, are all I tion. the superiolal evidence was have of its esture: we from know that the boman soul is not like : that it is not water, that it is not earth, that it is nothernational before any of its appliets are defor discussion in the latter word, because you I proposition is persetly distinct, and is, there know that a sinel, clear thought, a single effort of the son that lash, an inspiration of pertiss, Is a marginal requires triangles, the same parallels, as declined distant and equiate from every | undirrectives no distinct division points no ilresential partion of eprin, a the sun level? counte from the remotest solar system; and me only related firstlin wher abit hatter is a furnillon; so it requires no lengthy Mustration, meelisaka, and mind begind

tain notes or harmony. You know the instant I must be, and is absolutely solute. ident; you know the substances of which the keys are made. You know the back upon popint; wherever you find human mind, there which it is written; 3 m show the mathematical arrangement of the various notes of music; you know the classicalic scale. The thought or | whether it lies in that intangible, yet impulpable mana it is the only soul which music possesses. and the work and the reeds and the keys and the sneets of paper and the thoughts upon them, amount to nothing without that thought; and tion, and is manifesting itself through all the yel you also know the thought is impalpable and intangible to your physical senses and that is is the only living substance connected with the music. Therefore, the thought of that music is the only substance connected with it, and yet is the only thing that you do not call a substance, and we can only name it spirit.

You know that when an artist depicts a scene in nature, the result of his own vision, or the imagination as it is termed, that the thought of the artist's brain is the only tangible picture. and yet you look upon the wall, and declare that to be the tangible substance, while he may have painted it years ago in his brain before it ever found utterance; and he may take with him to the immortal world, unumbered pictures which you have never seen. The thought, the spirit of the picture is the only substance, and that is Spirit.

You know that the starry firmament with its unnumbered worlds, presents to the astronomer the richest fields for intellecual conceptions. The mechanics and the various appurtenances thereto constitute the means by which he arrives at this, and yet you know that the spirit of mind is the only tangible real thing in existence, and

spiritual conception is just as decided to the spirit, as is the physical conception to the senses. Indeed the senses themselves were nowerless without the aid of his spirit. We can therefore only say that while all other soul-substances in the universe have material names, and while science has analyzed, clarified and portrayed them imperfectly, yet in order, the spirit itself is the only living, absolute, undeniable substance which cannot change, and cannot pass away.

·Then says the questioner for we almost see it in his mind. "If a spirit as you say, cannot pass away and is the only substance, why can you not tell us of what spirit is composed? What is the substance?" We will answer:-Spirit is spirit. Then you say this is vague. You might as well say, in discussing light, light is light, and be no more enlightened than before. If, however, you will have a further answer, we will say spirit is the essential principle, of every form of life whatsoever, and matter as you term it, is the expression in that form, as spirit is that which constitutes you, men and women, while the form is but the garment which the spirit wears, and which it may cast away for a more refined, and better one that is incorpora-

If you will ask still further, and say that this is not distinct and clear, then we will say, this is the form, this flower of which the spirit is the life and fragrance thereof. Now, if it were but a form of any white image, shaped like this, would it have the same effect; but never did artificer or producer of wax flowers, impart a genuine oder or breathe unto their work, the genuine spirit of life.

Then, if you are not satisfied with this illustration, we will state to you that all mind is spirit, and wheresoever there is order, harmony and law, there is mind. All human order, human form, human utterances, express the human spirit, and you may be perfectly sure, that it is an undeniable fact in Spiritual Science that it were as truely impossible for a human being to have existence unless there were a human spirit.

You cannot make a man of straw, and call him man. You cannot create a waxen graven, or carved image and breathe into it the life of man. You cannot take away a man's spirit, and call his body living; therefore, the human spirit is all there is of the gentleman who asked the question, and all there is of each and every individual here this evening. The sensation, the life, the consciousness, the organization, the attracting and repelling of substances, which glothe your body, these are the work of this šūbtile spirit, tijis invisible, yet potent power that animates and possesses you..

And when the Infidel, still doubting or still inquiring, says it is not satisfactory, we want to know what the substance of the spirit is? We must still answer, it is Spirit. It cannot be uny other because it is not a compound. There s no other substance that can enter into its composition, because it is the ultimate, and, therefore, the spirit must ever remain spirit. These various forms of expression of the particular organization in which it manifests itself; these are the provinces of the various departments of human science, but any mathematician, and any musician will tell you that the science of music is the mental conception of certain scales of harmony, and we guarantee that, any musical composer will tell you that the musec to which he afterwards gives afterance for your benefit and not his own, is as distinct and dear, and as tacid in his own mind before it ever reached the instrument, as it is afterwards; and therefore, you must know that the substance of twe will also refer to medicinates; for mathematter resultes filters and mints for its filterra-V

A mathematical proposition is just to crear, distinct and heided, in the taind of the true and did or aim that there is very much roser I remined upon, as attorwards the mathematicial Inda unit of his spirit. The mahamatical ifinstrate that the shorest distance between two points, is a small line, for the spirit conceives. more than this: The pheses of Third and inster that with never a thought of requiring an illusnor eigherate marks to blow that the only You night ask reserving the thoughts or the property intelligence, which by any possibility musician are composed when he arranges errors and be conceived of, is mind and that mind

> New reference you find mind, there you met fat find himan spirit, whether it lies embodied and incorporated in a taugible, outward body, or form which constitutes the next stage of human existence. This spirit ever lives, ever constant, ever potent, being equal to its origin and condivaried forms of human life, and the change which you call death, is only the casting off of the garments which the soul has worn, and which it no longer requires. This does not in the least impair the identity of that individual spirit.

It is customary to say that God is love, wisdom, justice, benevolence and kindness, It is no such thing. God is light. Now, everloving kindness and wisdom are manifested through the varied forms of light, that is not God. The infinite, subtile essence' that you call God, has no name in the finite calendar or catalogue of words. God is spirit; that is sufficient. It is customary to ask, "What are the attributes of the human soul?" Then you answer; "The soul is composed of thought and essences, and of life and death, and of love and faith." and various mental illustrations of what you suppose to be the soul. It is not so. Love and faithland these attributes, are but manifest impressions. at times, of the soul, which is only a principle.

· This afternoon, we illustrated according to the known laws of light, that a single beam of white light contains every primitive color; that it is the broken ray of white light that gives you the

shades. So is the white light of creation, and the various thoughts which you possess and which you deem to be portions of the soul, but broken fragments of this light. The white. elear and distinct is in the soul.

Like all themes which are absolute, undeniably certain, this requires no illustration, and will admit of none. It is just like a person shutting up his eyes, and saying, " Now prove to me that the sun shines." The sun is there; if is palpable; it is notent, and no one professes to ask for an argument as to its existence; and in that way a human spirit possessing thought and intelligence and a human body says, tell us the substance of a human soul, and we answer that there is no other substance, for its expression, than the vain name which is given, namely, Spirit.

It is said in the Book of John, that, "In the beginning was the word, and the word was with God, and the word was God."

Now this expresses the whole thing, whether we say in the beginning or in the middle or in the ending. It amounts to the same sense. Infinitude must be infinitude, but the existence of this spirit is perfectly undeniable and a priori. There is no reason, no inspiration, no thought no illustration of science that can reach it, and all that we can do is to say, what are its manifestations, what its forms of illustration, what

its life here and what its existence hereafter?

Let this suffice. If the gentleman will allow us, we will pass on to consider and elucidate, or if he prefers to ask us further questions upon this, we will still continue to illustrate.

The gentleman here got up and and asked to state what he considered the substance of the human soul. This was refused him.

Continued next week. .

Written for the Heligio-Philosophical Journal.

Impression. Thought and Its Peculiar Characteristics-The Images Imprinted on the Embryo Child-The Spiritual Organization-Why Immortal.

BY JOHN FRANCIS. I endeavored, sometime ago, however, to in terest the readers of the Journal, by explaining the nature of the mind and the strange and varied phenomena that under certain curcumstances it exhibits. In the first place, I started out simply on a voyage of discovery. searching for rare gents in the inner temple o: the mind. The open Sea of Mind was before me, seemingly a boundless expanse, with itwinds and tides, recks and shoals, and regions. the true nature of which was not well under-

stood by man. Boldly I ventured forward, with Reason for my compass, Hope, my guardian angel, and Truth, my watchword, believing that success would crown my efforts and that I would be instrumental in disclosing facts connected with the mind, resulting in some benefit to the human

The fields I have examined, have been explored before by bold mariners, but it seems that they returned with ships freighted with gems of knowledge differing from those that I have presented to the people. It is for the reader to judge which is of the most value.

My course is still onward, onward, never for a rioment faltering in the path of investigation which circumstances have marked out for me .--Behind me, my vision is clear-ahead is douls an i conjecture until removed by the silent whisperings of the wise sage who stands by my side. His locks, slivery white, his countenance all aclow with the radiance of angel'e purity, his form slothed with a garb of white, his eyes brill iant with love for exmanity-how beautiful. how stately, how majestic! Rare gems of knowledge gusten within the store-house of his mind, sending forth a redicat light, imparting to his silvery locks an appearance of extreme loy liness. Noble sage, once a child of earth, now resident of the Summerland, how can I render misch worthvol thy inspiring influence? The purel you have in charge hat by comprehence the nature of the influence that surrounds him. and wham you proper to lead suward unit it. werd until the lighest aspirations of his mature are fully realized. The glance of his eye and a signment in offishand sends a current of eineral magnetism to my brain, the pulsations of winch section temperated thought. The probe is to grand for my nature to contemplate, and for time I withdraw my attention from the majestic personage who strais by my side, regretting that the instrument he is using to transmit he knowledge to cath is not more highly attuaor more a sceptible to the ethereal magnetism of

There, is a very intimate connection existing between the mind and body, that is but little understood at the present time. The thought or impressions that exists within the mind, is all cases, partake largely of the character of the object from which they arise, and in turn, they affect the organic structure or transmit to it their respective characteristics. Joy, hope, fear. despondency and excitement of all kind, originate from the thoughts or impressions of the mind.-First, a thought or impression; then a result of some kind is sure to follow. It either adds to the stock of knowledge, gives expressions to the various passions or movements of life, or it deguerreotypes its nature upon the organization of . a child in embryo. At Quincy, Ill., is a German with a curious "blood-mark." It is a perfect deer, about the size of a silver dollar, on his right cheek. The form and outline of the deer are as perfect as could be drawn by an artist, and show a deer in the act of leaping. It is a bright red color. That life-like representation was the result of certain impressions made upon the mind of the mother by witnessing the innocent gayeties of a pet deer, thereby deguerreotyping upon. her child in embryo its exact resemblance. It could not have been caused otherwise, all will admit. Such being the case, the impression from which the "blood-mark," so called, originated, must have been of the same shape or form asthat to which it gave expression on the organic structure of the embryo child. Impressions made that is impalpable to any physical sense, and a red and yellow, and the blue, and other various upon the mind must necessarily have form. if

not, how could they be instrumental in deguerrectyping upon the child in embryo, an exact resemblance of the object from which they orignoted. For example: The deguerreotype on foresliadowed. the metalic plate plate is derived from you, and possesses a well defined form, because it is derived form an object that possesses form. From your deguerrectype or negative, as it is sometimes called, any number of likenesses of your--elf can be taken, called photographs. The likeness of the deer, in the case above mentioned, was first projected on the retina of the eye, the electro-emanantion of which, unifing with mind magnetism, created thought or impression, which must necessarily be of the same form as the obect from which it is derived, for thought or mpression, or even consciousness, without a form or organized structure, based upon the action of certain principles or conditions, cannot have an existence. It is absurd to suppose that hought or impression, or even what is termed consciousness, is a chaotic conglomeration of some sublimated substance existing somewhere a the interior of the brain, devoid of a well de-

Take for example, a person that has been rendered insane in consequence of the deleterlous action of certain surroundings, and who constantly sees the images of certain objects in nature constantly before him. These images appear as real to him as anything in existence ould to us; and though objects in likeness sumlar to the images that appear before him, have in existence in nature, yet they are not derived from them, but from the impressions which they and at a prior time made upon the mind. If the mages which he sees, have no position among existing realities in his presence, they must, of ourse, exist wholly within the mind, and therein they possess form, or otherwise they would be recognized in a different manner.

It may be urged by some that our theory is too materialistic in its nature, asserting that the evanescent thought or fleeting impression, is not mly composed of highly sublimated matter, but nossesses a well-defined form also. If our theory be true, what evidence have we that our whole being will not finally become so changed through the action of inherent forces, that it will ose its identity and consciousness?

The physical organization during its whole life is constantly undergoing changes under the guidance of certain principles or conditions. From the air we breath, food we eat, water we drink, and impressions we receive, the physical organization is nourished and sustained and it is their combined action that fully develops the physical man, The many changes, however, that take place in the organic structure from infancy to old age, would seem to indicate t like change in the spiritual organization; therefore, what reason have we, what tangible evidence an we present, that when the body dies; the spirit is born into a new world of transcendant beauty, and loveliness. We could refer to the many tests of spirit presence given through diflerent mediums, to the wise sayings and predictions of the man Jesus and his beloved disciples, on the teachings of Confucius, Swedenborg, and Thost of others, to establish the fact of a future existence, yet that evidence would not be satisfactory to the skeptical mind, especially to those who do not believe in the Spiritualism of he Bible, or the manifestations from the invisble world through the mediumship of different persons now living. I desire independant of all these, to establish an immortal existence for each individualized soul on the face of the earth, from the groveling savage to the giant in intel-

Mau, as is well known, is an epitome of the unverse. Ilis first existence on this earth did not commence at the time designated in Genesis.but dates back in the vista of time, fifty thousand years instead of six thousand. The sixty-eight primal elements that enter into the composition of the earth and its surroundings, may be found in the organic structure of man, so utilized that the spirit can manifest, through them its transcendant qualities. The efeation of plants, animals and finally man, was not an accident, but the result of a design, or in other words the action of certain 'principles or conditions brought them into existence. Admitting this, I am not proving anything in relation to the immortality of man the reader will say. As I remarked before, there are sixty-eight primal elements that enter into the composition of the earth and its-surroundings; they may be also found in the organic structure of man, therefore he may be regarded as an epitome of the universe. In those sixty-eight primal elements, thirty-four are positive, and thirty-four, negative; or in other words, thirty-four are male, and thirty-four, female, united in the physical organization of man or woman, and so blended in harmonious action, that they produce a spiritual organization that will endure throughout the never-ending ages of eternity. The action of one primal element, male, with another primakelement, fe male, is not productive of a spiritual form that possésess intelligent consciousness, and it is not until the sixty-eight are united in marriage, as it were, or harmoniously blended together, that spiritis elimanated therefrom through which the divine attributes of Deity can be well manifested. Man is cosmopolitan, a microcosm of the universe, in which are blended in harmonious action, the thirty-four positive, male, and the 'thirty-four negative, female, elements, resulting in an outgrowth that is immortal. The uniting of these sixty-eight primal elements is not merely to produce an organic structure that will endure three score and ten, but to create or organize thereby, a spiritual organization that will endure forever,—and it is natural that it should do 40. Thus, if only sixty-seven elements entered into the organic structure of man, the result would be entirely different, for then there would not be a perfect equilibrium in the outgrowth of the same, for it is only when the equilibrium is destroyed in the action of any combination of elements that death ensues, and a consequent dissipation of the materials composing the

that is, not only immortal, but 'through which the divine attributes of Delty are manifested or

Olathe, Johnson Co., Kansas. . v [To be continued.]

For the Religio-Philosophical Journal.

Dwarfed Vine. BY A BIBLE STUDENT. . CHAPTER I.

There is truth in everything; yet there is as much danger in looking beyond where it lies, for it, as there is in falling short of it. The mind of man has ever been inclined to look bevond the real truth to the land of mystery and

For example, in all inventions of every kind, the first trial-machine is always a very complicated affair, and in perfecting it, every change for the better is made by simplifying it. Experience teaches us the simpler, the better. .

So it is with God's laws. They have ever been taught us as béing very mysterious, and incomprehensible to all; our minds being constantly stretched into 'interminable mystery beyond where the real truth is. We need never look beyond ourselves to solve the whole mys-

Many live in the ideal world, looking beyond the real, for something to satisfy the mind.

But, kind reader, remember that God hath passed upon all things, his eternal flat, Harmony and Simplicity. He who looks beyond simple harmonious conditions, will never find rest, will never be satisfied. This interminable mystery, or looking beyond the real truth, is the great cause of the present distracted condition of the religious element. It is this mysterious setting forth of certain tenets, as the true doctrines founded in the Bible, that has so long held the imaginative mind in its mystic power: inducing it to exclaim, " Mystery of mysteries, great is the mystery of godliness."

Had these sectarian teachers followed in the footsteps of Christ and Paul, as they claim | given. they have, they would have understood as Paul did, when he declared, "Without controversy great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into giory.

All these are invsteries of godliness, without controversy, but with controversy, all is made plain. To such as will not think or investigate, all is mystery; but to the thinking, reasoning

soul, all is made apparent. There are millions of souls that are living upon the superficial, believing the doctrines that have been preached to them as being true, and founded in the scriptures, never thinking it hest to spend any of those wasting moments in searching for themselves. Hence, the power of the Pope over the Priest, the Priest over the people, and the master over the slave. " Keep your subjects in ignorance, and they will make better slaves," is a popular axiom.

An Irishman, one of the most firm adherents to the catholic faith I ever knew, and one who firmly believed that there were portions of the Bible that common people must not read, for fear of the displeasure of the Almighty, once said, "In that part of the Bible where common people are not allowed to read, it teaches that Jesus, Christ and Saint Pater made the world; but principally Saint Pater."

This conveys its own lesson of instruction and will serve as an eye-opener to-all thinking minds; and lead them to comprehend and endorse, the declaration we are about to make, and which will constitute our subject for the next chapter: viz." If Infidelity consists in-a rejection of the Bible, then four fifths of the religious element of to-day are infidels!"

This declaration may startle many, but you will certainly allow me the pleasure of offering you the evidence, ere you condemn.

#### Phenomenal.

#### Letter from J. Gage, M. D.

BEOTHER S. S. JONES:-Permit an old man, living on borrowed time, to relate to the readers of your excellent paper, an incident that occured to me yesterday morning, at a scance in Crosby's Hall, by Miss De Evere. The circumstances are as follows:

I went to the Hall rather late, and the front seats being all filled, I was compelled to take a side seat, getting as near the stand as possible. When the lady came down from the stand, she approached me first and warmly shook my hand saying she was the spirit of my departed wife who died with a consumptive disease, a long time ago, some distance from here, and that she wanted very much to communicate with me.

She told me that our first-born, a premature: birth, who never breathed in the form, was with her; also our only son who died when two and a half years old, and she indicated to me the cause of his death which I hereby state to be substantially true. I would state further that I was a total stranger to the large audience and none of my friends knew of my attendance at the Hall. The medium never had seen me be-J. GAGE, M.D. fore.

#### Peter West The Medium,

A FINE TEST.

About the seventh of January, 1869, two ladies called upon Mr. West, and informed him that a boy about fourteen years old, the son of one and nephew of the other lady, had been lost about two weeks; and they wanted to know if he could aid them) in finding him. Mr. West told them that he thought he could, if they would bring him something that the boy had worn previously to leaving home. They went and obtained one of the boy's shirts. Mr. West took it in his hand, and after holding it about three minutes, he says he felt as if he was passing through the air at a point near Lake street bridge, (West's

ded in harmonious action, a result is produced | above the bridge. Then he apparently sank to the bottom of the river, and walked southward to Eighteenth street, looking carefully, over the bed of the river as he walked along. At Eightcenth street, he saw rays of light which he followed back down the river over the course he had been examining. Then he seemed to rise up obliquely from the earth towards the clouds, but could seé neither sun nor moon, but could see the stars. He continued to follow the rays of light before mentioned, which seemed like a silvery cord.

After passing upward a distance which. seemed to him to be fifteen or twenty miles, he came into the immediate presence of the spirit of a boy, who said to him:

"I am her son. I fell into the river in one of my fits and was drowned. Tell my mother that my body will be found to-morrow. She will recognize it, although my head and arms will be absent. This light which you see that proceedsthe other way, pointing obliquely downwards, goes to me mother's house. It is the road I go back and forth to her house. Tell mother I go frequently back and forth, and am nearly all the time with her, and I shall yet give her a direct communication. Good by, I will see you

Hethen came out of the trance, and told the mother and aunt what he had seen.

The next day the boy was found by men who were cutting ice. In sawing the ice, his head and arms had been cut off

Besides the mother and aunt, several persons were present and heard what the medium said. This medium is almost daily giving tests of spirit power.

# Voices Arom The Leople.

#### Is Wilson a Myth!

Mandones:—Is your E. V. Wilson a Myth! If not, why give a fraudulent address? There is no Post Office named Lombard in the State

ANTI HUMBEG.

Columbus, Warren Co., Pa., Jan., 16th, 1869. REMARKS.

Are you quite sure you are not a humbus? You are undoubtedly one who believes in a personal God, personal Devil, local hell and heaven, plan of salvation, vicarious atonement, the holy trinity, and plenary inspiration of the Bible, etc.

In reply to your interrogatory, we would state: E. V. Wilson is no myth or humbug, as thousands of your faith have believed; but on the contrary, he is a min, weighing some two hundred pounds, an excellent orator and seer, and withal, one of the best test mediums in the

Your ignorance in regard to the thriving town of Lombard, is almost unpardonable. For your individual benefit—as every bady else in the United States knows the fact—we will inform you, that Lombard is situated twenty miles due west of the city of Chicago, which place, perhaps, you have not heard of, (if you have not, you can mention the fact in your next) on the N. W. R. R. which leads due west from Chicago to Council Bluffs, connecting with the Pacific R. R. at Omaha, which is to terminate at San Francisco, via Salt Lake City, all of which, you probably have not heard, of, but which you are at perfect liberty to exqui re about,

#### Our Children.

" A child is born; now take the germ and make it A bud of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it

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

#### The Dark River.

"And she said," It is only a little brook.

By that strange, mysterious river, On whose banks we mortals shiver,

Shrinking, with a nameless terror, from the deep and rolling tide; Stood a chief, as pure in seeming

As if she had caught the gleaning From the Throne of Glory streaming, erg she reached the other side.

Once a troubled look stole o'er her, And the mighty stream before her Seemed to swell in crested billows, dashing onward to

the main. Will her fragile back be driven By the gale, its White sails riven: Orwill aid to her be given, ne'er before implored in vain?

Does she see the angels hover All around her and above her: Hear the waveing of the pinions which will bear 'safely o'er? Does she see the shining portal,

Leading her to joy immortal: Hear the glorious authem swelling from that dim and distant shore?

Ah! sheknows the Hand that guideth: And her trust in him abideth Who the winds and waves outcidetir, Who ! jean bidthe tempest cease;

In that trust, which faileth never, Boubt and larkness fled forever. and her childish face grew radiust with the light for heavenly peace.

For one moment backward turning. With a glance of tender yearding, Love and gentlest sorrow blending in that last, that

Passed she from our mortal vision To the Blessed Land Elysian, Marmaring in tones of gladness, "It is but a little brook? -Chicago Sunda y Times,

parting look.

#### " Somebody Loves Me."

BY MRS; O: M. JOHNSON.

Two or three years ago, the superintendent of the Little Wanderer,s Home, in Boston, received, one morning, a request from the Judge that he would come up to the court room. He comody.

Onlice is at 129 South Clark street,) when it plied directly, and found there a group, of seven

When all the elements in nature become west-seemed to, him that he tell into the river just little girls, ragged, dirty, and forlorn, beyond

even what he was accustomed to see. The judge pointed to the (utterly homeless and friendless,) and said—"Mr.—, can you take any of these?"
"Certainly; I'll take them all," was his

prompt reply.

"All! What in the world can you do with them all?"

"I'll make women of them." The Judge singled out one, even worse in ippearance than the rest, and asked again: "What can you do with that one?"

I'll make a woman of her," Mr. T-repeated, firmly, and hopefully. He took them all home. They were washed and dressed, and provided with a good supper and beds. The next morning, they went into the school room with the rest of the children. Mary was the name of the little girl whose chance for better things the Judge thought was small: During the forenoon, the teacher said to Mr. T—, in reference to her,—"I never saw a child like that; I have tried for an hour to get a single smile and

-said afterwards, himself, that her face was the saddest he had ever seen, sorrowful beyond expression; yet she was a very

little girl—only five of six years old. After school he called her into his office and said pleasantly—"Mary, I've lost my little pet. I used to have a little girl here that would wait on me and sit on my knee, and I loved her very much. A kind lady and gentleman, adop-ted her, and she went to live with them. I miss her and I should like you to take her place, and be my little pet now; will you?

A gleam of light flitted over the poor child's

face, as she began to understand him. He gave her ten cents, and told her that she might go to a store near by, and get some candy. Whil she was out he took two or three newspapers, tore them in pieces, and scatterd them about the room. When she returned, in a few minutes, he said to her, "Mary, will you clear up my office a little for me; pick up these papers and make it look real nice.

She went to work with a will. A little more of this sort of management-in fact, treating her just as a kind father would-wrought the desired result. She went into the school room after dinner, with so changed a look and bearing, that the teacher was astonished. The child's lace was absolutely radiant; and half fearful of some mental wandering, she went up to her, and said,-"Mary, what is it? What makes

you look so happy? "Oh! I've got somedady to love in ! some-hody to love me," the child answered earnestly, as if it were heaven come down to earth,

That was all the secret. For want of lone that little one's life had been so cold and desolate that she had lost childhood's beautiful faith and hope. She could not at first believe in the reality of kindness or joy for her. It was this certainty that some one loved her, and desired her affection, that lighted the child's soul and glorified her face!

Mary has since been adopted by wealthy people, and lives in a beautiful home in New England: but more than all its comfort and beauty, running like a golden thread through it. all, she still finds the love of her father and

Shall we who have many to love, and to love us, refuse to be comforted, to see any value and use in life, any work for our hands to do, because one of our freasures may be removed from our sight-from our home and care to a

And oh! shall we let any of these little ones go hungering for affection—go up even to God's throne, before they find "one to love them?"

How pleasant it is when night comes and we are weary, to lay our heads on a soft pillow; and go sweetly to sleep.

But it often happens that our pillow contains a thorn! I have just read a paper about a child who found a thorn in her pillow, and it hurt her very much. Shall I tell you about it? Well,

here is the story: . A little girl went to visit her grand-mother, who lived at some distance from her mother's and father's home. She seemed happy all day, for she had everything to make her happy; but when her grandmother went to look at her after she was asleep, she saw tear-drops on her

"Ah," said the old lady next morning, " you were a little homesick last night, my dear."
"() no, grandmother," Mabel replied, "I never could be homesick here." It was just so the next night, and the next. At length grandmother thought, as the child seemed troubled, that she would sit up in the next room until she went to sleep. Presently, although Mabel was tucked up, she began to rustle the quilt, and shake her pillow, and her grandmother heard a little sob, so she went to her and said:

"Mabel, my child, you have a thorn in your pillow; what is it?" Then the little girl hid her face, and began to

cry aloud. Her grandmother was very much troubled. At length Mabel answered: G, grandmother, when I am alone here, I cannot forget how I said, 'I won't mother, and

I cannot unsay it; and mother is good, and loves me so much, and-I was so naughty!" And the tears streamed afresh down the child's cheeks. Here, then, was the thorn in

her pillow, and she could not withdraw it. And so it will be, by and by, with the little boy who is selfish and unkind at home. When he is away among strangers, he will think of the home of his childhood, and the recollection of some unkind word or action will be a thorn in his pillow when he retires at night. And the little girl who does not care to help her mother now, will find a thorn in her pillow when that mother sleeps in her grave.

#### SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

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# Religio-Philosophical Journal

CHICAGO, FEBRUARY 18, 1869.

OFFICE 84, 86 & 88 DEAREORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. JOHN W. SMITH,

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ar All letters and communications intended for the edi-torial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

84, Bearbern Street, Chicago, Ill. The Pen is nightler than the Swerd."

#### MARMONY IN ALL THINGS TAKEN TO-GETHER.

Shall we analyze this word, explain its nature, and the phenomena of its action? How few understand it, or appreciate its deific qualities. In this world, in all phazes of life, we seem to discern nothing that indicates that harmoney reigns, or exerts that salutary influence, seemingly necessary for the happiness of man. Discord in the family circle! Jars be-Aween husband and wife! Centention in Church and State! Strife everywhere—harmony, seemingly, nowhere!

Harmony, the poetry of life, the sweet cadences of which may be found in the chimes of pure, unspotted souls! Harmony, the essence of life's noblest impulses, permeating all our acts and diffusing its fragrance into all the purposes

Harmony, the Angel of Peace whose presence sheds a halo of joy over the pathway of man.

We seek harmony, but seemingly, rarely ever find it. The human mind is so constituted that it can not grasp all intricate questions intuitivly. What one mind could readily grasp and enderstand, another would, perhaps, see nothing that would be worthy of commendation.

In the grand procession of events from time to eternity; in that beautiful pathway in which all humanity are marching to the music of old Father Time, we find all things taken together constitute the most beautiful and perfect harmony-not one discordant note in the millions of voices that echo from the various planes of life-not one misstep in that grand procession of humanity from the cradle to the grave! This idea may seem strange and somewhat vague to those whose soul-chords vibrate to none of the joys or pleasures of life, and who constantly look on the dark side of every scene, that all this taken together constitute the most beautiful and perfect harmony imaginable.

Look at yorder battle, and see contending armies striving for the mastery, and the spoils that lie before each, respectively. The cannon ball that carries destruction in its pathway, the grouns of the wounded and dying, and the tu mult of battle, when united with true deeds of charity, the songs of love, and the onward movements of all things else, constitute the most perfect harmony, not one discordant note, as it were, arising to mar the harmony that prevails. God is the instument, mankind the notes, the acts of life the songs, the -Wide-Spread Universe the book, and the human mind the storehouse; and from that instrument, or in that book, nothing can be found but the sweet flowing melody of harmony. You who think there is discord in God's Universe, never drank at the sweet founts of superior knowledge. You comprehend not the true nature of Infinity, but think yourself an element of discord, instead of harmony, in the Universe of God.

In all the various phases of life, whether in the palatial residence with its luxuries and wealth, or cramped by the pinching hand of poverty, you are only an element of harmony in the grand procession of events from time to eternity! What, no discord, no strife, no contention, no tumult in life? How so? Poets, seemingly, never dreamed of that. They have wandered in the flower gardens of Nature, drank from the fountains of gushing truth, reveled in the delights of the empyrean, and inhaled the fragrance of nature's choicest works, yet they never sang of harmony in all things, for they were never brought en rapport with the Spirit of Music, the chief element of God.

Again; the Wide-Spread Universe is the Book of God, and He alone writes in its sacred pages. God is its author, mankind the subject, the acts of life may be found in the index. Go to that book, the Wide-Spread Universe, turn over its mystic pages, examine its index, trace the progress of events, and find discord there if you can. If you do, impugn the motives of the Most High; breathe blasphemous words against him, for He, and He alone, is its author. He wrote it. Turn over its first leaf. See vonder beautiful valley, flowers nestling here and there manufacturing from the laboratory of nature the choicest extracts; hear the sweet thrills of joy from the numberless birds; let your soulchords vibrate to the gurgling melodies of the rippling stream; see nature's ceaseless activity; repose under the shade of the majestic trees; revelinthe luxuriant grasses; listen to the silent language of all things-all of these and many book which God Himself has written. What panorama which God Himself painted? Point out His missteps, say wherein the author has by the association of scenes, made discord. No where, you answer. My soul drinks in the gushing melodies that seem to spring forth from united action of all things taken together on that first page of the Universe of God. Turn over another leaf. What greets your vision? A beautiful episode in the work of creation! A bubble on the rippling stream of time, to burst only to obtain new life in a purer and better home. Man is created. Look at the scene, first a simple point, a deific element. It assimilates from all the primitive elements of creation; and finally, man bursts forth on the

stage of existence. His creation is the second chapter in that great book, the Universe of

In this creation of man, we have a more full expression of the God element. In the first chapter, he rudely, as it were, expressed Himself. Yet, there was something transcendentally beautiful in all his works. The sublimity of the towering mountain, the grandeur of the lake and river scenery, the beauty of the woodland and the varied scenes every where presented to the vision, were well calculated to please; "but as one star differeth from another in glory," so do the works of God differ. One note in the chromatic scale of man represents a certain sound; so in the chromatic scale of God Himself, man the note, no two represent the same sound, for it is by that diversity that harmony is maintained. In this book of God, the Wide-Spread Universe, we find discord nowhere.

The cry of poverty, coming up in plaintive tremulous tones from some weary heart, the whispers of the sick and afflicted, to near and dear friends, the voice of benevolence to all humanity, are the sweetest tones in that volame of harmonious sounds that well up from the Universe of God.

This book, the Universe of God, is well written and finely illustrated. Its illustrations are from Nature; they are realities; nothing artificial, nothing there that could be bispens-

But again, what of harmony in all things? Read carefully this book of God. Did He not write it all? If not, who was Hisamanuensis? Is He not responsible for the illustrations? If not, who was His artist? Did he not create man? If not, what architect and builder besides Him? Did He not intend that harmonious melodies should spring forth from all His works? If not, who has more power than Him, to introduce discord?

Think of all this, child of earth. You are, each one of you, an element of harmony in the Universe of God. Whatever your position in life, whether high or low, great or small, ignorant or wise, you are a beautiful link in that grand procession from the cradle to the grave. Glorious thought! Magnificent conception!

Fountains of truth, how sweet your gurgling waters, how beautiful your flow of melody! The human mind expands, the whole soul is illuminated with the thought of the grandeur of God's Universe. Harmony, we bless thee! You are the chief element of the Infinite!

#### DIVORCE.

There are some questions that will not down at our bidding.

Evade them as we may; seek to hush them up as we will, they will talk, and we cannot help

The social question is one of them. Every effort to divert the attention of the public from it, has thus far proved fruitless. When our opponents in the church grow jubilant over the mmorality of Spiritualists, they usually have hardly time to straighten their faces, before some Reverend Scamp elopes with one of his parishioners, leaving the church in consternation.

Father Hecker, in his lecture in this city, made some very startling statements, that all classes would do well to consider. He affirmed that in some states, the statistics showed that one in twenty-five of the marriages solemnized resulted indivorce, and taking the Catholic population therefrom, would materially increase the propor-

Our Orthodox friends, with a gravity that is only equaled by their impudence, have been in the habit of shuffling the whole of this trouble upon Spiritualists and heretics, generally. Father Hecker assured us that it was only Protestanism, "Gone to seed." Evasion for the most part never settles anything. We may throw dirt in each other's faces until doomsday, and it will not stop the impetuous tide of social discord that is sweeping through the length and breadth of so-

We must go to the fountain, learn if possible the cause of our difficulties, and then attempt their adjustment with all the powers that we

The difficulties that crop out in the marriage relations, are no proof that monogamic marriage is a failure, any more than counterfeit billsare a proof there are none genuine.

One true marriage is sufficient to establish the fact that such a relation exists, and the knowledge of the laws that govern it, may pave the way to the realization of more of the same na-

No arbitrary decree can make or unmake a relation, at once so intricate and fruitful of either

happiness or misery. Laws and ceremonies do not make rights for

Our rights are native, inborn, eternal, and all that legislation can do, is simply to protect us in the rights we already possess by virtue of the hature we bear; therefore neither Priest, Court or Jury, can make or break a relation, so intimate as that of marriage.

They can only sanction, and protect that which nature has already decreed.

As society now is, we sanction, and legalize marriages, without scarcely an inquiry regarding the parties so bound, and refuse to divorce them, or rather recognize a divorce that nature more, are on the first page of this magnificent has already made, without giving to greedy scanal-mongers, the undoubted prerogative of imwrong there? What discord in that moving | impugning the motives, and assailing the characters of those seeking to dissolve such relation. Marriage is made honorable; divorce, dis-

> honorable. We can never hope for a better state of society, until all that pertains to the Marriage relation are made an important part of our educational system, that all may acquire a knowledge of the laws upon which its happiness and perpetuity depend. At the same time, strip from divorce the odium that now attaches to it, throwing around each the fostering care of a society, that feels the importance of the most pure and truth-

ful relations. Happily, efforts are already being made in this direction.

The Social Science Convention, in this city, was one step on the royal road.

Let us hope that reformers will not neglect to agitate and investigate this important subject, until the terrible stains, such as infanticide and the long list of miseries that follow in the wake of unholy relations, are wiped out by the introduction of a more wholesome, social system:

#### DID NOT GET THE JOURNAL.

Two or three persons have informed us that some of our three month's trial subscribers have failed to get the Journal.

That mistakes should be made in spelling the names of the post-offices, as well as the subscribers, is very natural; as in many cases, it is almost impossible to read such names from many letters we receive. If our friends will be a little more particular in writing plainly all proper names, it will save much frouble to us, and insure greater certainty of papers reaching subscribers promptly.

Some delay necessarily accrued, from the over-cautiousness of our Chicago postmaster, in detaining several bags of papers, fearing we were sending out free papers without prepaying postage. All such difficulties having been obviated, and the Journal having moved on from this great centre, we hope they will be success ful in finding their way to every new subscriber, in due season hereafter. If any one fails to get his Journan in due time, advise us of the fact, and all source of complaint shall be promptly ferreted out and removed. \_\_

Our friends appear to be in earnest in looking up and sending us trial subscribers, and we are equally in earnest in sending them a good paper, and on time, so as to insure that which is designed-permanent subscriptions.

#### THE CAUSE IN SPRINGFIELD--DR. BLAIN.

Dr. Blain has created quite a sensation in behalf of Spiritualism, at the capital of our State. He gave a course of eight lectures, in January, on which occasion he gave over two hundred tests, which has had the effect to create quite a revival, absorbing most of the State Officers.

The Dr. is a very pliant instrument in the hands of his Spirit Guides, and when fully controlled, can give tests through him as fast as he can talk.

The eagerness with which the people of Springfield filled the lecture hall to hear Dr. Blain, shows how eager human souls are, to get tidings from loved ones gone hefore, to receive evidence of a continued life beyond the grave, as well as how a good test medium is hailed and appreciated by the hungering masses

Where these gifts are found, the medium should be kept at work and well paid; which we hope will be the case with Dr. Blain. His lectures are universally well received, a fact which, added to his gifts as a test medium, makes him a valuable laborer in our ranks. Besides, he is a genial, unassuming gentleman, and leaves a large and lucrative practice in this city to engage in this work of life, light and joy to

He speaks for the folks at Springfield during February.

#### THE DAVENPORT BROTHERS.

The strictures of Brother Wilson upon the Davenport brothers, is timely, and doubtless will do good. But let it be borne in mind that these brothers have received their full share of abuse, aye, persecution, at the hands of the public, and not unfrequently, at the hands of Spiritualists. They have nobly stood their ground, and done battle for the cause of Spiritualism. While their conduct may not meet the approbation of many, we are willing that they should pursue that course which the spirits, who control their seances, impress them to follow. That they are first-class mediums for physical manifestations, we know, and it is not our province to condemn, because they do not conduct their business as we might think most advisable,

#### THE CASE OF MINA RAUSCH.

In another part of the Journal, we publish from a Milwaukee paper, an account of the singular entrancement of this young lady. Her case is creating quite a sensation in the vicinity of Milwaukee; and no less throughout the country; and the determination of this singular case will be looked for with much interest.

She has now lain for over twenty-five days, to all appearance in many respects dead.

Dr. J. W. Coleman, of Elkhorn, Wisconsin, is out in the Daily Chicago Tribune of the 3d inst. in which he says he has just visited the "Mysterious trance girl," at Burlington, and pronounces her actually dead. He gives it as his opinion that there has not been the least sign of life in her body for the last twenty days.

As anxious as we are to know the true state of the case, and to give it to our readers, we know that there is no way of ascertaining except to wait. We shall endeavor to learn the result and give it to our readers at the earliest opportunity. Knowing that similar cases of trance have occurred, induces us to anticipate that this young German girl may be another, or similar case.

#### ANOTHER NEW SPIRITUAL PAPER.

We are in receipt of No. 2., vol. 1., of a new spiritual paper, entitled "The Spiritual LIGHT. It hails from San Francisco—is a beautiful small eight page sheet; and besides its neat and tidy mechanical dress, is freighted with interesting spiritual matter.

It is edited and published by Geo. W. Morgan, 742 Harrison street. It is published monthly at \$1,00 per annum.

#### CONSOLIDATION.

The Spiritualist, of Janesville, Wisconsin. has been consolidated with the Onio Spiritu-ALIST. Brother Baker will still keep an office in Janesville, Wisconsin, and will have the care of the North-West Department. The paper is still to be the organ of the Wisconsin Spiritual Association.

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

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

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

#### THE WESTERN RURAL.

The above is the name of a "Weekly for the Farm and the Fireside," published simultaneously at 192 Madison street, Chicago, and 192 Jefferson street, Detroit. H. N. F. Lewis, editor and proprietor.

The Western Rund has already entered upon its seventh volume with most flattering prospects of unparalleled success. It is a large sized, eight page sheet, printed upon excellent paper, with new and beautiful type, and contains choice articles from the pens of the very best American agriculturistš.

The Rural is illustrated with many of the very best designs for the objects intended to be shown. For general reading matter, brother Lewis' paper will be a welcome visitor to every family where it may once find readers.

Terms, \$2,50 single copy, per annum. In clubs of four, \$2.

Premium lists with full particulars, extra specimen copies, posters, &c., sent on request. Address H. N. Lewis, Publisher, at either Chicacago Ill., or Detroit, Mich.

#### SPIRITUAL TRACTS.

We have just received from Judge Edmonds. of New York, a quantity of valuable tracts, treating upon subjects of great interest to Spiritualists, which we will forward to any one wanting the same, free of postage, on receipt of twenty-five cents.

These tracts are stitched into nice pamphlets, so as to be kept together or cut apart for gratuitous distribution, as may be most desirable.

. We know and advise our readers of the fact. that Judge Edmends is an eminent jurist, a sound thinker and a gentleman of large spiritual experience. In giving these tracts to the public, gratuitously, he manifests a degree of philanthropy and true manliness that would be highly commendable in thousands of other Spriritualists much better able to do so, financially, than Judge Edmonds.

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

#### GLOBE GOLD AND SILVER MINING COM-PANY.

We would invite the attention of our readers to the advertisement of this Company in another column of our paper.

While we are well aware, that, in many cases, companies for mining purposes are organized for the purpose of swindling the public, we believe that the Globe Gold and Silver Mining Company is an exception, and that it is what it purports to be, a genuine enterprise for mining purposes.

Horace Greely, who never endorsed a dishonest man or a bogus enterprise, thus speaks of the President of the Company, J. Winchester:

"We know that his enterprise, energy, temperance and assiduity are unsurpassed, and whatever he undertakes, he does with all his might. The good faith of his statements may be fully relied upon."

We fully endorse the statement of Mr. Greely,

#### LITTLE THOUGHTS.

The above is the name of a heautiful Pictorial Magazine for the little ones, published in this city: It is printed on fine white paper, and profusely illustrated. It has a Musical Department, edited by J. A. Butterfield the well known author of "When you and I were young, Maggie." The little ones, everywhere; will be pleased with it, for it is perfectly adapted to

Subscription price, ONE DOLLAR a year Send ten cents for specimen number, to the publisher, L. H. Dowling, No. 104 Madison street, Chicago.

#### PACIFIC DEPARTMENT.

The first installment of manuscript for the Pacific Department having arrived, we shall commence, next week, the publication of the same, hoping our readers will be well pleased with this new feature of the Journal.

The Frontier Department, the Pacific Department, the Inner Life Department, the Children's Department, Speeches from Inspired Speakers, Gems from Correspondents, Original Essays, etc, always contain something to interest and instruct.

#### MUSIC HALL MEETING'S. By an unaminous vote of the audience, Miss

Clair De Evere, is to remain for the present month to speak and give tests, at Crosby's Muic Hall. This, more than any other fact, evinces her popularity as a speaker and test medium.

The morning sessions are now devoted to public Seances and the evenings to lectures.

She invariably draws full houses, and her auditors attest their appreciation and thanks by frequent and prolonged applause.

The mind is the mirror of the soul.

#### Literary Actices.

Starlings Progressive Papers, a neat little work, treats in an interesting manner, of Man, Woman, Children, Angel, Spirit and our Globe, under the following heading:

Divine Unfoldment, Sociality, Spirit of Progress, the Nazarene, Regeneration, What is Man? Cheerfulness, Spiritual Phenomena, Voices from the Spirit Spheres, Self Hood, Ideas, their Rise and Progress, Depravity, Plea for Little Ones, Earnest Words to Mothers, Angels, What are They? A. Private Seance and Transforma-

It is well worth double its price, 25 cents. For sale at this office.

The Spirituelle, or Directions in Development. By Abbey M. Laffin Ferree.

This is designed more particularly for those who desire to unfold their mediumistic qualities; yet it can be read with profit and pleasure, by any one, as it "sparkles all over" with rare gems of thoughs.

Price, 30 cents. For sale at this office.

Our Planet, its past and future; or Lectures on Geology. By William Denton. Published by the author. Boston.

This valuable work has already reached its second edition: a sufficient guarantee of its use fullness and popularity. It treats upon a subject which is, justly, begoming one of signal importance to the history, philosophy and religion of the globe. The ideas are presented in a brief and concise manner, in the form of familiar lectures, and it may be truly said of it, multum in

As a specimen of his familiar style, we quote from his remarks upon the formation of coal, page 134.

What could have produced this singular-looking, black, inflamable rock? How many times this was asked before Science could return an answer! She does it now with confidence. Coal was once growing, vegetable matter. Take a piece of bituminous coal, and, on closely exam-ming it, you will find in most cases what looks like fragments of charcoal; the fibers of the original wood plainly visible in them. By grinding down a piece of bituminous coal very thin, and examining it through a microscope the very vessels of the wood may be distinctly pereived. Nor is this all; examine the mine where the coal is obtained, and on the surface of the shale, immediately above the coal, you will find innumerable impressions of leaves and branches as perfect as artist ever drew. Dr. Buckland thus eloquently describes the Bohemian coal

'The most elaborate imitations of living foliage upon the painted ceilings of Italian palaces bear no comparison with the beauteous profusion with which the galleries of these instructive coal-mines are overhung The roof is covered with a canopy of gorgeous tapestry, enriched with festoons of most graceful foliage, flung in wild, irregular profusion over every portion of its surface. The effect is heightened by the contrast of the coal-black color of these vegetables with the light ground-work of the rock to which they are attached. The spectator feels himself transported, as if by enchantment, into the forests of another world; he beholds trees of forms and characters now unknown upon the surface of the earth, presented to his senses almost in the beauty and vigor of their primeval life."

#### Amusements.

Sharpley's Minstrels at Wood's Museum, nightly attract crowded houses. This is their thirteenth week in this city. This week, they offer more new features: "Scenes on the Pacific Railroad;" "Good Bye Susan Jane; " "Lively Boys and Girls;" "Donovan O'Bussey;" to conclude with the new sketch, "Our New Theatre."

Matinee Saturday at half past two o'clock .. February 8th., the great "Harry Macarthy."

Theatre Comique, corner of Clark and Monroe streets. George J. Deagle, Manager. Also manager of Varieties Theatre, St. Louis, will open for the season as a first-class place of amusement for ladies and gentlemen, on Monday eyening, February 8th. The largest company in the world. A multitude of attractions! Mammoth entertainment! Including Drama, Farce, Pantomime, Ballet, Gymnastics, Minstrelsy, and Classical Tabaleaux.

For lists of Artists see future Bills.

Admission, 50 cents. Orchestra Chairs 75

This is the second and last week of Mrs. Scott Siddons at Mc Vicker's Theatre. The Repertoire for the week is as follows: Monday, February 1, Sheridan Knowles beautiful five-act play of "The Hunchback;" Tuesday, "As You Like It;" Wednesday, "Romeo and Juliet;" Thursday, "Ingomar;" Friday, Farewell Benefit of Mrs. Scott Siddons. Saturday, Grand Siddons Matinee. Next week, the beautiful Worrell, Sisters, Sophie, Irene, and Jenny, with their entire Opera Bouffe Company and full Chorus. Seats can now be secured.

The great feature of the week in this city has been the concerts of Miss Kellogg at Crosby's Opera House.

Her first of the present series was given on

Monday evening, February 1st., to an unusually large auditory; and constituted her fourth appearance in Chicago: and the welcome she received was one of which any artist might be proud, quite equalling if not excelling the Parepa and Ristori furores. The house was crowded to its utmost capacity in every part, the orchestra stall even being filled and the lobbies closely packed. This interest has been kept up at each succeeding concert throughout the week and series. They were withheld, however, on Thursday evening to make room for the first presentation of the great extravaganza of "The Field of the Cloth of Gold," which was given to the entire strength of the dramatic company. In addition to the attractions of the piece itself, which are of no ordinary character, an array of miscellaneous talent has been secured which will fill the piece full of novelties. Among them are Mile. Turnour, a young lady of fifteen, who will perform acrobatic feats upon the trapeze at the extreme height of the Opera House; Mrs. Oates, the vivacious comedienne and singer, who made such a favorable impression in "Undine;" Miss Fanny Stoqueller, who has an excellent soubrette reputation; the Breban Swiss Bell Ringers; Von Hamme, a premiere danieuse; the Leon Brothers, expert gymnasts; Mons. Girard, the imitator; and Herandez, whom every body knows. It will be seen that the management have spared no pains to make the piece attractive.

After being given on Thursday evening, it will be withdrawn until Saturday evening to make room for the Kellogg concert, and again on Monday evening for the Mænnerenor Carnival, after which it will be resumed for a run

Mr. Frank E. Aiken after a severe, but we are pleased to say short illness, is again able to make his appearance at Aiken's Dearborn Theatre, and take his part as chever ille in the elegant five act comedy entitled "Working the Oracle;" which is at present waiting upon the boards of the Theatre, and presented with new scenery, machinery and appointments.

Aiken was enthusiastically received on his first appéarance after his severe indispositon, and was the beau-ideal of the part he so well loves to take—that of the impétuous-young gallant, who would risk anything but conscience in the pursait of pleasure.

The management also have in active preparation, the comedy, "First Time in America;" "Woman of the World," also, the American omedy, by Olive Logan, entitled, "Surf."

# LIFE'S UNFOLDINGS.

#### WONDERS OF THE UNIVERSE

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

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

Religio-Philosophical Publishing Associa-TION PRINTERS.

The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive lis-teners. Of himself, he can only say he is an uned-neated farmer, far advanced in years. He asks for

this pamphlet a careful and attentive perusal.

The Introduction entitied "The Unvailing" treats of man as the grand objective ultimate of Life's Unfoldings:

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

timate of all Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

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

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

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

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

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

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought 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 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 obtruse subjects. Ofhimself he could not doit. When inspired by the angels he is to all appearances another man.

The work will be sent by math from this office to

any one on receipt of fifty cents. - Andress, S. S. JONES. 84 Dearborn Street, Chicago, fil.

#### VINE COTTAGE STORIES. LITTLE HARRY'S WISH

PLAYING SOLDIER.

BY MRS. H. N. GREEN. Author of "Lidas Tales of Rural Home," including "Helen or the Power of Love," "The Strawberry Girl," "Ralph, or I wish I was'nt Elack," "Rhymes for Little Folks," "The Flower Girl," "The Orphan's Struggle" etc., etc.

ALSO THE LITTLE FLOWER GIRL AND

THE ORPHAN'S STRUGGLE. By the Same Author.

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the youth. Being childlike in her nature she readily enters

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

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

A reasonable discount to the trade. Address J.C. BUNDY,

84 Dearborn Street Chicago, Ill.

# Quarterly Meeting in Minnesota.

There will be a Quarterly Meeting of the State Association of Spiritualists held in Mankato on Saturday and Sunday, February 20th and 21st, 1869. By order of State Board. D. Bindstill, Sec. of the Association.

#### Oditanen.

On the afternoon, of January, 18, 1569, the spirit of Bro. L. T. Coon, aged 72 years, passed on to spirit life. He was a firm believer in spirit communion and remained so up to his last moments. During his last sickness, when celtedwhat his prospects of the future were, his answer was, " Inmortality to me is a great truth, and I know that I shall continue to live in spirit life." He suffered much during his last sickness, and was anxious for the time to come when his spirit would part with its mortal body, which it finally did without a struggle.

#### SPECIAL NOTICES.

Panorama of Wonders.

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

For sale at this office. Address J. C. BUNDY, St Dearborn St., Chi ago.

#### Dr. Clarke's Remedies.

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

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

J. M. Prentes.

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

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84. Dearborn Street, Chicago Ill.

# OLD FATHER TIME.

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

The MAGIC COMB, within your house, The power of Time-defies; This wonderous thing will beauty bring -

Make joy from sorrow rise! O then draw near, without a fear,

No more in sadness roam ! This very hour, just try the power Of PATTON'S MAGIC COMB! Old Father Time, with step sublime,

Is speeding on his way; This wonder tried, his power defied! Your locks no more are gray!

This is simple truth, and if you forward \$1,25 to the MAGIC COMB AGENCY, 84 Dearborn Street, Chicago, Illinois, you shall receive a MAGIC COMB, by Mail, post paid.

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ny.
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eases incidental to women; its application is local.

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money.

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California, July, 1863. The Property of this Company is eituated in Monitor dietrict, Alpine County, California, on Monitor Creek, one mile east of the Main Branch of Car-on River, and about forty miles south of Carson City, the capital of the State of Nevada. It consists of two thousand feet on the Hearters Leat (which outerops over one hundred feet in walth for a nistance of nearly two miles), and 600 feet on the Abe Line of N Lope, parallel to and adjoining the "Hercules:" both rice in G ld

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will be erected at the mouth of the Tungel, on the talk of Moniter Creek which supplies abundant water for steam and amalgamation. The cost is estimated not to exceed \$40.0%. including the completion of the Tunnel; and the works can be put into operation by the close of this year. The treatment of 50 tons per day, at the wingmum value of the ores. \$10 per ton (less than one half the usual yield of the Monitor District) would give a gross product of \$2,000 per day. The cost of reduction is not likely (by the improved precesses) to exceed \$15 per ton (including the mining of the ore.) thus giving a daily profit of \$1,250, and a yearly earning of \$375,090-equal to a dividend upon the enter capita.

SIXTY PER CENT. IN COIN! Or over one hundred 'per cent, on the subscription

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TEN THOUSAND SHARES OF UNASSESSABLE STOCK. (issued for the purchase of Mining Property,) have been appropriated for additional Working Capital; which stock is now offered to the public at \$5 per share, as a most safe and. PROFITABLE INVESTMENT. A discount of five per cent. on 1000 Shares ; 10 per cent on 200 chares ; 15 per cent. or 500 Shares ; and 20 per cent. on 400 Shares, or over, will be made of the subscription price.

Dividends will be payable in gold coin, quarterly, at the TRANSFER OFFICE OF THE COMPANY IN New York, of which due notice will be given.

#### PERSONAL TESTIMONIALS.

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

"We know that his onterprise, energy, temperance and assiduity are unsurpassed, and that whatever he undertakes he does with all his might. The good faith of his statements may be implicitly relied on."—Horace Greely: Tribane. Parties wishing to take shares in this Company, are

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#### **NEGATIVE POWDERS**

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creasing in volume and power. Here comes a letter from H. A. Tathin, et Aberdeen, Miss. telling me of the care of Consumption, Chills and Eever, Billious Fever and other diseases, by the POSITIVE AND NEGATIVE POWDERS: set d here comes one from N. Charch of Oskalossa, Iowa, say ing that the NEGATIVE POWDERS have cured a

cultd of Deafness of six years duratich. There is a letter from A. Idiebreck, at Matagorda, Toxas, une rejoices that the POSITIVE AND NEGA-TIVE POWDERS have cared bis child of Cholera Merhue, is wife of Chills and Fever and Enlarged Spleen, and his reighter of Neuralgia; and the wire the Com Mr. M. Calvin, of Poully Four Corners 14, maximum no that me GREAT SPIRITUAL REMEDY, the POSITIVE AND NEGA-TIVE POWDERS, have owed her mediand of Jaundice, and of that himanagentle disease, Diabetes; her daughter of Erysipelas, and Meself of Neu-

ralgia. In the tuse, this a part in Surfamente Cal, who is a nick of Catarch by the POWDERS, and who straight way administers them to others, and " uses up Spasme, Fevers, Measles, and thirly routes everything:" in and ther case, as reported by Mis. P. W: Williams, of Waterviel. Me est es a lany whose execipit is restirted from a state. of Bilindness caused by a sacch of Paley the years

Away of it Maryetine Cal. Thomas L. Attaire t, uhe Lis the Chills, buyes a los of MRS, SPENCE'S POSITIVE AND NEGATIVE POWDERS a passing tin puddler, and though having "no more went cente in them than to much dust," yet they " one this hilllike as harm: "and John Wright hearerly, at Fast Walnut Hills, Onic, has a great and unexpected wonder worked

en Lim by the POWDERS, they care him of a Rap-

ture of twenty-five years duration, to say retining of this ared Rheumatian. From the East, Mrs. N. S. Davis, of West Corntille. Men teperts that the doctors declare that Mrs. Melvin Lincoln must the in three days, and thereupon she takes the POW-DERS, and in four days is reated at the breakfast . talle with her family. From the West, C. I. Child, of Deco. rab, Iowa, reports that the box sent to, Mr. Moore put him on his feet again, and the box sent to himself cured his wife of Kidney Complaint, and his grandson of Croup. on the one hand, Nelson S. Woods, of Swan City, Nebraska shouts that the POWDERS have "knocked his rhenmatism higher than a kite"; on the other, a neighbor of H. Webster, of East Pembroke, N. Y., ceciares that he will not take one hundred do lars for his half hox of Powders because with the other half he cuted his Cough and Kidney Complaint of four years standing. Seth Tobey, of Tunnel City, Wish has his hearing restored; and Jacob L. Sargent of Pinihview, Minn., has

of the POSITIVES. ) But enough. The Panorana is encless. The stream flows thward, a living, moving demonstration of the power of

Lis sore lips, of fifty years duration, cared by a single bex

thward, a living, moving demonstration of the power of sparits, and their mission of mercy to humanity.

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Constitute, to be answered at our laner little esauces, chanted he laceric, well written, and directed to the aliter, when inconvenient for the questioner to be present of the

#### INVOCATION.

#### JAN. 26.

Let us pray, and as we pray let us not send our thoughts away to an unconscious being, but to one that is ever with all, but never seen. Lot us pray for a more perfect unfoldment of our interior natures. Let us know more of ourselves; for we feel that by knowing ourselves interiorly, we shall know more of the God who gave us that interior nature, and also if we understand the powers within ourselves, we shall be, then, better able to act and deal kindly with our brothers and sisters. We feel, oh, Spirit of Life that Thou hast implanted Thyself in our innermost soul. We feel that to know Thee as Thou art, is to be conscious of Thy power, to ever feel Thy life principle permeating and pervading our whole being-that we may be a source of truth and happiness unto ourselves, in our external manifestations, we shall show that we have a God-given principle interior-within and without.

Everything in the mineral vegetable and animal, comes some time to harmonize with Thyself; and when we, as conscious beings, understand ourselves, then we shall look into things below us which shall be harmonized in our every-day life. Let us look within the casket, knowing that it contains an inestimable jewel. When we find it, we shall feel that it is in accordance with the Divine will, that every soul should manifest itself according to its interior nature, although their experiences may differ everywhere, yet we can claim that it is God's will, and not for us to be the judges. To realize this, is all we can ask, and for light from that source which is all light and truth, we will ever pray.

#### QUESTIONS AND ANSWERS.

QUESTIONS BY ME. PRANCISE

- Q. Who stands foremost in ancient and modern history as a reformer?
- A. Jesus, the son of Mary and Joseph.
- ¿. Will you explain the difference between electricity,magnetism and nerve aura?
- Q. Electricity, we find in the atmosphere. When applied to the human system it is called magnetism. Nerve aura may be called that which emanates from electricity in the first and magnetism in the second place.
- . Question by James H. Marshali .
- Q. What is the origin of thought?
- A. If we could concieve of a time when thought had a beginning, we could then concieve of a time when it had an ending. Thought is like life, Deity Itself. We know of no time when it did not exist, consequently we cannot tell of its origin.

#### BY ISAAC RAY.

(). Are there any spirits present whom the undersigned knew in the earth life; if so, are they able or willing to communicate, and identity themselves by a statement of facts concerning themselves or myself, from which I can judge of their identity?

A: This possible that there are some present, yet they do not make themselves known to me. They may, at some future time, if they do not to me, then to some one else. If at any time, they should idesire to manifest themselves through this organism, I should be most happy to give them all the assistance it is possible for us to give.

Q. What are the opinions or expectations obtaining in the spirit world relative to Christ and the resurrection of the body, as revealed in the scriptures?

A. Indeed, it would be a difficult task to tell all of the opinions and expectations upon the spiritual plane of life, as it would upon the material plane. As we have said before, we believe Christ to be one of the greatest of reformers; one that has done, in one sense, the most good to humanity. From the fact that people are so constituted that they have to have something stangible to look at—something that did really exist upon the natural plane like unto themselves, and also something to fear as well, then he certainly was one of the greatest, and did his work nobly and well. That he was sent by God to perform this mission, we do not think there are any spirits upon the spiritual plane that entertain an idea that he was sent particularly, any more than any other individual to perform that mission. It was his work, his lot, thus to be born into the world, to suffer all that he did while in it, and to pass from it in the midst of torturgs as he did.

#### QUESTION BY MR. CLARK.

Q. Does the medium's own spirit abdicate in favor of the controlling spirit, or do they both possess her at the same time; and if so, are they cognizant of each other's presence; and if cognizant, is that presence always harmonious?

A. That the spirit must, of necessity, leave the organism, and give place to another, is not our experience. The spirit of life, which animates the physical frame of the medium does not leave, neither is it conscious of our presence. Yet, on the other hand, we are conscious of the presence of the spirit of the organism, whether it be the one we have possession of

now, or any other.

Again, there are mediums so constituted that they are conscious of the spirit presence, foreign to their own. In that case both are alike conscious, and must of necessity harmonize, or else the external senses of the medium would be closed to external things upon the material plane. As we have said before, the spirit re

mains in the organism; yet it is no more conscious of dir presence than it would be in a dead sleep, conscious of those around. When we say dead sleep, we do not mean the sleep of death, but simply the closing of the external eyes, so to speak.

#### QUESTION BY MR.MEEKINS.

Q. Why is it that an extremely strong desire on the part of an individual to converse with a spirit through a medium, seems to repel the spirit rather than attract it:

A. Really, we do not know that such is the case. The fact that they have a desire so strong is sufficient evidence that the spirit is near unto them. That desire, in no way that we are aware of, prevents the spirit from manifesting itself through the organism. In the first place, they have to have the power to control the organism before they can manifest themselves to any one. Yet it is possible that the cord of sympathy may be so great that they cannot influence the medium as readily as they would if it were otherwise; yet it does not prevent their being pres-

Q. Why can not a spirit manifest itself as readily and easily without the presence of a medium as with?

dium as with? -A. Some spirits can do so, while others can not. It is sometimes necessary to have something to attract the attention externally, of those upon the material plane of life, as well as those upon the spiritual plane; and again, there are many spirits that could not control a medium to manifest themselves to friends without the aid of a medium. Spirits can be present and impress upon the mind of an individual or individuals, their wishes and desired; yet that individual is not conscious whether it is something in his own mind,or whether it is really an impression made by the spirit. And if it is by sounds, then they attribute it to some other cause besides that of spirits. And as all persons upon the material plane of life are not clairvoyant, they could not materialize themselves so that they could see them.

There are numerous reasons why they can not. We believe the time will come, when individuals upon the material plane of life can converse as freely with those upon the spiritual plane, as they do with one another, now upon the material plane.

t). Is it possible for the inner man, or human spirit to actually and entirely leave the gross material form and afterward return, and continue to dwell in its earthly form?

A. We do not think it is. It is not uncommon for bodies to lay in a condition apparently lifeless, yet the spirit has not left the form.

We believe that when a spirit is once freed from the material organism, whether it is made conscious upon the material plane or not, it will never return to that body again to occupy it as it was wont to do. And again, if life was extinct, it would not have the power to return again if it would. It is many times the case that mediums say.

"I am not to be influenced now, because I am so weak and have become so debilitated from sickness."

Weil, if it is not easy to control a sick or diseased body, I am sure it would not be easy to control one that is inanimate. The powers of reasoning are given us to make use of: and it seems to me that any one can reason upon the question for himself, and answer it for himself.

Q. Is not the fact of the body being alive, exidence of the presence of the spirit?

A. I suppose that our questioner has in his mind, cases where spirits are supposed to leave the body, or at least think they do themselves; and also cases where it is supposed that the person was actually dead, from the fact that to all appearance, the spirit had left the body. So the fact that life was there, and you could see, from the appearance of the body that there was life, and knew that there was life, it would be evidence of the spirit occupying that body. But if the body, on the other hand, has the appearance of death, then there is nothing which you can see, that is positive evidence that the spirit is within.

Q. I apprehend that you do not understand the question which I propounded. Is it possible for life to continue in a body after the departure of the spirit?

A. Not the life principle of the human soul, yet there is life everywhere—there is the life principle both in animate and inanimate existences. We feel that the spirit has left, and when the spirit has left the body of necessity, life has left the body.

Q. Does the spirit while controlling the me dime, ever feel that sensation which would cause pain to the medium in the normal state—for instance, would you feel the excessive cold, warmth in the room, or any other sensation which would be annoying?

A. Indeed, it would not be a source of annoyance had I not possession of the medium, but when I have, then the organism is mine, so that any thing that would annoy her in a normal state, would annoy me now. Anything that would cause physical pain she would not feel, but it would give me the same sensation of pain it would her in her normal condition. Shemight feel the effects of such pain afterwards, but would be unable to tell how it came.

#### FROM CRAZY JERRY.

I suppose good folks, I can come here and there is no use of you saying, I can't; but to come, and find yourself in a body like this, I tell you, it is a pretty hard matter; yet whatever you do, you must keep your word good, I suppose. I shant be very apt to talk to anybody here, because I don't know anybody, I did'nt come here to talk to anybody—that is anybody that is here. You know what I mean, I suppose. I came here because I was told that I could come—because, in the first place, I wanted to, and because in the second place, I wanted to see if I could; and in the third place, I wanted to let my folks know that I could come.

It is a very nice thing—it is a very easy thing they are dead, what do t for people to say what they would do; but I tell in such a way as this for?"

you it is not so easy a thing to do after all.

It was always strange to me why it was, that a person had to go through with such a sight of trouble, when they had to stay such a little while you know. If I staid 110 years, it is but a little while, that is if you believe in eternity. I didn't stay a quarter of that time either.' Oh, what a mighty easy thing it is to think—to think what I would do, oh, yes, I would do—oh, I would do a good many things, yes! 'But you would do a mighty little I tell you if you only had such a hard time as I did, and that's just the long and short of it.

You say I was crazy? Well, I don't know but I am crazy yet, I don't know but I shall always be crazy. But God made me so, if I am crazy; I suppose he made me just what I am, and if he is a mind to leave me crazy, why, then he did, that's all. Now do you believe that? What made me crazy? What is it that makes anybody crazy, I would like to know? I will tell you, what I believe. I believe that within the headwithin that which you call the brain-I believe there is a balance wheel, and if you think too deeply upon any subject, why, you get that out of balance. And if you are sick, you get out, of balance. If you have a blow on the head, you may get it out of balance. There is a great many different things that may get out of balance: and when it is out of balance what is the result? They are crazy. I tell you what if you only just know how to go to work to hit just the right blow on the head, you-might give a good knock and bring back the senses again. But you see since I got out of my body I aint erazy. But when I came here in this body, why there it is again. When I came here to this body, I would just as soon think I was crazy now, as to think I ever was erazy. I never thought I was crazy. But when I came to leave my body and come here, then it was I saw I must have been crazy or else I would never have done as I did. Now that is so.

It is a very, very wrong idea for you to treat crazy people the way you do. Now I just want you to think of this a little bit. If a perso n is crazy, God knows they have the worst of it, and you are never going to make them right by barsh treatment. I can tell you that, never sir. Never sir. And may be you never would make them right by kind treatment. That may be so too. But I tell you if you have got any conscience in you, you will be glad you treated them kindly, instead of treating them harshly, when you come to think the matter over. I was treated-if I say just what I think, you must excuse me-I tell you I was treated d-d mean. Now do you believe that? It's so. I tell you the truth, I tell you unless I use strong language, you won't have\_ any idea of it all, I would not stay anywhere on carth-nor in heaven-I would not stay anywhere if I could not say what I thought."

That is one privilege that they have in hell, that they don't have anywhere else. They can say what they think in hell, and nobody can take any exceptions to it either, [laughter] you can laugh if you like, but I tell you it is so.

Oh, indeed! Talk about freedom, and right, don't you: Humph! I don't see the freedom, I can tell you. Mighty short of it, a long ways short of it too. These very persons that are everlastingly preaching freedom sir, if they knew this; but they don't. But God knows they are the very persons sir, that laid the most rules, on other folks. Now do you know that? Its so. Just precisely as it is with the abolitionists, who will pretend to be a friend to the negro, and always telling what he would do for him, but when he has a chance—when he comes along he sends him to his neighbor. It's so. Now am I crazy yet? If I am I don't care. If I am crazy here,I won't be crazy when I get away. I swore, by the eternal if there was such a thing-if Jesus Christ himself did come back, and it was true that he did, I believed I could come back, and tell

Many a time I was knocked down. Do you think I didn't swear? Indeed I did, and I would swear again if anyhody knocked me down. I say it is a-shame, I say it is a burning shame, that people that pretend to be what people now a-days pretend to be, to do such things. Now do you know that? It is so. If you dont intend to carry out what you preach then don't preach it. If you do preach, it is better to carry your doctrine into effect by kindness than by force, But, oh, my God, I will tell you; I have heard ever so many people say, now may be you think I don't know anything about this-that what ever is, is right. So if one man gets mad and commences to irritate another, and he should kiil him, why, it was right. I suppose so .-But I suppose if it was right that one man should kill the other man, it was right also, that the other should be killed too. I suppose that's right. But I tell you that's where you fail, May I take this? [Picks up a pin.] May I take this pin?-All I had to do for the last three years, was to work with pins, on the few duds I had on in my prison, I called it prison, it was an insane hospital, orasylum-a place where they keep people that are crazy. Do you understand? [Yes, they have one in this state where they keep just such folks as you, and treat them pretty much as you were treated too, by report.].

on were treated too, by report.]

A Well they didn't treat me there.

Q. Where were you confined, in what pris-

A. In an insane asylum. Q. In what state?

A. I don't know; so you want to know where

I lived? Yes.

Well I lived in Cincinnati, before I got crazy,
but I did not go into the insane asylum at Cin-

I don't want you to go to quizzing me, I was quizzed enough at that place, I tell you, I won't stand it for anybody, to question me close. No sir. I would not stand God himself to question me close. I won't stand it from anybody. I want people to think a little, I don't care how you make them think. There is more than one person that says, "I wonder if a person is crazy after they are dead?" "If they ain't crazy after they are dead, what do they come and talk in such a way as this for?"

When you are with the Romans, you must do as the Romans do. When you are with people that practice such things, you must talk accordingly. Do you believe that ? [Yes.] You believe it do you? Do you say "yes, yes," just so as to get along as easy as possible with me? I thought you did, never mind, I can get along easy with vou. If they would just mind their own basiness and let me alone I should not hurt anybody I would never have hurt that man in the world if they had minded their own business and let me alone, I should never have hurt him at all. They thought I was going to hurt him, and went to take him away from me and I would not give him up-and that's the way he got hurt. I know how it was, I know very well. You want me to go now don't you? Freedom in the spirit world ain't there? Humph! they say a body that has staid here so long must go. That's freedom ain't it, I tell you people that are put in to take care of crazy folks, will have a great deal to answer for,I tell you some of them are more crazy, than the folks they are put in to take care of .-You won't scratch out any of me will you?-[No, unless we scratch out some of the hard words. [ Oh, my God, if you take out anything I said that was hard, I'll come and say it again: so you had better let it go. I want to tell you, the man that had charge of us in that ward where I was, was a methodist exhorter, I guess, he used to want to preach and pray with us .-We came mighty near killing him once. Yes

didn't see it. No sir.

I would not turn my hand to live on earth again. You would not sit and take it as easy as you do now, if you had been treated as I was. My name in the first place, when they gave me a name, it was Jeyemiah. Then they cut it short and cated me Jerry sometimes. And after I got to be crazy—at least they said, I was crazy—well may be I was: I suppose I was, but then if I was they needn't have done as they did—then they never took any pains to call me anything but Jerry, people forgot I was any-

sir. He was talking to us about a God of justice

while he was keeping us there. I tell you we

I am going now; and you mark what I tell you, if you scratch out what I say, I will come back here; and bother you just as much longer. Now that's my nature. I am much obliged to you I guess, I won't be so unmannerly as to forget to thank you. I am very much obliged to the man that writes. When you want some one to write for you call on me, will you? Good bye.

shody then, only some one that was crazy, so

they never said a word about Williams, oh, no it

was Jerry, and that is all there is of you.

#### HENRY.

The talk of this spirit shows that when spirits, return to manifest themselves upon the inaterial plane,- they again become en rapport with the same feelings that they had while here. And it follows that they act to correspond with their feelings, the same as they did in the earth life. I suppose his story was a very short one by the side of thousands, who, if they could speak, might tell theirs. Readers must bear in might the fact that if an Individualized entity, an immortal soul, can bear these things for months, and perhaps years, that they can surely bear with them for the little time that it would take to read or hear the same. I am'sorry for him while he sorrows; yet it is not lasting; because I know that when he returns to his spiritualized entity on the spiritual plane again, he will not have those feelings, but will be happy. He will feel better for having communicated, because, when he approaches to manifest himself again, he will not have to go through with those feelings again.

Q. Can you explain the cause or philosophy of this feeling that a spirit has on his return to control a medium.

A. Every experience makes its impression upon the tablet of our memory. It becomes a life-picture, so to speak. It is there, and will never pass away. Now, if there is a place where thought is made manifest, there is, also, a cause for the same. Now we may say, that it is psychological influence upon the spirit, or say that it is an impression made by the surroundings, so that when brought to take cognizance of material things, then these memories of which they have lost their consciousness return to them and takes possession of them. It is a psychological influence for the time being.

Jan. 26th, 1869.

#### MARY E. LIVINGSTON.

This is, indeed, hard work; but I will keep my promise that I made only twenty-four hours since, to come here and speak, if I did not say more than five words; just enough that they might know that I did come—that I could come and say all that was desired.

I will not detain you long, friends. But I want to say that, strange as the phenomena of Spiritualism was upon earth, it is, nevertheless true. Now that I have passed from my earthly body, to realize the change, I find myself in possession of my spiritual body; now it is that I can say that it is true. I did not believe it, and why? Because it did not seem possible. And now my dear friends, I have come here and you know that I have come, and have done all that you desired me to. As you think this matter over you will believe that this is really true; and, again, if you think turther upon the subject, you will say you believe that all thought is life, that every thought is a live entity to itself. That being the case, may it not be possible that those thoughts can travel, and have done so and made their impression upon that body in accordance with our will, and our thoughts. But I am not there at all, I never thought of telling you of one little instance that I will now give you. In my trunk, the corner part of it, you will find a package of letters. About the middle of the package you will find one that I wrote myself and intended that it should never be seen. When you read that, you will then know all that which is now a secret from you: and if I had known that I would have been taken away so soon I should have destroyed it. I did not intend that other eyes than mine should

ever see it. It is addressed to William. When you read that you will know why I suffered. I am twenty-three years of age.

For the Religio-Philosophical Journal

#### Third Annual Convention of Michigan State Spiritual Association.

Reported by Longara Mann.

Moses Hull: All my labor and capital is in vested in Spiritualism. There are some who try to get out of honest debts. I have met all kinds of excuses for the last four years. Once I could not ask for money. but I can now. The Adventists spoiled me, I guess. I never once had to ask for money, while among them. But since I have been a Spiritualist, I have traveled a thousand miles without a cent of pay. I have been studying upon a plan. I think I have it. We have our Printer's Unions, Mechanics Unions, &c. Our missionaries and lectures can have such Unions; and when people find they have to pay lectures as they do doctors or lawyers it will come just as easy.

Mrs. Kinney, of Kalamazoo: 1 am in for Bro. Hull's strike.

Dr. Hine, of Kent Co.: In Rockford we have adopted a plan to collect a Missionary fund to be paid quarterly. If all local Societies would do likewise there would be funds in the Treasury.

Dr Bailey: Missionary labor depends on the condition of things where the work has been attempted. In this State we have so many local Societies that with proper effort they can sustain their own speakers, and the fund sho'd be used for places where there is no organization and they are not able to pay. These old Societies should take care of themselves in this matter, and also help others.

Dean Clark; Remarks from others have called to my mind some points. I know there is nothing more natural than to find fault. I have no doubt the State Board intended to send the missionaries into remote places. But the fund must be raised. I think it unjust from plain because three missionaries have not visited every schoolhouse. We have not had time. We cannot expect the President and laborers to make a perfect organization in on year.

The President: I am glad this discussion has come up. During the last year I have received hundreds of letters saying we have subscribed so much, and have had no speaking yet I always aswered them that Missionary labor did not mean that the one contributing should receive the benefit. So I changed the programme somewhat, for the purpose of collecting more money. They have been sent for to some places and have not recieved 75 cents. So I gave them instructions to speak before societies occasionally for stated prices. If we had sent them to remote places entirely, you would now be indebted to them for the whole amount for which they were hired, instead of some \$500. I think these three missionaries have done well Bro. Hine has the right view—that each County Circle take this matter into their own hands.

If the promised obligations were paid in which have been witheld because the Mission aries have not visited their particular localities, we could pay up, and come forward to the work. Perhaps we can learn from the past, and devise some better plan. Mrs. Horton has worked at hard that she is obliged to go home. Many of the Missionaries would be glad to continue their labors were it not for lack of funds. Hope the Committee will devise some better plans.

The President read his annual report to the State Association.

It was said, in the course of an address:
Indess than twenty-one years from the time of the first tiny rap, heard and recognized as from the other life, Spiritualism is being recognized as a great religious movement the world-tover. It has taken a deep hold upon the affections of the people, all desire to believe it true, and millions have, by facts and demonstrations been made to know that man lives beyond the tomb, and "life and immortality have indeed been brought to light."

Tet us then take courage in the great work in which we are engaged, feet not a frowning Sectarianism, that would limb God's love to portion of humanity, but press forward, knowing that "they that are for us are more than they that are against us.

After announcing the time of meeting of the various Committees, the Convention was adjourned until 20'clock, P M.

#### AFTERNOON SESSION.

Mr. Harrington of Port Huron, Chairman of Committee on Revision of the Constitution made an amendatory report; which occasioned some discussion after which the entire Constitution was adopted.

The President theu read off the names of

speakers for whom he had procured passes, as follows: Elijah Woodworth, A. C. Woodruf, S. D. Pace, Moses Hull, A. B. Whiting, William V an Namee.

The following officers for the ensuing year.

The following officers for the ensuing year were then elected: For President. Col. D. M. Fox, Kalamazoo: Secretary, Mrs. Sarah Weyburn, Paw Paw: Trustees, J. C. Wood, Jackson; Mrs. S. M. Rockwell, Battle Creek: Mrs. R. L. Doty, Detroit.

Convention adjourned.

#### SATURDAY EVENING SESSION.

Meeting called to order at half-past 7 o'clock, p. M. The President called the Presidents of of the several County circles to the stand. Invocation by Mrs. Horton, The first address was by Mrs. E. Stafford Samm, of Hillsdale, on Woman Suffrage. As the lady had her lecture written we omitted to take notes, designing to get it of her subsequently.

Song by Mrs. Lee.

Address by Mrs. Emma Martin, both in prost-

and poetry.

Then followed a song hy Mrs. Lee and an address by Mrs A. ('. Woodruff.

Song by Mrs. Lee. Invocation by Mrs. R.

L. Doty. Adjourned.

CONCLUDED EENT WEEK.

# Anecdote of President Lincoln. President Lincoln's joking propensity was notorious. The following capital hit is worthy of publication: A gentleman from Boston who was a graduate and an office-seeker, called on Mr. Lincoln for an appointment, and was sustained by all the influential politicians of his State, as all such men are. After having presented his claims, and that everlasting string of names, the gentleman wished to turn the conversation a moment and asked the President at what college he graduated. "I never graduated at any college, sir; while in this world we never graduate, it is one life-long school." "Oh,"said the graduate, "you are a self-made main." Not at all," said Mr. Lincoln; "I believe God made

man... The Bostonian saw the point and left without his credentials.

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('eremony was always the companion of weak minds; it is a plant that will never grow, in a strong soil

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Examining CLAIRVOYANTLY the system, we know the effect gion the organs and functions of the body. Spiritranian should seek relief from the proper channels. It is not in harmony with your faith to attempt to be effect it is added a final of medicine, any more than to keek epititud bed for your liner life in the old religion. Cling to these of your faith in all things, dwell in love, and blending one with another for an end of the isstrength. Then let usual work together in the spirit of Love and Wiedon.

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Aparity can look into the system and see clairvoyan 113 the writings of the whole physical lattery, as plainly as the sairey reflects your form, ought to be trust of by these accepting the philosophy before physicians in the form that have to depend upon the knowledge they regardly served. Prosperings that in all things.

The above medicine will be sent per Expression to scipt of

The above message will be sent per Express on the eight of \$150 per bettle. Absembled the following valuable magnetanathone, at the came principle buttlet

Dr. William Clark's Magnetic Dysentery, Cholera Morbus, and Cholera Cordial. Dr. William Clark's Magnetic Nervine, agthening and equalizing the notices and circulation. fir. William Clark's Magnetic Pulmonary Bronchial Syrup.

sign a theoretic glands and tabes, clears the care cells and clearly settle meteorates from unleading integer allections. The above table i Syrups are pits up in strong buttles, se-gress scaled and it work with full direction has impurying

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

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PRICE, \$1.50 EACH. SENT BY EXPRESS TO ALL TARREST THE UNITED STATES

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W.M. G. ULARK, Room 5, St. Physican St.

N. B .- If any desire to commit Dr. Clank's spire they cando so by calling on or addressing his mechanic JEANNIE WATERMAN BANCORTH, . 318 East 33d Street, New York.

DRINCES SOVERIGN CURE FOR SCROF-TULA OF EVERY PHASE, Catarrh, Bronchitis, and all Blood Diseases, guaranteed by Natures Potent Remedials from Plants. All the pretended spuffs and inhal-Remedials from Plants. All the pretended smills and lithal-ations have proven deceptive and temporary. Where can you see one patient cured by others? None such exist. And yet vile impositions are practiced daily. All Chronic Liver and Kidney diseases, Diabetes, Dyspepsia, Constipation, Heart-burn, Piles, Rhenmatism of three Kinda, Dropsy, Scrofulous Optinamis, and Deafness, Nervous Beblity, Cutaneous skin, Affections, and all other External and Internal Emptive Maladies are permanently eradicated. Bottles Fluid or Boxes Root Five and Six Hollars. Sont by Express. Medical Cir. Root, Five and Six Dollars. Sent by Express., Medical Circulars 3 stamps, Treatise 25 cents

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# Krontier Department.

Spirigualism in Syracuse, New York. We lectured in Syracuse, on Tuesday, Wednesday, Thursday and Friday afternoon and evening, last week. Our audiences averaged from four to five hundred. There have been very few lectures on this subject in Syracuse, and to very small audiences. Many of the friends in the city were afraid that the lectures would be a failure; but knowing no such thing as failure in our Spiritualism, we invested Syracuse and we think that we gained a great victory.

Our meetings were held in the Court House, and resulted in a grand success for free lectures. Our receipts were \$85.97; expenses,\$35; audiences averaged five hundred. We gave over one

hundred approved tests and communications. among which, the following are worthy of a place in the Frontier Department:

While lecturing, Tuesday evening, January 5th, there came upon the platform, the spirit of a tall, spare man, dark complexion, over fifty, gray hair, very much attenuated, and said: "I am Jacob Hardin. I used to live in this

city, on Pearl street, and died twenty-six years, ago. There are many in the house, I know."

"Does any one identify this man?" we asked. "We do," many answered.

Next came a spirit, or immortal man, small of form, dark complexion, face broad and full of wrinkles, forehead large and recedling, hair thin, dark and mingled with gray, and he said, "I am an old citizen of this place, and died here, a few years ago. I know that man, and that one, and many others here. I am Dr. Jared B. Parker."

Many exclaimed, "We knew him." We then gave many minor tests, and concinded by reading the life-history of Mr. Van Tussel, once a Methodist minister, now an honored and true apostle of the gospel of truth. The reading of his life-history was pronounced evceedingly accurate.

Wednesday. Private conversation. Present. four persons.

"Mr. -, I see you at nineteen years of age, in costume, on some public occasion. You are standing in a group of ladies. Suddenly, there is wild confusion, and there lies at your feet a dead man, describing him. The diamond ring on your finger has a sad history. There is blood on it; it is associated with a death, a suicide. There is a dagger, small and of exquisite workmanship; it rests in an open hand over the ring, and with the point to you."

He answered, "It is strictly true, too true.

In the presence of a full house, the brothers II-- came from the spirit land, gave their names, told how they were killed, and when. A second group came; one was Mr. G. Brayton. the other gave his name as Elisha Ladd. He told when he was killed, where, and how. These two spirits were fully described and at on

We delineated the character of Mr. Sha well known citizen, and the reading was pronounced exceedingly correct.

While lecturing, Thursday evening, January 7th, there came upon the platform, the spirit of a fine looking, tall man, who was carefully described. He bowed to the people, and gave his name as Mr. Russel. This spirit was fully identified by many persons present, and the people were very much surprised.

Then came forward a spirit full of sorrow, and was fully described. He had been a school teacher; had fallen from his high estate through the influence of whiskey: had not got rid of the curse. He gave his name as Bennett He was fully identified by several.

The next was a very marked case of spirit identity. There sat a man, thirty feet from us. Mr. J. S. After pointing him out, I said, there stands by this man the spirit of a soldier, in uniform, describing him very carefully. He says he waskilled in 1863, in the army of the Potomac. He says that you are his uncle Ira, and wishes to be remembered to you; all of which was approved and the multitude was very much surpriséd.

After that we went home with Mr. W. Kelsey, oh Lodi Hill. Aftersome conversation, we went into the spirit state, saw and described many spirits, among whom, came the spirit of Seth Kelsey; he talked sometime with his brothers, and of his dear old wife, and his daughter, and sent them words of cheer; and then gave place to the Rev. Mr. Adams, formerly a Presbyterian minister, who preached in Syracuse many years ago. He fully identified himself, and spoke of his change from time to eternity, and of his views here and in the spirit world. This was a remarkable case of spirit identity.

Then came Lieutenant Charles George, who claimed to be the husband of a lady in the room, calling her Sarah. He told of a walk he had with her long ago, described the place, spoke very feelingly of his little son, and gave good advice to his wife, and bid us good night.

Then came the spirit of a black man. He gave his name as Jim Wagoner, the blacksmith, and identified himself to a young man, who was in

We gave a scance on Friday, January 8th, to a full house, and gave many fine tests of spirit life."

Dr.W.,of Baldwinsville, was sitting on his seat, I saw by him 'a spirit, and' stepping up to him, said. "Sir, there stands by you the spirit of a dear, good woman, who calls you husband, and says, cheer up for I am with you; do not weep for I am not dead, but have been in the spirit life but a little while, and here is our baby darling, just followed me into the spirit world.

Do not weep." This man came from B., on purpose to attend these meetings. He had never seen me before; had buried his wife but a few days ago, and the child three or four days before, and the description of them-were fully identified. And he

wept. Dear readers, are we not surrounded by a

great cloud of witnesses, and shall he not give us in charge of his angels.

At night, we lectured to fully seven humired people. We gave many fine tests, and received the congratulations of the audience, and was invited to return at an early day. We left our friends rejoicing; the praying band of Auburn, to shout and hurrah! and Spiritualism, triumphant!

Bless the Lord Jesus. Bless the Lord, every

The Children's Lyceum of Buffalo, N. Y. This Lyceum held its annual festival on Wednesday evening, December 30th, 1868, before a full house, and had a jolly good time, under the able management of its conductor, II. D.

The Lyceum numbers eighty-five children, and an efficient corps of leaders, guards and conductors. In speaking well of one, we speak well of all, for all did their part well. The singing, recitations, speeches, tableaux and dialogues, and music on the piano were just as they should have been-number one-winning the applause of all.

We felt young once again, and had our laugh with the merriest of the many merry souls present at the festival. God bless our Lyceum, and its many groups of happy boys and girls.

The effort of the conductor and his helpers is worthy of all praise, and if we named any one as especially a favorite, we should do the others a great wrong, for all did well. It is worthy of note that many of the first prizes of our public school exhibitions, have been carried off by our Lyceum children, showing conclusively the beneficial results of the Spiritual Lyceum system, as an educating power. .

The particular star of school No. 36, master Eugene Stevens, is a member of our Lyceum, and under the law of correspondences, will

Bless brother Davis for the Lyceum system, dear children. Why don't you bless the Lord, Susan ' James, bless the Lord! Bless the Lord, everybody. Amen. -

#### Spiritualism vs. Adventism.

On Tuesday evening Union Hall was completely filled to listen to the discussion—by Mr. E. V. Wilson, the distinguished inspirational speaker, and Elder Miles Grant, the able exponent of the doctrine of Adventism. Rather unexpectedly to all, upon the first evening, the discussion assumed what might be termed an approach to a warm nature-Mr. Wilson objecting to certain testimony offered, as irrelevant and deviating from the resolution adopted, viz:-That the Bible, King James' version, sustains in its teachings and phases, Modern Spiritua-lism." Points which seemed very conclusive were carried by both parties in the sustaining of their respective creeds, and at one time the discussion reminded us of the biographical incident which happened many years ago, between two princes on the plains of India, who met at the resting place of a departed Nabob. One of the said princes declared that the monumental slab erected to his memory was of gold; the other declared that it was of silver. After contesting and arguing the matter for sometime, it was ascertained that "both were right and both were wrong," as one side of the structure was of gold and the other of silver.

Mr. Wilson we think gave very conclusive evidence that the spirits of deceased friends do come back to the earth, referring to the instance the evening previous wherein he accurately described, as standing beside a person, friend who was killed in the late war, having never previously seen or heard of the party addressed. .

Elder Grant in his closing remarks stated that so far as he had been able to learn, the so called spiritual manifestations were of the same nature as the manifestations produced from mesmeric influences. This point is a very important one and will probably afford a topic for further debate.

The discussion will continue Thursday and Friday evenings, and we would advise all who enjoy an intellectual feast to attend, assuring them that an opportunity is seldom offered to listen to speakers of such acknowledged ability as these engaged in this discussion.-Danville (N. Y.) Express.

#### For the Religio-Philosophical Journal.

To the Spiritualists of Iowa. DEAR FRIENDS :- In the following communication you will see the amount collected for our first quarter. It is not large; scarcely a begining in this great and glorious cause of humanizing the world. We need help, and should have it. The importance of the work in which we are engaged can hardly be overestimated. We have few that have even entertained the slightest conception of its magnitude. It involves results which can not nor will not be appreciated until un told ages shall circle away-long years after we have passed to spirit life. "Tis true we can not do much in the beginning. We must work by degrees, and by degrees all great truths are made known. But we can do more than we are at the present, if we only try.

And we now ask our agents to be more alive to the great interests involved in this move-

On the first of October, the convention which convened at Des Moines, appointed and "swore in" officers to stand at the head of this workto move in the front ranks. Those officers constituted the Executive Committee, who went to work with a zeal, which is characteristic with each one of them, and determined to make the thing run, if in their power. They commissioned agents in all parts of the State; to o rganize societies, but especially to raise funds for the association with which to supply them with lecturers. A few have responded; a few only have done their duty; a few only are alive to the responsibilities which are involved in the work. In many localities, the cry is: "It is premature! the officers will not do their duty," etc. This should not be.

Friends, the officers are men and women that are honest, fair in dealing, owners of money and property, in whose bands are greater risks than this. Send us money, and we will send you speakers. The amount subscribed will be reported quarterly, and published in some Journal, with the amount opposite each agent's name, thus preventing all fraud or deception whatever. Each agent is also receipted for the amount he or she has paid in, and if not correct.

The committee at present is in correspondence with good lecturers, and men and women of energy; and ere long the first step. will be consummated, but not without some spirit and energy on the part of our agents.

Therfore, we urge upon you the necessity of working with greater zeal in this cause of humanity, and of being more business like.

The following is the amount received and on H. Augier, Fayette,..... 5.00 T. Wickeroam, Croton,.... A. Gaston, Aries,.... F. W. Tallmadge, Des Moines,.... R. Whitsit, " "
H. C. O'Bleness, " "
W. W. Skinner, " "
E. B. Tilden, Prairie City, R. Whitsit, Mrs. A. Comstock, Oskaloosa...... A. Hill, Redfield,
S. A. Parker, Prairie City,
E.-Hughee, New Sharon, S. D. Cone, Victor, 19.50 H. Preston, Charles City, 9.75 Total. AMOUNT EXPENDED. Y Printing minutes of Convention, ......\$60.00 Total, Amt. paid in,.....\$157.00

Cash on hand . The above is a true statement as far as my knowledge and belief.

H. C. O'Bleness, Secretary. W. W. SKINNER, Treasurer. Des Moines, Jan. 22d, 1869.

#### NOTICE OF MEETINGS.

Boston,-Mercantile Hall.-The First Spiritualist Asso ciation meets in this hall, 32, Sumner street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant, street.

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

SPRINGITELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 101% A. M. A.J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stewarf, Guardian. Address all communications to A. J. Chase, 1071 Washington street.

UNION HALL.-The South Boston Spiritual Association hold meetings every Sunday at 19, 3 and 11/2 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

TEMPERASCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Half, No. 5 Maverick square, East Boston, every Sunday, at S and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January: Mrs. M. Macomber Wood, during February: Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WERSTER HALL .- The First Progressive Sycoum Socie hold meetings every Sunday at /Webster Hall, Webster street, corner Orleans East Boston at 3 and 71/2 o'clock, r. x President, ---; Vice President, K. A. Simmons; Treasurer, O. C. Riley; Corresponding Septetary, L. P. Freeman; Recording Secretary, II. M. Whoy. Lyceum meets at 101/4 a. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Des Moines, Iowa. - The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 101/2 o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 114 P. M. B. N. Kinyon, Corresponding Secretary. .

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

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

ATHEMS, MICH.-Lyceum meets each Sabbath at I o'clock P. N. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen. MONMOUTH, ILL.-Lyceum meets every Sunday forenoon.

About one hundred pupils: "J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups. YATES CITY. ILL.-The First Society of Spiritualists and

Friends of Progress meet every Sunday for conference, at Long's Hall, at 21/2 p. m.

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

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

The Children's Progressive Lyceum meets every Sunday at 10 1/2 a. M., in the Machinists' and Blacksmiths' Hall, corner of City'Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Lovee every Wednesday evening for the benefit of the Lyceum, CHELSTA.-The Associated Spiritualists hold prectings at

Fremont Hall every Sunday afternoon and evening, commend ing at 3 and 71/2 P. M. Admission-Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10% A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

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

Worcester Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock, Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Providence, R. I .- Meetings are held in Pratt's Haft, Wey-

hosset street, Sundays, afternoons at 3 and evenings, at 71/2 o'clock. Progressive Lyceum meets at 121/20'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. HARTFORD, CONN .- Spiritual meetings are held every Simday evening, for conference or lecture, at 71/2 o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-PORTLAND, ME. Meetings are held every Sunday in Tem-

perance Hall, at 10% and 3 o clock. Bangoz, Mz.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian. Hourron, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

evenings. NEW YORK CITY.-The Society of Progressive Spiritualists

hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, Guardian. The First Society of Spiritualists hold meetings every Sun-

day morning and evening in Dodsworth Hall, 896 Broadway. Conference every Sunday at same place at 2 p. m. Seats free. Richtand Center, Wis. Lycoum meets every Sunday at half-past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Penge, Guarifau.

LYNN, MASS,...The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10,45 and 7:30. Conference at 12 N. Clair R. DeVere speaks for December. All communications to be addressed to— J. Sperrique, Pres. NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hali; 270 Grand street, northeast corner Forsythe, all block east of Bewery, for moral and spiritual culture, inspirational and trance-speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Scats free, and contribution taken up.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Deolittle, Guardiae.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 8 p. m.

BRIOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7 ½ p. m. Children's Progressive Lyceum meets at 10 ½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (Upper room) No. 112 Myrtlo avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg, Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Con tribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a. m. and 7 p. m. Ly-ceum meets at 2 p. m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary. Burralo, N. Y.-Meetings are held in Lyceum Hall, corner

of Court and Pearl streets, every Sunday at 10½ a.m. and 7½ p. m. Children's Lyceum meets at 2½ p.m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Hammonton, N. J.—Meetings held overy Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyccum meets at 1 p. m. J. O. Rausom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyccum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology with scientific expriments and illustrations with philosophical apparatus. Lycoum'in the afternoon. Lecture in the evening at 7½0°clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The atternoon is devoted wholly to the Children's Pro-gressive Lygeum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups.

Spring Palo, Mass.—The Fraternal Society of Spiritualisal hold meetings overy Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guar-dian Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coon-leyland Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tenner, Assistant Grandians and Mrs. Tanner, Assistant Guardians.

Baloir, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lowis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton; Conductor; Mrs. Dresser, Guardian of Groups.

Guardian of Groups.

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

CLyde, O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a.m. A. B. French, Conductor; Mrs. M. Morley, Guardian.

Guardian.

CateAgo, Icl.—The "First Society of Spiritualists," resume their meetings for the fall and winter, in Library Hall. J. M. Peebles, will lecture through September, Mrs. Nettie Coburn, Maynard, in October, Dr. N. P. Fairfield, in November, Hours of the Coburn, Maynard, and Children's Proof Meeting ten a. m. haif-past seven p. m. Children's Pro-gressivo Lyceum meetimmediately after morning service.

SPRINGFIELD, I.L.—Spiritualist 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. Lanphear Secretary. Children's Prograsive Lyceum every Sunday at 9o'clock A. M. B. A. Richards, Conductor, Mrs. E. G. Planck, Guardian. Lecturers, Gct. 4th 11th and 18th, J. M. Peobles; Nov., Mrs. M. J. Wiscasson.

COXSON.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m. LOUISVILLE, Ky.—Spiritualists hold meetings every. Sunday at 11 a. m. and 7 p. m., in Temperance Hall, Market street, between 4th and 5th.

SYCANORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. He-The Free Conference meets at the same place on Sunday at

3 o'clock p. m., one hour session. Essays and specifies limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Resorters Secretary cording Secretary. Admian, Mich.-Regular Sunday meetings at 101/2 a. m. and

7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President: Ezra T. Sherwis, Secretary. Lowell. Mass .- The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conduc-

tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond ing Secretary.

Bridgeport, Conn.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayetto Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMORO, Wis.—Children's Progressive Lycoum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs-Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

Thompson, O.—The Spiritualists of this place hold regular

meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.
LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice Presi-

Secretary; D. A. Garduer, Treasurer; C. M. Huddleston, Collector. Mazo Manie, Wis .- Progressive Lyceum meets every Sun-

day at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jano Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co.; Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sun-day at 3 p. m., and Thursday evening at 7½0'clock, in Grana-da Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents. SACRAMENTO, CAL .- Meetings are held in Turn Verein Hall.

on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E.F. Woodward Cor'pnding Secre-tary. Children's Progressive Lyceum meets at 2 p. m nry Bowman, Conductor; Miss G. A. Brewster, Guardian . Rochester, N. Y.—Religious Society of Progressive Spirit-ualists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sanday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

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

Firemence, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening the Belding and Dicking Mass.—Heal. Speaker engaged:—Mrs. C. F. Taber during January. Quinor, Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Largeum masts at 13 (2) at gressive Lyceum meets at 134 P. M. Foxnoro', Mass.-Meetings in Town Hall. Progressive

Lyceum ments every Sunday at 11 A: 21.

CAMBRIDGEFORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speaker nguged.
PUTNAM, CONN.—Meetings are held at Contral Hall ever Sunday afternoon at 1½ o'clock. Progressive Lycsum at 10½

Morrissania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m. Dover-And Foxchoft, Mr. The Children's Progressive

Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m. Tsoy, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lycoum at 2½ p. m. Monros J. Keith, Conductor; Mrs. Louisa Keith Guardian.

Washington, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettle M. Peass. Dec. Cora L. V. Daniels. Jan. N. Franka White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p.m. Childrens Progressive Lyceum Geo. B. Davis conductor, hirs. Horner, Guardian of Groups. May Mayoria Shap. Assistant Guardian of Groups. May Mayoria Shap.

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