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

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## Biterary Department.

#### · For the Religio-Philosophical Journal. THE BRIDE'S FAREWELL.

BY WILLIAM W. STOCKWEYL.

0, never, never can'I sing "The Bride's Farewell," again. As in the happy days gone by I sang that plaintive strain.

Come, listen, ye who love the sair I sang in days of yore, And ye shall know the reason was

I sing that song no more I had a sister fandly level, In happy days gone by,

Her heart was light, her hopes were bright No clouds hung o'er her sky That sister dear, was wed to one Whose pledge of love was give-To lead her on in flowery ways

Till rest was found in heaven. But, ah I so false at heart he prove it The yow he should have bent In one rash hour was broke, and at Her joys away were swept

It was his fault to drain the bowl Whose spirit fired his brain. And that wronged wife felt in Let Leart The burden of its bane.

The fearful glass he drained so of: Filled her fond heart with gloom, It made a demon of the man. And peace forsook their home Long years of life rolled slowly on Long years of grief and cares And trials fearful to be borne, That wife was doomed to bea

The sun that cheered her youth want days.

The day she was a bride. And rose no more her heart to ches She said while on her dying bed,

When I was by her side, This is the brightest day I'va known, Since I was made a brid-Her spirit seemed rejoiced to know

It would so soon be free To wan der in that world of light, Beyond time's changing sea. Ah I yes, she did rejoice to know The time at last had come. When she could find true peace and rest, Within her Father's home.

"The Bride's Farwell," to ms, And now whene'er I wake that street. Her life of woe I see. Then ask me not, young friends, to sing, "The Bride's Farewell," again

Upon her bridal day, she sang

For it awakens memories Which thrill my soul with pain

### WILFRED MONTRESSOR;

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 Abrest.

CHAPTER XXIII. GOADWAY-THE CALL AT DOCTOR EVERARD'S

Frederick Willoughby was walking slowly toward Broadway when he was startled from the revery of a moment by the tones of a voice not unfamiliar to his ear.

"How now, Willoughby—a youth of twenty-one, in profound meditation?"

The young man looked up and beheld the

traveler, Wilfred Montresson, and he, smiling, there in a lady is the case, Montressor took the young man's arm, and

they moved on at a moderate pace. "You have excited my curlosity, Frderick,

by your admission. Who is the lady?"
"A comparative stranger—Miss Caroline Percy. She resides in this street, at the distance of a few doors from the spot where you overtook

"Caroline Percy," said Montressor, musing. Frederick Willoughby continued: " Miss Percy was returning from church with aunt last Sunday, and was taken with a sort of fainting fit in the street. It was fortunately in my power to render her a slight service. I say fortunately, because I have gained thereby a very pleasant acquaintance. She is frank, sincere, intelligent, accomplished and beautiful."

"A list of truly desirable qualities, Mr. Willoughby. Did I understand you rightly in regard to the period of your introduction to this

Last Sunday."

" And you have seen her perhaps two hours." Not longer."

"Beauty may be measured at a glance by the eye of a sculptor; but you have discovered frankness and sincerity with the same facility." "Miss Percy seems to be what I have describ

" You judge of human character then on first impressions. It is the fatal error of youth, and inexperience to take the semblance of things for the reality."

"Isit more wise to be constantly suspicious of deceit in others?"

s "The deceit is in ourselves," replied Montres-or. "We are misled by our interests, our prejudices, and our passions, and when our mis-takes are, palpable, we endeavor to fasten them upon others. The man who complains of a false friend, condemns himself; for no man ought to give his friendship until he has read the heart as well as the face of his neighbor."

"Is that possible?"

'Is that possible?" "The lines of age are not more indelibly impressed on the features of a man, than are truth and honor on his words and actions. They require only to be calmly scrutinized and impartially weighed.'

"But love?" "Love is the fragant, delicious flower which passion engafts on the evergreen Friendship."
"Yet oftentimes it spring uplinvoluntarially

"Yes, the love of the tool, the idiot, the madman, who would barter his soul for a kiss, The man of common sense will beware of such stupendous folly."

The buzz and tramp of the foot passengers and the clatter of earts and omnibuses in Broadway, checked the conversation. The gentlemen pursued their promenade, interchanging, occasionally, a few words on the ordinary topics of the day. On arriving at the corner of Bond street, Frederick Willoughby detained his companion.

"Come home with me," said the young man, looking at his watch. "We shall surprise my venerable mother at the tea-table."

Montressor hesitated.

"Come with me," added Willoughby, earnestly.

"She is alone, and will be pleased to

"I accept your invitation," replied Montressor, "on condition that you will afterward accompany me on a visit to one of my friends.'

"With pleasure."
"You are in the way of making new acquaintance, added the traveler, with a grave smile, " and you will not perhaps regret the introduction which I shall give you.

The prediction of Frederick Willoughl relation to his mother, did not prove to be correct. She had been summoned to the bed-sideof a dear friend and relative, Mrs. Isabella Hopkins-so Mrs. Weston, the housekeeper, informed the young man-and the period of her return was extremely uncertain.

The tea table, however, was standing in the center of the tea room, with its pleasant beverage, and palpable delicacies, and a presiding divinity, in the shape of Mrs. Weston, the hous-keeper. An hour was passed in the quiet enjoyment of the evening meal, and a cursory glance at the newspapers.

The approach of darkness reminded Montres-

sor of his engagement for the evening.
"Dr. Everard is a man of profound and curious learning," observed Willfred Montressor, apprizing his young friend of the nature of his

engagement, " and besides, he has a daughter.' "A hint, my dear sir," said Willougby, laughing, " that we should consult the minor, in advances of the doctor. Come with me to my dressing room."

Shortly afterward, as Frederick Willoughy opened the street door, a gentleman mounted

"Just going out, Willoughby?" The speaker was Alfred Tracey. "I am glad I have caught you.

Hearing footsteps in the hall, the young man paused until the light of the hall lamp revealed the person of Wilfred Montressor. With a polite bow, he continued addressing Willoughby: "I came to report the sequel of our advanture this morning; but as you are engaged, I will defer it to another opportunity,"

"To-morrow, Tracey."
"In the meantime," said Alfred Tracey, presenting a sealed package to the young man, examine at your leisure the contents of this

envelope." Without a glance at the envelope, Frederick Willoughby carelessfy thrust the package into his coat pocket.

Wilfred Montressor and the young men left the mansion of Mrs. Willoughby, in company, and proceeded toward Broadway, conversing freely on general subjects. At the corner of Broadway and Bond street, Alfred Tracey sep-arated from the other gentlemen, with an as-surance to Frederick Willoughby that he would

call upon him in the morning.

The presence of Alfred Tracey had vividly called the scene at the club-house to the mind of Willoughby, and upon his disappearance the young man related the details of the affair to his companion, with entire frankness.

Montressor listened with apparent interest to the narrative. "The testimony of the waiter was conclusive against the soidisant Captain, and his friend,'

said Willoughby, at last, in a tone of inquiry.

"Clearly so," said the traveler, gravely.

"The fellows were imposters and cheats."

"Both unquestionably."

"It mortified me excessively, to discover that

I had associated upon terms of familiarity, even during a few hours, with men soutterly destitute of principle, and degraded in character.'

"And yet," said Montressor, gravely, " a gen-tleman who visits a public gambling house, must not be too sensitive in regard to his associates.' "In respect to these persons," rejoined Willoughby," I had the guaranty of my friend Tracey, that they were Southern gentlemen of the highest standing and respectability—but he was, undoubtedly, deceived by them, as well as I."

"You were introduced, them, by Alfred Tra-

cey, to these adventures?" "Have you met them at any time in the so-

ciety of other gentlemen of your acquaint-"I have known them but two or three days,

and never saw them at any place except the

"You are quite intimate with the younger Tracey, Frederick. Have you entire confidence in him ?"

"I have known but little of the Traceys, un-till recently. The elder brother is reported to be rich; and Alfred is a gay young fellow, rather lax, perhaps, in his morals; yet amusing, versatile, gentlemanly in his manners, and strictly

And his means?" "He is dependent upon his brother," said Willoughby, "to whose fortune he is the pre-heir. His expensive mode of life indicates a

liberal allowance from his brother." "It seems strange," said the traveler, after a moment's reflection, "that a man of narrow in tellect, and niggardly habits, like Owen Tracey should be so generous to another as to render him the object of a conspiracy for plunder."

The residence of Doctor Everard was a neat edifice of brick, two stories in hight, fronting

upon University Square. While he was yet speaking, Montressor per-

cieved in the dusk of the evening that he was approaching the entrance of the doctor's residence. Upon ringing the bell, the door was speedily opened by a domestic. The gentlemen were usherd into a saloon, or

drawing-room, of moderate size, furnished with elegance and taste. A cheerful lickory fire was blazing on the hearth, an object which the chilly dampness of the weather rendered, doubly agreeable to the visitors.

A young lady, the daughter of Doctor Ever-ard, attired in in an evening dress of white mus-lin, was playing at chess with her father. Her features were beaming with a smile of

triumph. The doctor was evidently puzzled by the state of the game, and the young lady was slyly enjoying his discomfiture. Yet the predominant expression of her countenance as she fixed her laughing blue eyes upon the silvered temples of her father, was an expression of respectful tenderness.

Her face was partially shaded by the curling inglets of dark brown hair which covered her cheeks, and extended in luxuriance even to her neck and shoulders. The longest tresses were gathered into a thick braid on the back of the head, and adorned with a bouquet of natural

There was somthing at once striking and attractive, in the simplicity of her dress, the grace of her attitude, and the tender, triumphant, yet intellectual expression of her countenance. Upon the hearth, near her, lay a benutiful

Italian dog, with long, white, curling hair.
The chess-table stood at the distance of three or four feet from a center-table on which was burning a magnificent astral lamp. said Doctor "It is a check-mate, Helen,"

Everard. "Visitors, pa," said the young lady, in a subdued tone, as her glance rested upon the gentle men who had just entered the apartment.

Doctor Everard rose from the chess-table and

advanced to meet his visitors. Montressor presented his friend, Mr. Frederick Willoughby, and after the ceremony of a formal introduction was over, remarked, with a

grave smile. "We have interrupted you, Doctor.". "No, Mr. Montressor. Your appearance is a seasonable relief in the moment of defeat. My little army of bishops, knights and pawns have

just been compelled to surrender their king to the enemy." The gentlemen approached the chess-table and surveyed the condition of the game. "Your queen is lost, Doctor Everard," said Montressor, "and the king within one move of

a check-mate. You have been surprised by a very ingenious and forcible attack. Chess is my only recreation. Other games are distasteful to me from their extreme simplicity of combination or their dependence on the playful vagaries of chance. Chess demands the

constant exercise of the inventive and reasoning faculties—and yet it relieves the tension of mind arising from professional studies and pursuits.— In the tactics of the game, however, I am no match for Helen." "Pa is my teacher," said Helen Everard, with

a pleasant smile, "and takes more pride in my proficiency as a pupil than in his reputation as a You have stolen the occult philosophy of the

game from the tomes of Monsieur Alexandre.--You will not pretend, Helen," said the doctor, pointing to the chess-board, "that I taught you this system of concealed attach."
"No," replied Miss\ Everard laughing, "it is a brilliant device—partly the Frenchman's, part-

ly my own. You are guiltless of any responsi-bility, except falling into the snare." Then turning to Montressor, she asked, "Do you like

"I do not play frequently," Montressor answered, "but it is truly a noble game, and has beguiled the hours of relaxation of some of the most celebrated philosophers and statesman of ancient and modern times. Its origin is lost in the fabulous chronicles of the Eastern nations. The Asiatics to this day are passionately fond of chess, and highten the intense interest which they feel in its eventful changes by the most ex-travagant wagers. Their caess boards are elegant, and the pieces—the kings and queens, bishops and knights, elephants and foot soldiersare miniature statues of pure ivory, exquisitely sculptured and richly colored."

"Are they fine players?" inquired Frederick

Willoughby.

"The most extraordinary player I ever beheld was a Brahamia at the court of one of the petty Indian princes. His fertility of resource and boundless invention were manifested in the astonishing variety of his combinations. A mistake of his antagonist, however small and apparently inconsequential, was invariably fatal.-After such an occurence, the spectator was some times held breathlessly on the watch by the irresistible march of the senseless statuettes of

"And the player was as a man in communion with spirits?" interposed Miss Everard rapid-

Grave, silent, absorbed." "There is a mysterious influence in the combinations of the chess-board which is indescribable—though by no means inappreciable. have sometimes felt myself impelled onward in my moves, less by an exercise of my reason than by an intuition derived seemingly from the in-spired unity of purpose of the marshalled pieces

themselves.' themselves."

"The Brahmin of Hindoostan startled me one day with a similar idea," observed Montressor.

"I play at the call of the pieces," said he gravely in reply to ope of my queries.

"The sensation is most vivid," continued Helen Everard, "when I am conscious that my position is in harmony, with the fundamental large

sition is in harmony with the fundamental laws of the game."

"There are delusions of the reflective faculties," said Montressor, "curious, recondite, inexplicable—this is probably-one of them"
"On the other hand," replied Doctor Ever-

ard, "Helen's experience, perhaps, reveals the germ of a profound thought—that all the productions of nature and of art have a spiritual as well as a material existence."

"The ancient Greeks invested their mountains charm of romance by peopling them with imaginary beings—Styrs, Dryads, Nymphs and tutelar divinites of different orders. The wand of science has banished these spirits, whether good or evil, to the regions of poetry and fable. Can she replace them by true creations?" inquired

"The soul of man," said doctor Everard, "is an essence indestructible and impaortal, endowed with rare transcendent faculties. As we descend in the scale of animal existence, we find a lower development of spiritual being, which power, to a certain extent sympathizes with ours. We love and hate, approve and disamprove. it unreasonable to believe that the tree which shelters, or the rock which supports as has a yet lower grade of spiritual existence, whose manifestations are not cognizable by the senses. Do certain material objects obtain their influence over us entirely by the power of association or imagination? When I return to the hamiet where I spent my early youth, the trees by the sparkling brook, the brook itself, and the green hills beyond seem to welcome me as I welcome them. Do they not know me with a dim uncertain knowledge? If they do not speak to me by visible signs or audible sounds as my dog and my mocking bird, are there not other modes or spiritual communication adapted to their pow-

"You are blending the theory of nature with the license of peetry," said Montressor.
"The constructions of art," continued the doctor, "and even the combinations of a chess, board, may be supposed capable of a complex, yet appreciable, condition of spiritual being.

"Is there any proof, doctor? "Our daily experience, rightly considered, abounds with it. But the tendency of the human mind in this age is to a gross materialism.-The spiritual agencies of this universe are overlooked in a search after the nature and condi-

tions of its material organization. 'I am a convert to my father's theory," said Helen Everard, with a degree of enthusiasm.— I perceive intelligence in the gentle glide of a river, and the rush of a waterfall-in the maiesty of a forest, and the moaning of the plaintive night-breeze-in the smiling valley waving with corn, and the lofty mountain burdened with glaciers. And the flowers-does not the early violet shelter herself beneath the springing grass with a sense of real modesty! are not the mossrose and the heliotrope conscious of their beauty and their fragrance! Surely the beneficent Creator has not formed such lovely objects and failed to endow them with a sense of enjoyment and self appreciation!"

The maiden blushed at perceiving that her simple earnestness of manner had attracted the admiring glances of her hearers.

"I am preaching," said she with a merry laugh "and that is my father's vocation."
"As a punishment," remarked Doctor Everard, "I condemn you to a game of chess with

Mr. Willoughby."

"It is not a punishment to me, Doctor," said the young man bowing to Miss Everard.

"Nor to me, unless you play badly," replied

the young lady, with a smile:
Frederick Willoughby became deeply interested in the game, but not so deeply that he forgot to notice the tapering fingers of the small white hand that marshalled the opposing forces of the chess-boord, or even the delicate little foot, protected by a light morocco slipper, that peeped from underneath the folds of Helen Everard's

Doctor Everard and the man of thirty-five paraded the room backward and forward, conversing in a subdued tone—at first on personal topics, but afterward on metaphysical and phil

osophical subjects. The doctor dwelt with much earnestness upon the theory of the spiritual intercourse of human beings with each other, as indicated by the phenomena of Mesmerism.

"The absurdities and quackeries of many of the itinerant lectures on Animal Magnetism,' said Doctor Everard, "cannot be too severly de nounced by the honest inquirer after truth; but it is impossible to refuse credence to a vast number of curious and successful experiments in this branch of modern science.

"Is your belief, doctor, of the existence of Mesmeric phenomena founded upon your personal observation, or the testimony of others?"

"On both, Mr. Montressor. In a variety of cases of disease of the nervous system, I have seen the most wonderful results produced by the

mere exercise of the will upon the patient "
"My scepticism has been deeply scated," said
Montressor, "but I never refuse the conviction of my judgement to adequate testimony."

"I have recently prescribed for a young lady," said Doctor Everard, "whose nervous system is in a highly excitable condition. Her indisposition—a species of fainting fit-soon disappears leaving but little exhaustion, and no apprehen sions of a second attack. Discovering, however the extreme susceptibility of her nervous organs, I was induced to commence a series of experiments in Mesmerism. The result has been astonishing. She is an intelligent person, and is enabled, consequently, to describe her sensations and impressions with cleaness and discrimination.

Is she a woman of integrity ?" Beyond a doubt. Miss Caroline Percy i.

hely of good education, and accomplishe i mix.

Montressor reflected in silence upon the la formation he had just received. "It would gratify me," he remarked, at leagth to Doctor Everard. "to see your experience upon a person, and to judge for myself."

There can be no serious objections. M. Montressor. If you will accompany me to he aunt's residence, to morrow morning, I will en ploy my influence in your favor."

The game of chess between Frederick W. ... oughby and Helen Everard, resulting in the defeat of the former, after a well contested young

As he arose from the table, at an initimatical from his friend Moutressor, Mr. Willeughly remarked: "On another oreasion, Miss Everard, I shall

hope for better success."
Soon afterwards the gentlemen withdraw

### A Statement on Athelim.

Gov. Hobert & Walker, as President Polk's Secretary of the Treasury, and at one time Gov ernor of Kansas, is well known to many of our readers, as a financier and statesman, but it: the following extract from a familiar letter to his family of a gentleman of this city now in Washington, he is revealed in a new character. The language is warm, but the extract is full of interest:

" " Some ten or twelve days since, the Governor received a slight injury, to which he paid little aftention, but which finally assumed a character somewhat alarming, confining him to his bed, since which time I have been a data ly visitor, and have taken the opportunity to draw him out on subjects upon which I wanted information, and with the very highest benefit and instruction. To-day (Sunday) finding him very much improved, though still confined to his lounge, I said on entering, "Governor, I am so glad to see you better. What frail creature. we are. Has the thought ever crossed your mind that death was an eternal sleep?" He rose upon his elbow and gazed-at me for several minutes. That look will never be effaced from my memory while life lasts. Without speaking he seemed to say, "have I for the last ten or twelve years, been associating on terms of more or less intimacy with an idlot?" I was rallying all my powers to offer an acceptable apology. and take my hat and leave. He motioned me to a seat, settled back on the lounge, became animated beyond anything I had ever witnessed in him, so much so, that I became alarmed lest he should suffer a relapse, and suggested that "I would call again." "No,!" he exclaimed, "if you have, or ever have had, a doubt upon that immortal truth, you cannot leave this room until I have removed that doubt." He used eyes conceivable argument, except those I had previously read and heard. I took no note of time and am wholly unable to say whether he talked ten minutes or three hours. During the halfcentury I have lived, I have come in contact with many men of great learning and ability, most of whom had made some science or branch of knowledge a speciality, and were great in that alone. But Governor W, is quite as familiar with the ancient classics as the most accomplished Professor. Of the British classics -no Briton knows more. Dr. Lyman Beecher could not hold a successful controversy with him on a disputed religious dogma. In all the sciences he has few equals and no superiors. &c

A revolution giving the vote to women in years of age is before the Ohio legislature.

A Vermont editor says he had a present on Christmas morning which " was act a piano but it could yell."

" Ideas," says Voltaire, "are like beards Men only get them when they grow up, and women never have any."

The Rev. J. D. Fulton, of Boston, thinks God, Nature, and common sense are three powerfal opponents to female suffrage.

" Young man, do you believe in a future "In course I duz, and what's more, I mean

to enter it as soon as Betsey gets her things

A traveler inquired of a guide the reason why "echo" was always spoke of as she. " and was informed that it was because it always has the last word.

ready.

## Ancitic Department.

To the Patrons of the Banner of Progress.

EY..... BENJAMIN TODD.

It is with unfeigned regret and heart-felt sornow, that we find ourselves under the necessity of thus publicly announcing that the BANNER OF PROGRESS has gone down. For two years, we soiled with unsparing energy to establish it upon a permanent basis, but have signally failed .-That there were legitimate circumstances that produced the failure, is a fact well known to many on the Pacific Coast; but they are of that character that it would be improper to discuss them here. Suffice it to say, that they were of that nature, that placed them beyond our con-

When it became an inevitable fact that the BANNER OF PROGRESS must cease, we conversed with some of the most prominent Spiritualists of San Francisco, and San Jose, and in accordance with their advice, we wrote to Brother Jones. Editor of the Religio-Philosophical Journal, for a Pacific Department in that paper, as the best thing that could be done under the existing circumstances, to supply the present want of Spiritualists on this Coast.

And as the result of Brother Jones' kindness, here we are, ready to make our best bow to the Spiritualists of the Pacific slope, that we have been accumstomed to visit weekly, for two years past, though in a different dress.

Our P. O. address for the next three months, will be Grass Valley, California, where all articlea designed for this department, also all subscriptions for the paper should be addressed.

#### The Journal.

In offering to our former patrons the Religio-PHILOSOPHICAL JOURNAL, we feel that they are largely benefited by the change. The Jour-NAL is a paper twice as large as the Banner of Progress, and yet comes at a less price. Again, the Journal is a well conducted paper, and one of the most philosophical published in the interest of Spiritualism. There are other papers that are doing a great work in their own sphere, but when it comes to sound philosophy and fearless discussion of the great and vital principles of the age in which we live, the Journal is unsurpassed. As its name indicates, it is a philosophical paper; and it is this-peculiar characteristic that renders its adaptation so complete to the wants of the people on this

The Episcopal Methodist in a religious report not long since, gave a very sad and almost heart-rending wail, because their success was so peor in the mountain towns of California.

The reason for this state of affairs must necessarily be obvious to every one that has traveled the mountains as thoroughly as we have. The inhabitants in the mountainous and mining regions of California are a peculiarly bold, fearless and thoroughly investigating people. In their moral and religious investigations, they persue the same course as when prospecting Placer diggings-they go down to the bed rock. Hence, to that class of people the Journal would ever be a welcome guest. Methodism and Popular Theology in all forms, recoil at the idea of being probed. Spiritualism on the other hand, courts a thorough, full and critical investigation of every part of her glorious temple, from sill to roof. Poor Old Theology, we pity You, and our advice to you is, that you hurry off to the grave of oblivion as quick as possible. and hide your weakness and deformities there.

### Inharmonies of the Social Relations.

The people are rapidly waking up at the present day to a realizing sense of the inharmonies of the social and marriage relations. The constancy and rapidity with which divorces are procured, tell plainly that "something is rotten in Denmark," and that it is time the matter was attended to, lest the whole of the fabric shall go by the board.

We hear the croaking cry of the old fogies, and conservaties everywhere, "What are you going to do in the matter?" Our answer in the brief is, make woman an individual. Give her the right of suffrage, the privilege to help make the laws whereby society is governed.

Open, and welcome her to the various professions and occupations of life whereby an honest, and virtuous livelihood may be obtained, so that she need no longer sell herself to some man, for a home, gold and bread, or be driven to the other extremity, that of starving.

Give her the right, and make it honorable for ner to seek an alliance with the man she loves in the marriage relation. For we would far sooner trust her intuitions and refined affectional nature to govern the union of the sexes, than have it controlled as it generally has been, by man's passions.

Again, by all means give her by law, the right to control her own person.

To say when and under what circumstances she will exercise the functions of maternity, unless you prefer to go on propagating little fiends incarnate in these domestic hells.

The conservative plan of daming the stream and patching over old sores, will never do. The dam only stops the flow of the muddy, filthy wa ters until by its own inherent strength, it bursts the dam away and carries desolation in its train, The patches only cover the old sores from sight while putrefaction goes rapidly on undernéath.

You must begin at the foundation, if you would build securely. You must purify the fountain. if you would have pure waters flow there-

But our heart bounds up with joy at certain signs that indicate that the day of woman's disenthrallment is at hand; that at no distant day the mother's of our race shall be mother's, in-

Again, when we take a square look at a fashionably dressed female, (she is not a woman,)

it seems as though we were living in the dark ages, rather than in the progressive age of the nineteenth century. Just take a look at her, just observe that crownless bonnet-no, we do not mean that-but crown without a bonnet on the top of her head, that immense bunch on the back of her head, called a waterfall, that for size, outvies the head itself. Then those corsets that no female would ever admit they were worn tight; that lovely Grecian Bend, (that makes a camel of her,) that beautiful, long trail that sweeps the mud and filth so nicely; then those dear little boots with heels three inches high, and nearly in the middle of the foot at

Now ladies, let us give you a few words of sensible advice. You have followed the fashions of the French prostitutes long enough .-You must be American if you wish to be women. Have some native pride about you. Go to work and invent a fashion for dress that shall be comely, comfortable and healthy. Get a hat in place of that hatless crown; throw away that waterfall or rather sell the rags inside, to the rag peddler; cut those corset strings and burn the cor. ets; kick the Grecian Bend out of doors; cut off those long trails, or in other words, adopt the bloomer costume; knock off those high heels, and stand square and strong, to meet the shock of that battle whose victory shall usher in the day of your Freedom.

[From the Plymouth Pulpit.]

Well-Wishing not Well-Doing.

A'Sermon Delivered by Henry Ward Beecher, Sunday Morning, January 17th, 1869.

And he came to the second, and said likewise. And he ms wered and said, I go, sir: and went not."—Matt. xxi. 30

You are familiar with the parable. "A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.-Whether of them twain did the will of his fath-

The second son appears the most amiable at first than the other, though he was worse. The first son seems to have been one of those men who are rough externally, with a good heart inwardly; who speaks rudely, but make it up in activity afterward. Their tongue is hard, hasty, perverse; but their heart rebukes the rudeness of the tongue, and rises up to repair by kindness the rude utterance. The second son was one of those compliant creatures who promise every thing and perform nothing. They are subjects of universal impressibility. They feel the slightest influence, and yield to it a certain way; but only in a certain degree, and that this side of any profit. They never convert impressions to ideas. They never ripen impulses into purposes. They never change emotions to principles, nor principles to fixed habits. They cry easily; they love easily; they give up easily they fall back easily; but, like an aspen leaf that is moving the whole day, they are at the same place at night as in the morning. They quiver, but do not change-forever moving, and forever stationary. A large class of men, in every community, are drawn to the church, who are of this kind, and may be called well-wishers to religion, but not well-doers in religion. To wish and to will are very different things,-

There are a thousand men who wish, where there is one man that wills. Wishing is but a faint state of desire. Willing is a state of the reason, and of the affections, and of the will, in activity, to secure what one desires. A man may wish, and yet reject all the steps and instruments by which that wish can be carried into effect. No man-wills until he has made up his mind not only to have the end, but to have all the steps intermediately by which that end is to be secured. To will a thing is to will the instruments of it. Wishing and willing are so diverse that it would seem as though they were hardly related; but they are. It is true that the will is generated sometimes from wishing; but it is as seeds become plants-by a total change. Wishing, in/its commoner form, is merely a passive state. / It is susceptible of impressions. It is the faint recognition of excellence, but without a purpose or a power of doing, or being, or securing that which is liked. Doing requires con-centration of purpose. It puts the mind into harpess. It arouses the reason, the will: and performance follows. Wishing may take place without any of these. It is hardly a desire even. It is but the shadow, often, which desire casts upon a man's soul. There is as much difference between wishing and doing as between liking and loving. Men like a great many folks; they love but few. Doing has both hands and feet, and uses them. Wishing has neither; or else having them, puts neither of them to use. It is a passively receptive state. Willing brings the soul, in an active, energetic form, upon life.-Wishing is simply that state in which life acts feebly upon the soul. One is active, and the other is passive. And yet, often, well-wishing passes among men for disposition. Men consider themselves, or are considered, amiable and well-disposed persons. They are said to be wellwishers toward their kind who never think about their kind; who never do any thing for their kind. You can get nothing out of them, and there is nothing in them: but then—they are well-wishers to their kind.

Feeble, faintly-traced characters are these, that have not the power in them to do much harm. and that have not will enough to do much good but that hover, as a sort of vibrating negative, all their life long, wishing well to people; and they think it is a part of their disposition. As they are never moved to any great uproar, as they never hate soundly and coundly, as they keep themselves from many malicious forms of evil, they think they must be pretty good-particularly as they have this testimony every day, that they wish well to men. No human being ever got one particle of benefit from all their well-wishing; but still—they wish well!

Now, a good disposition is a good thing. It is not negative; is not simply the absence of feeling-although that goes in part to make up a good disposition; but a real-good disposition is an energetic and positive development. It buts itself forth. It acts with benefience. A man of a good disposition has his faculties like a seal, and they leave their impression upon whatever they are pressed against. A well-wisher leaves no more impression of himself than a cloud does of itself on the field over which it passes. Wishing requires no effort and no power. It takes nothing from the giver, and leaves nothing in the hands that take it.

I read an exquisite satire upon these well-wishers in the opening services of this morning: If a brother or sister be naked, and destitute of daily food, says James, "and one of you say unto them, Depart in peace, be'ye warmed and filled: notwithstanding ye give them not these things which are needful to the body; what doth it

But he was a well-wisher—he wished them well; and wished them well out of the house !our heart sinks down almost into our boots, and I it is hinted at in another place:

"If a man thinketh himself to be something when he is nothing, he leceiveth himself." This is precisely the portrait of a well-wisher. Well-wishing leads men to believe that they are what they wish they were; or, at any rate, that they are not far from it There grows up an impression in men's mints respecting themselves which is not so much he result of a formal process of investigation or the allegation of evidence, and a judgement upon it, as a certain sort of residuum which is the result of a long series of vague, unformed feelings. And among these results, this pale family of well-wishers come to think of themseves that they are very good; that they come petty near being what they wish they were. They are good—that is, almost. They are christians—not professors, not active, nothing to boast of; but Christians—they hope. At any rate, the wish they were! They have such a smiling, kind genial liking for Christians, that really they come to doubt if they have not themselves become saints-semisaints-at any rate, the seed from which saints will spring by and by. They would not be pos-itive—that would be dissolant; but still—

there is a sort of good, pleasant, shining of this conceit in the nooks of their experience, and they

wish so well to religion and all its institutions,

that probably they are not far themselves from

religion.

Yet how can it be possible that any person should have such a notion, when once one contemplates the supreme and tremendous energy and positiveness which enter into the scriptural delineations of Christian character! What energy there is in the sorrow that is required for sin! What a might in terring one's self away from courses that are evil! What figures are employed when language ceases any longer to be an expression of reality! How are they said to be "dead" that are not Christians! and how are they said to be "born again" when they are Christians! What intense virtues and self-denials are enjoyed! Bearing yokes, bearing the cross itself, sacrificing, crucifying—these are the figures. They are not to be interpreted literally and often are misinterpreted in the direction of asceticism and the false notion of self-denial; nevetheless, men must admit that the moral qualities which require such figurative language as this are any thing else than those mild, flavorless, moonshiny well-wishes which many persons take to be Christian virtues.

Out of this mild deception respecting their own character, comes also a mild self-deceit.— For I have noticed in persons of this temper and nature a state of mind in which well-wishing habitually is substituted for conscience. Being impressible, having very little with which they can resist the incursions of reason and the thrust of moral truth, when men come under the influence of truthe or under the stimulating and awakening power of the divine Spirit, and are almost moved to activity, their conscience is placated very soon with an unusual amount of well-wishing. And they are so amiably disposed! they are so much in favor of the Bible! they are so much in favor of the church? They wish well to all the people of the church; they wish well to God; they wish well to themselves.— And this at last seems to them like an answer to conscience. At any rate, it serves this purpose that whereas the voice was, "Repent now, here!" they let fall their well-wishes. As a cloud of silvery mist drops down over a ship, and shuts it in, so that it can not go any further, but casts anchor and waits, so conscience, when it begins to be troublous, is shut down in the midst of this silvery mist of well-wishing. So that a wellwisher is one of those persons who bid fair to wear out the influence of appeals of the Gospel in the sanctuary. His temperament is one that lasts better and longer than any other. It is peculiarly well endowed with general vitality.

There are many of the lower animals that are vital all over, but with such feeble vitality that you can cut off slice after slice, and leave that vitality unharmed; and like such animals are those persons who have a generally diffused well-wishing sensibility.

Aftera time, well-wishers fall into a sort of hallucination, and suppose that they have what they like in others-of course, not in any power to speak of, but in a kind of mild form! That is their peculiar temperament, they say.

Now, while there are many things that are not unpleasant in the contemplation of such persons; while there is a certain element of agreeableness in a mild, negative condition this is a state of mind which it is fatal to confound with a true Christian experience. Because you are good-natured, because you are gentle, because all the offices of your mind are performed with mildness, because you have the testimony in your heart that you wish well to every thing, it does not follow that you are a Christian, or that you are near becoming one. On the contrary, the presumptions are that a mere well-wisher is far from true religion, far from the kingdom of God,-far from health. and far from safety. For religion is a system of the most positive character. It is a system which can not be embraced, it is a life which can not be prosecuted, without great plenary, generic volitions, and without an unintermitted series of specific choices or wills.

The first demand which is made of every man "My son, give me thine heart." Renounce the life of self-indulgence and of selfishness, Turn away from a conception of life which makes it right for you to use all the powers of your soul, for the production of effects for your own pleasure, seeking your own good either in your person, or distributively in your family, or more distributively in your neighborhood; and forsake that life of either direct or indirect selfishness, and be born again into a new life in which the prime and chiefest feeling is love, and the allegiance which love bears. "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind

and thy neighbor as thyself." This is the beginning of religion; and who can enter upon that state, so deep, so comprehensive, running down through life so continuously to the very end of it, by the mild instru-mentality of a happy wish—by well-wishing. He that would enter into the kingdom of God must enter by one of those throes that are like birth-throes. The soul cries out as the child in birth cries, and enters into the new life, not as one feeble, as one just born, but in pain and tribulation. And no man can begin a religious life except by putting forth such conscious volitions and purposes as reach to the very bottom of the soul. Every step further in that Christian lite is a step in which our hearts are to rise from lower stages and gradations to higher; for we are to follow Christ. No man can literally follow him as the apostles and primitive disci-ples did. That which was to them a simple literal reality, becomes a figure to us. They did walk about with Christ, following him. We can only let our actions follow his actions, and from day to day be, according to the measure of our power, and in our special spheres, what he was n the greatness of his power, and according to the sphere and office which he performed on earth. But it is the daily life in which a man is obliged to put forth energy, consideration, and positiveness peculiarly. For there is not an bour in which you are not called to choose between selfishness and benevolence; there is not an hour in which you are not called to choose between the higher and the lower; there is not an hour in which all the best notes of the soul do not sound, and in which all the heavenly influences do not appeal to the higher elements of the soul. Self-denial is simply that by which we renounce the lower faculties for the sake of the higher. It is painful when it is first practiced; but it coses to be painful when we have gained a victory, and are enabled to act easier from a higher than a lower motive. And those spheres in which we gain victories are spheres in which we have learned to turn an influence into a purpose; to turn a mere emotion into a principle to turn a truth into a habit, so that it is automatic, and it learns to take care of itself.

When children first learn to walk, every step is a little bit of engineering; every step is but an outlook as to what to put the hand on, and what to lean against. But as the child grows it learns to walk without looking for any sup-port. It learns to walk without thinking that it is walking. And still better, it learns, by and by, not only to walk, but to walk in perilous places. It learns not only to walk, but to run; and to run like an athlete; and it goes on till its powers of locomotion are so completely under its control that it uses them unconsciously. He learns to walk, and run, and leap, and whirl, and perform all manner of athletic movements with such ease that it does not enterinto the young man's mind that there is any volition connected And in the lower forms of moral life we are

at last enabled to act so. When we were chil-

dren-especially if we were under rigorous government, and were sensitive, and had more approbativeness than conscientiousness—we told lies. Because a child, when he is pressed down by a government that he is afraid of, if he is very sensitive to blame, and yet very strong in his desires, does not dare tell the truth. Lying, primarily, is cowardice in most children—in well-bred children; and the way in which we come to them forces them into a lie as a kind of refuge and hiding-place. And yet, after a little while, as the child grows under instruction, and more particularly as he comes to the development of his reason and moral feelings, and as he begins to act against the lower animal instincts, such as deceit and cunning, he learns to tell the truth, though it costs him an effort. The cheek reddens, and the eye wavers; but he comes back to it and tells the truth, if he does get a whipping. But when he gets still further up along the line of manhood, he is ashamed of a lie. And in respect to all the ordinary phases of life, he learns to tell the truth without thinking of telling the truth. It becomes automatic. It is only in professional matters that men feel themselves called upon to lie or think themselves at all justified in telling lies. They are official lies, under such circumstances! A physician, a surgeon, a lawyer, or a clergyman, may think that there are some things about which in his position he has good and sufficient reason for falsifying; but in all the personal intercourse of men with one another, they soon come to that state in which it costs them not a struggle, nor even a thought or a conscious volition, to tell the truth, and to be true. They have reduced one department of their life, therefore, to an au-

tomatic condition.

When a child is young, he purloins naturally for he has not learned the value of property. He steals sweetmeats, and apples, and candy, and nuts, and whatever he can. But at last the rod of correction drives the habit from him; and by and by the impulse leaves him. And when he comes to be sixteen or eighteen years of age, he scorns the deception, he has so grown away from it. It is not hard for you and me to be honest. A man might leave his money open to me all day and all night. I should not take it. It is not, either, because I am afraid of the New York judges! It is nothing of that kind that holds me. I have something in my bosom that is mightier than the whole system of the judeiary. It is I that will not do it. I have learned it. I have come to that state. When a man begins life, he may be rude, and harsh-spoken, and digtatorial; but if he grows up in the right direction, he comes at last to that state of mind in which kindness is the law of his life. It is his necessity. And therefore, when little children, subordinates and others, come around about him, he refrains from speaking severely or cruelly, not because it will hurt them. but because it will hurt him. Men come at last to that state in which wrong-doing is like one of old Queen Anne's muskets, that kills at the muzzle and kicks at the breach, the reaction at one end being about as much to be feared as the explosion at the other! Therefore, there are a creat many persons who are habitually kind and genial to all men, not because they say every morning, "I must do so," but because the sun of good-nature rises on their souls as reg ularly as the outward sun rises upon their body They have subdued their life-to that automatic condition, and it takes care of itself.

No man gets everything in this life subdued in an hour. For as you go up, you are still approaching higher and higher states, and the battle is ever renewed. New elements, new spheres, and new combinations of them-broad er, stronger, richer, nobler-are opening up, and the Christian life, therefore, is one of perpetual engineering. So that the space petween you and your beginning, which is now reduced to an automatic, unconscious, unthought-of right course, is broadening, you are perpetually going along to new realms, where there is to be new volition, new battle, new victory. And after awhile, right action will become so habitual with us, that we shall forget those things which are behind, and involuntarily press forward and upward toward those things which are before

Now, how can this life, which is most tumultuous, and most incessantly active, and most re-al; which is characterized by nice discriminations, reasonings, longings, and yearnings, followed by volitions and attempts, breakings down and pickings up again, and new attempts-how can such a life as this, made up of the various activity of every faculty of the whole soul, be discharged by one of those children of the moonbeam-well-wishers?

Why, I should as soon think of setting the pin-fish of the river to fight against the sharks and crocodiles of the sea, as to set these mild feeble, amiable well-wishers to contend against these vigorous adversaries, these mighty agencies, that come in either to help or to hinder their entrance and their progress in the divine

Every day a man who is a Christian takes up his cross somewhere. I believe that men wil come to that state in which it will be no cross for them to do anything; but I have neverseen man in this life when it was not always a cross or him to do some duties. There are many places where men are unconscious that it is any effort for them to do right; but if a man tells me that in right-doing he has no cross to take up, l say that man is stultified by vanity. What! a man has grown but a few seasons in the vineyard of the Lord, and he thinks he has got his utmost growth in two seasons, or three seasons, or four seasons; and he says, "I am a perfect vine—by which he means, "I have a great many clusters, and all these clusters are very good." But go and see what a vine is capable f becoming. See how by training it may throw out branch after branch, and spread far and wide over trellis or wall. See how vast is the sheeted abundance of its harvest. One vine, well-trained, is worth more than half an acre of stunted vines. And will any man tell me that a perfect vine covers no more space than the top of this desk, when its proportions-the length and breadth, and height, and depth, to which it is capable of attaining—are well-nigh boundless? Every day that a man lives, he has this field of attainment before him; and it is a matter of forethought and of choice between a higher and a lower plane.

When, therefore, you look at the whole contents of a Christian life, you see how utterly

impossible it is that a person should enter upon that life if he be one of these mild sisters of the

These are the people who are always found in great numbers in the church and in the congregation, and who always seem to promise much. but never get any further. There are men in every congregation who are kind in some things, and particularly in religious matters. Without seeming to grow materially worse, they never seem to grow any better. Where you found them ten years ago, there you find them to day. Their face has grown more wrinkled. Time has done its work upon their body. Speak with them. There seems to have been no impress of the divine Spirit within. Just where they were at first, there are they now. Ten years ago they were told that they were not far from the kingdom of God; they think that they are no further from it now. They are living; and there is nothing in this world that they are doing except amiably wishing well to every thing. They observe Sunday, they construct the transfer of the control of th observe Sunday; they sustain the institutions of the Gospel; they have a great respect for the minister; they feel that religion is very desirable; they are very glad when their neighbors become Christians. Oh! they are the most amiable persons in the world. There they stand, or there they sit, just where they were; and there apparently they will be to all eternity, not having got one step beyond poor miserable well-wishing.

Now, I am talking to some of you. There are well-wishers in this congregation. You wish me well; you wish this church well; you wish the cause well; you wish every body well; you would not do any harm. Ah! you are seeds that will not sprout, though you be planto ed never so many times. You are chaff. There is no seed in you. I long to see in you something more than this mere negative well-wishing-some uprising; some sense of power; some heart-hunger; some yearning for noble things; some indication that, when quickened by the Sun of Righteousness, there is in your soul a power to stretch out branches, to push out dormant buds, to have clusters, to bring forth fruit, and to bring it forth abundantly. It is not enough that you are without offense. I am here to call you to manhood, to a pure and holy life, and to say to you that a holy life is not to be gained by any such measures as by merely feebly, gently wishing for it.

These persons are they that are always impressible; that have hopes excited in them frequently; that rise under a sermon to that state in which it would seem as if the wave would break. But no, never! There is no crest to their life. They roll like the ripples on an inland lake, they have not the power to form a white crest, and they die beating themselves to pieces on the shore. They are always exciting hope, and never rewarding it with any fruition.

Such men frequently become patronizers of eligion. They not only are mildly useless, but if they be men who have inherent in them a certain principle of conceit, they become talkers. There are a great many Christians of the porch -men that sit in their boarding-houses; in the summer hall; at the Mansion House on the veranda; at watering places through the summer. They lay aside their occupation to descant upon the mild virtues of Christianity, and to express their opinion as to the benefit which society derives from many of the institutions of religion. They do not believe in excess-oh no! They do not belong to the radical party. They do not believe in any religion that is of a disturbing character. Looking upon the conflict that is going on in the world, they tell you that there is some selfishness among men (as there probably is!) They look upon the conflict of the Gospel, and give it as their opinion that it ought to be conducted on principles of good taste. In discussions of religious subjects, they are in favor of the winning side, as they almost always are in discussions of other subjects. They patronize virtue. But when you talk of the actual experiences of religion, then they mildly shake their heads, as though they did not want to say any thing bad about those fanatics. They believe in morality, although they do not believe in uproarious religion. Any intensity seems to disturb the peacefulness of their gentle natures. They will talk with you by the hour -especially if they know that they have got hold of a minister, and that he can not getaway from them! And they give expression to their general approval. They approve of the universe; they approve of the order of nature; they approve of grace; they approve of the church, and of all that it contains; but as to taking any part in religion—oh no! They sit as Romans used to sit in great gladiatorial shows. There was not one of them that would have dared to go down out of his seat into the arena where there were lions and tigers and fierce soldiers fighting blood for blood. They sat, the whole of them, wrapping their togas around them, and saying, "Splended gladiators they! Grand courage that! Admirably fought, this fight! Beautiful spectacle! Never was any thing better done!

The whole world, like one vast arena, lies before these men. We wage war not with flesh and blood, but with principalities and powers in high places; with the spirit and the kingdom of darkness; and all power is put into us for the conflict; and while we resist selfishness, and wrong, and corruption, and every evil way. laying heartily, with all manhood, our strokes upon the devil and his cause, these mild men sit with gloves on their little velvety hands, and sny, "Very well done! Very nicely fought!

Very prettily done indeed!" Is there any thing more contemtpible? And yet your boarding-houses are full of these men. These are the dilettanti, the amateurs, the connoisseurs, that stand outside and criticise. Some of them sneer, and some ridicule. They indulge in "a little innocent mirth!" Their wit is not very explosive. It is safe to carry and to use a hundred times! These are the men that stand in the way of young men and deter them from becoming Christians, or from fulfilling their duties as Christians, by exciting in them a feeling of shame. 🗳

I used in going from Amherst to a place that was accustomed to frequent, to pass through Mill Hollow, where there was often a light fog, which was caused by the condensation of the rising vapors; but I never saw the time when I was afraid to go through that fog. Yet I see young men who are afraid to go through the mist, the sneers, the ridicule, the mild remarks, which emanate from these well-wishers. Oh! be afraid of sand-flie, be afraid of mosquitoes, be afraid of summer insects, be afraid of butterflies, if you will: but what are you worth whom a butterfly can chase down? Ye children of holy men and women, ye that were taught in your childhood to revere God's word, why are you sneaking away from the recognition of it, not daring to say that you believe it? Just because these patronizing well-wishers are talking in your presence, you have not the courage to go against them. Ye that believe in the Holy Ghost, and in the power of the Spirit of God to change the heart; ye that were taught; and are not able to shake off the teaching, that unless you be born again you can not see the kingdom of God-you are led by the nose by men who do not believe any thing; who are mere well-wishers. Many of you have more power in your little finger than they have in their loins; and yet you are led by them, and

are daunted by them. When the spiritual and the carnal desires of a young man are so nearly balanced that they stand at equipoise, it only takes a feather's weight to take him the wrong way; and that feather's weight is frequently these miserable shadowy creatures that hover about and frequent places of intercourse in society; and you are destroyed by that filmy obstruction that is thrown, by the extremest folly, against you and

against your spiritual interest. Ah! how much better it would be if you were the rugged, prompt-speaking, ugly-tem-pered first son, who did not want to be disturbed, and did not want to go to work, and, when his father said to him, "Go into the vineyard," replied, "I won't;" and then said to himself, "That isn't the right word to use, after all. Father ought to be respected. I'm not going to which he has commanded." That is a kind of curmudgeon goodness; but is it not better than the spirit manufeded by the second son? The father said, "Go work to day in my vine-yard;" and the son said, "I go, sir; but afterward he said, "The weather is too hat, and the work is too had, and the work is too hard, and I don't believe I will, after all. But no matter: I won't say any thing about it; let it go." And he lets it go.

Do you know that one of the most terrific truths of the New Testament is coupled with this very history that I have been speaking

"Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the king dom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him; and ye, when ye had seen it, repeated not afterward, that ye might believe him."

If I were to take the vote of prevalent opinion, men would say, "All rude folks, all coarse people, all the people on the street—whoever else is lost, they will be lost; and whoever else is saved, they will be condemzed." And if I were to ask further of all that nameless multitude that hover on the edge of exact gentility, public opinion would say, "Well, though they are not, perhaps, very pronounced, yet they are all-of them in a hopeful way." But if the Lord Jesus Christ should come and pronounce judgment again, he would say in respect to a thousand rude and violent men, a thousand men that are betrayed by their passions, a thousand daughters of iniquity, more sinned against than sinning, "They shall enter the Kingdom of God quicker than the well-wishing, amiable, mild do nothings that infest the respectable circles

of human life and society."

Hring not yourself, then, under this condemnation of the Saviour. I appeal, in the name of all that is manly, for a positive life, for an earnest life, with definite ends, with continuous, perseyering labor thrown into it. I spread before you your parentage. You are God's children. I point you to your own proper home. Heaven is your Father's house, and yours. I point you to your honor. Honor and glory and immortality are to be had only there. I point you to your own interest. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." I point you to your safety. For "if God be for us, who shall be against us?" I point you to your own joy; for the command is, "Rejoice, and again I say unto you, Rejoice." I warn you against those children of folly that can do nothing for those children of folly that can do nothing for salvation. To every man and every woman that has a soul, and is conscious of it, and hears its beatings, and in its beatings finds cravings after good and longings for immortality in a higher and nobler sphere—to you I say, Come! Christ calls; he seeks for disciples, and to day he bids me say to you, "Repent, be born again, and enter the Kingdom of heaven."

### Original Essays

For the Religio-Philosophical Journal. What is the Substance of the Human Soul?

A Lecture By Mrs. Cora L. V. Daniels, Delivered Sunday Evening, November 29, 1868, at Concert Hall, Philadelphia.

Reported in full by C. R. Morgan, M. D. Song: "The world would be the better for it." By Mr. Clark. Concluded from last week.

THE EMPLOYMENTS AND CONDITIONS OF A HU-

MAN SOUL IN A FUTURE STATE OF EXISTENCE. The employment and conditions of a human soul in a tuture state of existence, as we have brought you to that point by what we have already said with reference to the existence of a spirit. It is determined that the existence of the spirit is conceded, that the fact of the hu-

man form proves the existence of the human spirit as the existence of the flower proves there must have been a germ. Now, the question uppermost and which occupies all classes of minds is not whether mind or spirit exists or really of what it is composed, but rather whether mind or spirit will continue to exist, and if it shall continue to exist what shall be its occupation, when matter, or supposed matter in other words, forms a portion of its composition. We will state to you what we have just stated here, that matter is coeval with spirit, and that all matter is not palpable to grosser sense, no more than all spirit is palpable to undeveloped spirit: therefore, you have no right to say that because a human spirit ceases to inhabit the physical hody which you perceive that it therefore ceases to inhabit a material body, since it is known that matter is so subtile and refined in many of its states, as to be wholly impalpable to the senses, and the oder of a flower, except by being condensed, cannot be analyzed chemically; and since it is known that very many of the subtilest and most potent giants of the universe. electricity and magnetism, or those electric fluids, are impalpable, excépt when brought in contact with other fluids (Substances.) Therefore, you have no right to say, first: That the spirit does not inhabit a material body; but you simply must know that the material is more refined, more subtile, more otherial than the material of which the physical body is composed. Now we shall preceed to say that the spirit world, or that condition which the spirit assumes when it drops off the material body, is just as real, just as tangible, capable of being demonstrated as the world which you inhabit; that it is as decided and distinct; therefore, it must exist in some tangible form; tangible, at least, to spirit. Now every person here present will change, drop off, the physical form, as they drop off to day's clothing, and if of a spiritual form, beside the spiritual substance, as tangible, real and decided to the spiritual sense, as is

the physical body to the material sense. But what is the spiritual sense? Is it taste? Is it smell? Is it hearing? Is it feeling? No. There is but one spiritual sense, and that for the lack of a better word, we must name, Perception. It is not that you see, hear, taste or feel spiritual substance, but it is that you per-

The senses of the human body are, again, the divided ray of light, of which, there is one sense in the soul. Now, when you know of these material bodies, not at once do you attain to this perfect spiritual sense. Sometimes you attain it partially here. You are not dependent upon your eyes for what you see, nor your ears for what you hear, know or understand; but that the mind receives by intuition; sometimes by clairvoyance; sometimes, by the subtilest force of magnetism, or mesmerism, in which is the information which it usually receives through the medium of the senses.

Now, if these subtile senses are in a measure discovered in your world, then when you throw off these impediments, made impediments, ofttimes, by abuse, you have perfect conception of spiritual sense. What do you find? That a spirit being thus disenthralled, clothed upon with as absolute a form, is endowed with one sense that pervades, permeates and controls the spiritual body. This sense is feeling. Then, says one, is there no language in the spirit world? We answer, language is the necessary mechanism of humanic and the sense of the se ism of human condition, the same as an instrument is the necessary expression of a musician's conception of harmony. If all were musicians equally, the conceptions of music would never require expression; so in a world where all kindred minds are equal, the musicians perceive one another's melody and that is the harmony of the spiritual sphere.

When a friend that is only allied to you through sympathy or blood, has a thought, and you are in another room or in another city, and the same thought flashes upon your mind, and you respond, it is not essential that language be employed to convey that thought. You have the some mental vibration, and this is the means of communion, in the essential spiritual sense. When you are near another and find it necessary to touch the hand to see if it is cold. or to touch any substance to see if it is matter, it is not because the spirit does not know, but it is because you are encased in this body that requires these avenues of information, when it is said that you perceive one another's presence by the spiritual substance of which your spiritual friends are composed.

Sometimes when upon the street, you think of a friend, and upon turning the corner, the first-person you meet is the friend you have thought of. Now, if you had no bodies, the instant that thought reached you, you would be with your friend, instead of the interval of four or five minutes being required to meet his body. His thought ran out to meet you. You thought of your friend and then in a few moments the person appeared. As the flash of light is quicker than the vibration of sound, so grosser substances require longer time for their manifestation; so the physical perception or sense, requires a slower expression. It is so with every human, physical sense. In the spirit world, it is embodied in the name, separate perceptions, con-sciousness. It only requires a like thought, and a relation of mind to produce and respond.

Hence, time and space, physical obstacles as you understand them, form no barriers to the communion of spirits with one another.

The localities of spiritual existence, though regulated and determined by as fixed laws as the locality of the stars, are not in any way limited by the physical barriers. As the lighter substances and gasses of the earth rise and the heavier ones remain near the earth, so the subtiler fluids out of which the spiritual body is composed is infinitely lighter than the most etherial material which science has yet dreamed of, for the penetration of thought. Hence, a spirit may be with you, though located millions of miles away. The thought is swifter than the uttermost multiplication of the velocity of light. The thought is more subtile than the uttermost tension of the finest part of electricity, that was ever elicited from earthly mechanism. This being the case, you say, what then, are the oc-cupations of the spirit world? What is its plan, its scenery, and location?

I sweep the heavens with my sight, and I find no angels there! I present the telescope, and I discover no inhabitants of angelic worlds! Of course you do not. You do not see the air, yet without it, your bodies would perish instantly. You do not see electricity, except when it comes in contact with other substances, and yet, without it, the vast machinery of the physical system, would be lost. Point the spiritual telescope, the telescope of mind in any given direction, and you will find there spiritual worlds. Point your spiritual vision instead of this, which merely is confined to the certain reflection of light within an immediate space, and you will discover spiritual beings, and their reflection upon your spiritual vision, senses and powers. Inspired ones, and minds of genius have been endowed, or have discovered, at times, this spiritual sense. But let us tell you that it is this which constitutes the essential principle of every sense which you possess.

Therefore, the spirit world may be located here within this room. It may be located by the family fireside, which is, perhaps, the most dearly beloved part of the departed one. It may be located in the haunts of vice where the brooding of the fettered soul has not yet tried its unfledged spiritual pinions. It may be on those rare gradations of spiritual air which surround the earth, or in separate circles, at distinctive distances, surround all the solar systems and pave the starry pathway to the celestial stellar regions. This spiritual world is the aura, the incense, the entire spiritual substance of your world, and out of these, the spiritual habitations are composed. Every day and every hour as you pass your time in thought, meditation, scientific discovery, or usefulness, that pastime makes its impression upon physical substances that are around you. That physical impression is lost in the midst of other emotions; but it also makes its spiritual impression upon the peculiar spiritual atmosphere which surrounds you; also, when you throw off this outward body, you find yourselves clothed with just such a spiritual body as you have woven for yourselves out of your life deeds and associations, and you enter a spiritual world, just such as you have created for yourselves, out of the spirit of the substances with which you have come in contact on earth. Although you may build fine temples, and rear magnificent abodes, if you also have not built spiritual temples and reared abodes of thought, you find yourselves comparatively homeless when you enter the world of souls. But I should think, says one, that the occupations of the spirit world would be monotonous and vague, if they have not the present pursuits of business and

Let us tell you that the world of mind is far more extensive than your material earth. Let us tell you that spirits have enough to do to correct the mistakes of their earth-life, or to

assist others to do so. The first condition and occupation of spiritual existence, is to ascertain the status of the spirit itself. This requires sometimes, a very long period to do, inasmuch as a king may enter the spirit world with an imaginary crown upon his head, and find himself crownless and kingdomless when he arrives there, inasmuch as the lowliest may enter the spirit world with a real crown, and find themseives in a kingdom which they dreamed not of.

Now this crownless king, has to stay and work, and ascertain the difference between a spiritual and a temporal crown; and when he finds the temporal crown may be wrung from the hearts of his followers, while the spiritual crown must be traced by the golden thoughts of his own soul, he has enough to do to set himself to work and make a crown which he may wear.

When he finds that a temporal kingdom may be built up, upon the groans and cries of millions of human beings, but a spiritual kingdom must be built upon his own worthiness, his own knowledge, his own goodness, he has enough to do to find the spiritual kingdom. And every soul that passes into the spirit-world, retaining every faculty of mind has enough to do to determine the relationship which that mind occupies to itself, to surrounding objects.

But, says one, "Do they persue mechanics.

commerce, domestic life, and the various departments of trade? Do they still have business interests, and strife, and speculation? Do they still pursue those subjects that interest them We answer, business is very seldom pursued upon earth as a pleasure. It is pursued as a physical necessity, to gain clothing, food and shelter for the physical body. If it is pursued as a pleasure, it is also in connection with the various necessities of the physical body.

Now, the simple difference between the business of the spirit world, and that of your earth, is, that the clothing, shelter and the nourishment is transferred to the spiritual instead of the physical state, and when the spirit finds that the proper nourishment of the soul is thought, and its proper clothing is good deeds, and its proper habitation is acts and words of justice, and of truth; it sets itself to work in its new condition, with its new relations, to determine the business of its spiritual life, for it cannot outgrow these sympathies and associa-tions with earth; it still lingers and clings to this world and thereby works out its thoughts by impressing others; yet we do assure you that the first essential, and decided and absolute business of the spirit, is to shelter, clothe and feed itself. The shelter, the clothing and the food which the spirit needs must be the result of its own thought."

Now, you can imagine that a spirit entering the spirit world as many do, entirely destitute of these articles that constitute its spiritual being, will have enough to do, to furnish itself with proper thoughts, which are its food, proper clothing which are deeds and words, and thereby be kept busy for many long years.

Is science still pursued says one, are the arts cultivated, is music known; and are the past systems of invention and mechanism, taught in the spheres?

Let us state that as science is a mental, and not purely a physical pursuit, as art is the result of the conceptions of the mind, as all systems of mathematics and invention have their proper places and origin in the spirit, so in the world of souls, the astronomer still pursues with avidity and earnestness his discoveries along the starry region; so the geologist still strives to determine the structure of worlds and of planets; the chemist still endeavors to understand the subtiler mysteries of the bones and relations of matter; the musician and poet still revel in the charms of their mental and spiritual harmonies, and the vast region of philanthropy! These wonderful realms of continents that are spread out before the wise and humane of earth! the solving of the great problems of human-life, how the human spirit can be made better. These form meditation, and unfold to him their wonderful spiritual beneficence; the best and the highest methods for the amelioration of the condition of mankind.

Then, also, when these human ranges of thought are exhausted; when all known sciences and all known occupations are filled, then there opens to the spirit, the perception of unseen worlds, the conception of a universe filled with matter and with mind, being far beyond the reach and comprehension of the mere finite intellect; and the absolute truths, the clear whiteness, the undying perfection are handed down from the various stages of spiritual growth, until they form themselves into vast regions for the explorations of the mind.

Enough to do! Why! the world is filled with the thought that there is so much to do, and so little time in which to perform it; but the spirit world is filled with the thought that there is an eternity of labor, and an eternity of time, in which to perform that labor.

The final question which comes to the investigator and enquirer of spiritual science is this: He says, I believe all this, I believe these gening this belief in inspiration, in the possession of angelic thoughts. But what of the identity of the human soul?, Has Hugh Miller, Theodore Parker, Hershel, Laboisez, continued as they were? Identified? Theodore Parker was Theodore Parker while on earth; Hugh Miller could be known by no other identity. It was utterly impossible that there should have been such a form; without such an identified spirit, and it is just as impossible that that spirit shall ever cease to be itself, as it is that Deity or the Infinite, can be blotted out by a finite perception. Therefore, in all your conceptions of spiritual existence, you cannot dream of a state unconnected with identity. You cannot dream of action unconnected with mind; you cannot dream of mind separate from personality of the human mind; and you cannot dream of an eternity that is not an eternity to an individual human souk. Thus upward and outward, on the wings of perpetual progress and thought, the spirit mounts to its investigation of the spiritual world. Thus downward and bending ever nearer with the pleasures of their own thoughts, and the transparent utterances of their own lives, these messengers of spiritual glory and power, transmit their thoughts to earth.

### Our Children.

"A child is born; now take the gerin and make it A bud of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest Magrance and in purest hues : For soon the thering hand of death will break it From its weak stem of life, and it shall 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?"

### Strangers at Home.

The tireside is the theme of constant panegyric; "it is the only bliss of paradise that has survived the fall;" so say the poets, as well as the multitudes who talk only to repeat the current common-places. The saying itself is true or not, according to the life of the family. It is no extravagance to say that thousands of Christian parents, especially fathers, are strangers in their own households, to their own children, and sometimes the husband and wife to one another. For a mother, especially a Christian mother, to be a stranger to her children is a crime—the effect of the previous crime of maternal neglectand is so monstrous that among respectable people we must believe it is comparatively rare.-With fathers, otherwise estimable men it is only too common.

No reasonable father we suppose, would defend such a fact, even in his own case. He could and would, at best, only excuse it. He would, perhaps, say that he spends his day, from morning till evening, away from home, in industrious efforts to provide for the children, that his mind is on the stretch constantly, and the result is that he always comes home weary and in need of rest. And this may be admitted as true; but what then? Is he not a father still, with the obligations that belong to that name? Can anything acquit him of the duty of care for his children? Is it enough that he gives them house, and home, and education? Dare he let them grow up without the sweet significance of his relation to them? Can he afford to be to them a mere business-machine, a maker of money,a sort of silent and cold providence, whose heart -to them, at least-is a mere zero? We repeat can he afford this?

Sometimes it looks as though the father were utterly careless. He seems to have no twinges of conscience, no need for an apology, no sense of duty left undone—as though to make money

for his children were the whole being of a father. What a miserable human organization must such a semblage of a man have! The outer functions of fatherhood with him have no corresponding constitution within. Every bird and beast are his superior, and would he his reprover if he equalled them in wisdom. No, not so, we are too fast. Among brutes, it is, indeed, generally the mother only that has the parental instinct and when the human father is careless of his children, he disowns his higher nature, which ought to raise him above the brute in this as in all other relations. In a few cases, the neglect seems to be the result of egotism. The man is devoured by himself; thoughts of himself shut out everything else. His ambition, or vanity, or greediness of money, goes out eagerly, and wanders restlessly; and when, it returns to its sanctuary, or rather its prison—himself—it is only to brood over his interior world, to chafe over what he has not, and to felicitate himself over what he has. Such people will sometimes show a warm interest in the children of other people and will make a good Sunday-school address, and reveal a capacity for appreciating the beauty and attractiveness of childhood in general. They appear to be selfish only at home. All that is fresh and charming in their own children take for granted, and leave unexplored.

Do these fathers forget, or do they not understand, that hands and hearts of both parents are needful for the culture of their children? Along with parental love, there go both a power of authority and a peculiar flavor of love meant by the Father of all to reach much deeper into the young heart than the highest wisdom or the greatest diligence of the mere teacher. The hours of childhood, its fresh, young, open heart are given to parents only—, or, at least, to them as to no others; and to mould these hearts, they must grow tenderly simply, joyously familar so that the children shall feel that they have an almost angelic existence in their parents. Should it be otherwise, what was meant for an earthly paradise remains a barren waste, and whatever may be the truth and depth of parental affection in the case, the child, in after life, will miss an element from the past that ought to nourish and hallow his or hers existence to their last moments.

But if children lose so much, the parent loses no less. One of the sweetest fountains in the soul of the parent being hermetrically sealed, the joy of its movement is lost. To give by doing, by loving, by lavishing, is bliss; and to give when we love best, is to add intensely to the bliss.-Talk of being weary, too weary to give attention to our children! Is there not a rest in the exercise of love, even higher and better, than sleep? Is it rest to give repose to the strained muscles,, to the brain weary with schemes of fortune, or with the casting up of accounts? Indeed it is.—
"Sleep knits up the raveled sleeve of care."— Sleep kintsup the laveled sleeve of tare.— Sleep pours its gilded mornings in the eyes it re-freshes; it recompacts the flacid brawn; and makes physical movement missic; but what it does indirectly, love does directly. The smiles of the children take no roundabout road through the body; they go straight to the soul. The smile and prattle of the baby are light and music which illumine the fireside and make festal the plainest table. And then what an interest in sinking ourselves, by study—a partial study, to be sure—into the peculiar character of each child! The theme is old, but to the student ever newnewer than the morning paper. How charming to see the spouts of poetry peering out from one mind, and the germs of philosophy from another and the virtues of numbers from still another; to behold the cross-play, the action and reaction, the melody, the force, the keenness of all their diversity, all in the branches of the family tree, in the mimic state which has sprung from your life, of which you are king, and which, without any sense of dependence, cats your bread! To this, official fatherhood is a blank, and passing for it becomes a counterfeit and a calumny. - Th

A colored woman speaking of one of her children who was lighter colored than the rest, said: "I neber could bear dat brat, 'cause he show dirt so easy."

"Why do women spend so much time and money on dress?" asked a gentleman of a 'To worry, other women' was the diabolical

but truthful reply.

He that would have a wife without a fault, must remain a bachelor.

### SPEAKERS' REGISTER.

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Mrs. Fannie T. Young. Address care of Banner of Light. E. S. Wheeler Address care of Banner of Light, Boston. Mass. lliipois Missiopary Burcan. HABVEY A. JONES, President: Mrs. H. F. M BROWN, Vice President: Mrs. Julia N. Marsu, Secretary; Dr. S. J. Ava-

RY, Treasurer. MINSTONARIM AT LABOR. Dr. E. C. Dunn, Rockford, Illinois, P. O. Box 1000. Jamierson, Drawer 5966 Chicago, Illinois. Societies wishing the services of the Missionaries, should address them personally, or the Secretary of the Bureau All contributions for the Illinois State Missionery Capes will be acknowledged through this paper each month. Contributions to be sent to Mrs. July N. Massa No. 91 North Dearborn Street, Chicago, Hilaoin.

### Beligio-Philosophical Journal

CHICAGO, FEBRUARY 20, 1869.

OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR.

GELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. JOHN W. SMITH, PUBLISHERS AND PROPERTORS.

For Terms of Eubscription sie Premium liels and Pro-

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

AS 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, Dearborn Street, Chicago, Ill.

The Pen is mightler than the Sword."

### MARMONY, DISCORD, VIRTUE, VICE.

In the number of the Journal preceding this. we analyzed, to a certain extent, the meaning of harmony, and showed conclusively that in the grand procession of earth's children from the cradle to the grave, there was no discord. This dea may startle some of our readers as being decidedly too radical for this day and age of the world. The position we then assumed, we beleve to be correct; and in this number, we propose to further elucidate our views.

In all ages of the world, the idea has been entertained that there is no harmony in the works of God, especially among his children, and instead of attributing the cause thereof, to God himself, his children have been arraigned before the tribunal of public opinion, and pronounced guilty of being an element of discord-What! blame the effect, instead of the cause that produced it! Curse the edifice that tumbles down, instead of the incompetent architect! Abuse man for his inherent meanness, instead of the First Cause that produced him! Blame the cause, if anything, instead of the effect. This is one fault of the children of earth; they look at the effect, instead of the cause; at the result, instead of the agencies that produced it, and in their amazement at the seeming discord that prevails in the human family, they are led to deplore the condition of man: to utter words of sympathy for him; to breathe forth in tremuulous tones, regrets at his inherent depravity. and the tendency of his nature to sin; and at the same time they praise God for his wisdom, his manifold goodness, attributing all power to him, and they will entreat him to so use his infuence as to bring every human being to a 'knowledge of the truth."

Bosn! Supreme foolishness! Ridiculous ideas! Reason, where art thou?

Virtue, serene and happy, one of God's most beautiful flowers, blushes when she hears her Father traduced and vilified; and though her eyes are brilliant and her countenance all aglow with innocence, she has sense enough to know that Vice, traduced, vilified, scorned, looked at with supreme contempt, spat upon, is her sister, and she loves her, recognizing that she, too, is a jewel in that beautiful easket which God himself created. She does not scorn her-no, she would not-she dare not. She loves her. Pure affection, unsullied innocence, a part of the GREAT I AM, loving her sister, Vice. Strange, bewildering conclusion! , Within, without, all around, we feel the presence of angelic influence. Virtue, pure, angelic, noble; Vice, diseased, unclean, and repulsive—they meet and caress; they love each other, and why? Because both contain Deific elements. Both are elements of harmony in the universe of God. But man, seemingly, knows more than God. He would blame the effect, and honor the cause. But those whose interior perceptions have been opened, see the encircling arms of affection around all humanity-Vice as well as Virtue.

Beautiful idea, a gem of gold in the store-house of mind; a flower of transcendent beauty in the garden of the soul!

But would you say that vice is as noble and attractive as virtue? No, we would not, any more than we would declare that the Indian in his birchen canoe skimming along on some crystal river, is as wise as Andrew Jackson-Davis. We do say, however, that virtue is one condition; vice another, both equally commendable in the sight of God, when he considers the cause that created both respectively, yet one not as lovely, or beautiful as the other. Vice is not as pure as virtue; nor dishonesty as commendable as honesty. We do not claim that. Both are conditions produced by certain causes. Examine the cause; trace it link by link, until you come to the effect, and then pass judgement, and not till then, If you are so obtuse in mind that you can not trace the cause in all its delicate pulsations, until you come to the effects, just remain silent, and "Judge not lest ye be judged."

The world of cause, how grand the theme! It is the pulsating waves of the great I AM that produce elements of life and hinfelligence, and within them is an under current, like those in the ocean or air, and they, in turn, act more specifically in the development of the human

Then, there is a cause for everything; and is that cause man or God? Who formed the little dew drop that nestles in the cup or some tender dower? Who breathed into the little seed the clements of life? Who gave the tiny flower its variegated colors? Who made the tall mountain, the beautiful valley-everything? The God-element, the Unseen, of course. What, then, is vice, but virtue; what discord, but har-

As we remarked before, elements of life spring from a certain point. It is this focalization, as it were, that produces life. The little need has the Deific element within it; it is the pulsation of that which causes it to germinate.

There appears here to be a point in the discussion of this subject not yet reached, and it seems somewhat difficult to attain the end desired and make it plain to all that vice may be vir to elucidate the subject, and make it appear as plain as that the three angles of a thangle are equivalent to two right angles.

Supposing you have inherited Scrofula from your parents. The poisoned blood is in your system, and nature, in her efforts to banish it therefrom, causes eruptions to take place all over the body. Are you not to be respected as much as the strong, healthy man? Who would dare despise you on account of certain eccentricities your system manifests? and, although your appearance is not pleasing to the eye, the acute mind would recognize the action of certain elements in your system, endeavoring to inaugurate a more desirable condition. Again, suppose that the patient has inherited from its parents certain propensities that lead, that draw, that compel him, as it were, to lead a licentious life. Is he not to be commended as much as one whose mind is in a healthy state, or will you despise him because of his inharmonious condition. In the eyes of God, all are equally commendable-the sick and the healthy, whether the disease be one of body or mind; for there is within each individual, an elixir, an all-potent element, that never ceases its action, until it is brought in harmony with surrounding influences; and, many times, that element, for it really exists, leads man to do some licentious act, as it were, thus paving the way for more harmonious

A mere point, a Deific-element, revolving in almost endless cycles, finally assimilates from the surroundings, a man. In these cycles, it is only striving for harmonious conditions, which could not be obtained at once. First in plants, then in animals, and finally in man, always striving to obtain the desired result.

In licentiousness, we find an out-cropping of the God element in man, not for the gratification of that element-oh, no! but for the purpose thereby of inducing certain conditions that would place it in harmonious relations. Scout the idea as you may; deem it absurd if you wish; say "fanaticism run wild," if you choose, still the God-element in man will constantly work for conditions suitable for its nature, whether in the field of virtue or vice. How, you ask, work for harmonious conditions, when all is harmony in the Universe of God. Why say all is harmony when the God-element in man is striving for it. This is plain. There can be no discord to an element Ithat is in perfect harmony with itself; and in this seeming strife, it is only seeking to attain a condition that will place all the elements of creation in their respective places, and in so doing, there can be nothing but harmony.

Beautiful idea, glistening with its own intrinsic merit! no borrowed light throws over it a mantle of love and charity! It exists within itself, conscious of its own wondrous powers, for it has analyzed all things, and found therein the all potent-element of God! In the flower, in the insect, in man-everywhere, the God-element is at work, and he who can not see harmony manifested in all its works, catches but a faint glimpse of creation.

### WHY PUBLISH BEECHER'S SERMONS!

MR. JONES:-Please send the RELIGIO-PHILosophical Journal, to my address for three months as per your offer in BANNER OF LIGHT. Enclosed is twenty-five cents.

I will send numbers to friends after reading,

that your object may be attained. should I be pleased with the Journal, I hope to continue subscription at full rate; but I want to ask in advance what can be the object of a publication devoted to the spreading of spiritual light, and the cause of liberal ideas and principles, in publishing the sermons of Henry Ward Beecher?

BENJAMIN SNYDER. Jamesburg, N. J. Jan. 27th, 1869.

REMARKS: Our object in publishing Henry

Ward Beecher's sermons in the Religio-Phil-OSOPHICAL JOURNAL, is to spread spiritual light, and promote the cause of liberal ideas and principles.

One class of thinkers will receive benefit from Br. Beecher's sermons more readily than from the lectures we publish from our best trance mediums; others will receive more benefit from the latter; hence, we publish both. Spiritualism is all comprehensive, and includes within its ample folds, all things in nature both upon the spiritual and material planes of life. The clear thinker sees the use of every variety that is found in the mineral, regetable, and animal kingdoms.

In Theology, we see that Mythology was its predecessor, and progenitor; and was well fitted for the times then existing-for the then development of the human mind. The same of Old Theology with all of its absurdities. Today, there is a large class of minds who have never given a listening ear to any other doctrine, and never will, unless it reaches them through an accredited minister of their system of religion. As we find the world, so we must accept it, and build thereon.

Men and women in all ages have sprung forth far in advance of the masses of mind, and they have been leaders in reform. Some have been the authors of new phases or systems of religion, and have gathered around them devoted followers, all of whom were abhored, traduced, reviled, persecuted and sometimes crucified as heritics, by the devotees of orthodoxy, or the old and popular systems-like Socrates, Jesus of Nazereth, Michael Sirvitus, besides hundreds of thousands of lesser lights were. While another class of reformers like Mr Beecher, plainly see all of the principles advocated by the extreme radicals, appreciate the truths thereof, and are inspired to present those truths and principles in such a garb and such a light, that the most violent opposers of the supposed heresy, in a short time become most devout radicals, and support the very principles they once condemued.

As an illustration, hundreds of thousands of Spiritualists have come up from the ranks of church fellowship. Hundreds of thousands are fue, and discord, harmony; but we propose following their example every year. Mr Bee-

cher's sermons are essential assistants in that direction. He makes men and women think: thinking men and women become Spiritualists, inevitably so.

His sermons make Spiritualists think also. They learn many good lessons by reading them. They learn that our philosophy, our literature, is being advocated and appreciated by the churches; that Spiritualism is designed to break down partition walls and pulverize creeds; that it is not designed to sectarianize even Spiritualists: but is to liberalize, enlighten and make the world better. Hence, we publish Henry Ward Beecher's sermons.

In conclusion, we frankly say, if there is a single soul denominated a Spiritualist, who wants to see Spiritualism harnessed into, and subjected to a creed, with Bishops and Priests, confessions of faith, with rights of fellowship depending upon the votes, or a compliance with the opinions and ipse divit of others, or any other power than our highest conceptions of right, reason and common sense, he will not find in the Journal, an advocate of that which he may so much desire.

#### HENRY WARD BEECHER'S SER-MON.

In this number of the JOURNAL, will be found one of Henry Ward Beecher's practical sermons. While Mr. Beecher more particularly applies his reasoning to what is commonly called christianity, Spiritualists and other reformers, may with great profit apply his remarks to their own every-day life matters.

How much can be done for Spiritualism, by a positive will power. How many thousands are nominally Spiritualists, but have no will to take the RELIGIO-PHILOSOPHICAL JOURNAL, nor any other good spiritual paper, nor to encourage other's to do so, but are so fearful that they shall give offense to companion, child or friend, that they remain non-committal, even upon a subject which in its very nature should command their highest respect, and their most positive efforts to promulgate to the world.

Such men and women, in private conversa: tion, wish and hope well for Spiritualism, but would not for the world have Mrs. Grundy know a word about it. They like to hear trance mediums speak, but not for the world would they have it known by their neighbors, that they had the least respect for the lecture or med ium through whom it was given.

· Thank God for the Beechers and the "fishermen" of to-day, as well as for the same class of men centures past. They are the men who make their mark and move the world. It is not the ism, but the spirit of everliving truth that moves men's souls to action. Put on the armor of eternal truth, and speak out boldly-self-respect will beget respect for self and our opin-

### RECIPROCAL FAVORS.

We have, and probably shall continue to publish, gratuitously, the names of all the speakers of whom we have knowledge, together with their post office address, and change the same whenever requested. What favors do we get in return? This question, each speaker can answer for him or herself.

We do not belong to the complaining class, We mean to be perfectly independent in publishing the Journan; but while thus independent, we mean to supply our subscribers with the best paper published in America! Did we say best? Yes, we said so. We will aim high, and if we succeed, it will be by dint of continued perseverance; and in so saying, we mean no disrespect to our worthy cotemporaries.

We simply mean to say that we have set out to publish as good a paper as material aid, moved by spirit power, can produce, under existing circumstances. Now, to the point,

We desire to give the RELIGIO-PHILOSOPHIC-AL JOURNAL, an opportunity to be tested; therefore, we offer it on trial, for three months, at the nominal sum of TWENTY-FIVE CENTS. Any one of our lecturers can procure us clubs of from ten, to one hundred and upwards, at every meeting they hold. Will they each consider this matter, and act upon it? If they would but consider the subject a few moments, it would need no other argument to convince them, that were a first-class spiritual newspaper, circulated and read in each town through the United States, there would be a demand for lecturers in such towns, and a fitting compensation would be ungrudgingly made.

### THE BANNER OF LIGHT.

In another column will be found the advertisement of William White & Co., publishers, to which we respectfully call the attention of our

No better men, no more worthy company to do business with, can be found, in or out of the ranks of Spiritualism. For over twelve years, they have struggled to furnish Spiritualists with a first-class newspaper, and reformatory books. They have sunk money, and encountered opposition within, and out of the ranks of Spiritualists, that would have made faint hearts give up in despair. With Brother Luther Colby at the head of the editorial department of the BANNER OF LIGHT, it has weekly gained friends until it has become an indispensable institution of our

Their publishing house, with brother William White at its head, and with the other members of the firm, good and strong to back him, is rapidly gaining an enviable reputation-soon to be classed among the first of American publishing

### COL. D. M. FOX.

It gives us pleasure to acknowledge the fraternal call of our Brother and co-worker in the cause of Spiritualism, Col. Fox editor of the PRESENT AGE.

Br. Fox is President of the American Association of Spiritualist, and of the Michigan State Organization, and we believe only second to Mr. M. B. Dyott, in the secret order of "Eternal Pro-

#### SUSIE M. JOHNSON AT LIBRARY HALL.

On Sabbath morning, the 7th inst., we had the pleasure of hearing an address by this lady, on "The Progress of Ideas." She was listened to with wrapped attention by those present .-Her synoposis of the Progress of Ideas, was lucid and expressed in a clear, forcible style.

What subject mere interesting than the above? Ideas are not inert, they possess a living principle which ever keep them moving.

She alluded to Pythagoras, Gallieo, and others, as entertaining ideas far in advance of the masses of the day in which they lived, and in eloquent language, depicted the condition of those whose mind are towering and who grasp the grand truths of nature intuitively, as always being subject to persecution, and regarded as fanatics, and as being generally shuned by the society that they so far out-strip in all that pertains to life.

Her views in regard to angularity of genius. or those who grasp great truths intuitively, was indeed, pleasing, for this seeming angularity, was only an expression of the great truths within.

In the Progress of Ideas, since the first dawn of creation, the great minds who conceived them were often regarded in no favorable light, but were condemned to suffer death, in consequence of the innovations that they caused. . .

Ideas were the motive power that actuated either the good or bad, and it would be well for all to consider their nature and general tenden-

Her allusion to "free love" was timely and eloquent, and was well calculated to do good .--Free love did not constitute a license to sin, to violate nature's divine laws, and trample under foot the most sacred obligations of life. "Free love" had its barriers, and beyond them it must not go. Its mission was not to ruin, but to rear a noble, holy edifice where truth could reign supreme, exerting its influence to promote the happiness of all.

The subject of her address in the evening was derived from the timely and eloquent remarks of Mrs Mills, in regard to the efforts of certain parties to prescribe. Spiritualists and prevent them from becoming a party to certain movements about to be inaugurated.

In her evening address, she was, indeed, clo quent, giving utterance to ideas the practical bearing of which, could be at once noticed.

She honored the Catholics for their honesty in not concealing their hatred of Spiritualists. She knew where to find them. They did not try to conceal their real intentions.

Her allusion to the Unitarians as being "the skirmish line" between the Catholics and Protestants, was too true.

To be appreciated, she must be heard. She lectures during the month at Library

#### 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 best think-

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

### BOOKS AND SHEET MUSIC.

Any book or sheet music in the market, can be had at this office, at the regular publisher's prices, and which will be forwarded by mail, on receipt of price, and the government postage, which is two cents for every four ounces or fractional part of four ounces, on pamphlets, and four cents on each four ounces or fractional part of four ounces, on bound books.

Address S. S. Jones, No. 84 Dearborn Street, Chicago, Ill.

UNDERHILLON MESMERISM.

The above is the title of a new work just published, which throws more light upon the subject of trance and the power of the positive over the negative, be the same existing on the physical or spiritual planes of life, than any other book published. The same will be sent by mail, free of postage, on receipt of \$1,50

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

### DR. D. C. DAKE, THE HEALER,

Will be at Kalamazoo, Michigan, on the sixteenth, and remain twenty days; from the ninth of March to the thirteenth, at Battle-Creek, Michigan; at Marshall from the fifteenth to the twentieth; and at Coldwater the remainder of the month of March;

### . CORRECTIONS. .

We urgently request those who fail to get their papers, to advise us, of the fact, that we may correct errors in mailing and send missing

### The Soroals,

The Chicago Sorosis has been holding Mass Convention at Crosby's Music Hall, Feb. 11th and 12th. We shall allude to it more particularly in our next.

Read the advertisement, for sale cheap. I be retained for a season, and draw full houses.

### Lersonal and Bocal.

Mrs. W. T. Stearns is engaged in the Missionary work in Pennsylvania. She earnestiv

"I do not believe in kindling fires to let them die out. We must constantly add fuel to the flames. From the spirit-world we have every encouragement, and accepting all things which reach to a nobler humanity, we reach the hearts

Chicago is to have thirty-two miles of waterpipe, to be laid down next summer.

Miss Almeda Fowler's address, is Sextonville, Wisconsin.

Stolt, a Boston actress, swallowed a fishbone, and threw up her engagement in consequence.

Napoleon, to conciliate Italy, has advised the Pope to renounce his claim to Papal territory, Rome excepted. A grand Lyceum Masquerade is to be given,

by the First Children's Progressive Lyceum of Boston, on Thursday evening, February 11th .-It is anticipated that it will be one of the finest parties of the season. ... A resolution has passed the Common Coun-

cil of Chicago, to establish a South Side Park, to be bounded by Lake Michigan and Clark street, and Thirty-fifth and Eighteenth streets.

J. Madison Allyn is engaged to lecture at Elkhart, Indiana.

Our sanctum was enlivened, on Monday last, by the genial countenance of our friend, C. G. Foster, of the Journal of Commerce, Kansas City, Missouri. We are always glad to meet him. His soul is always full of sunshine.

Dr. Dake, the Healer, late of Rochester, New York, who, for a few months past, has been working such wonderful and truly astonishing cures by the aid of his Indian Guides Leying on of hands—gladdened our sanctum by his presence, on Monday of this week. God speed Dr. Dake, and all our healers, who are alleviating the sufferings of the afflicted.

#### Amusements.

Chicago is brim full of fun or places of amusement. All the various places of amusement have on the boards attractive plays and productions, and are all well patronized.

Theatre Comique, at the corner of Clark and Monroe streets, which opened on Monday, the 8th inst, is meeting with good success. They claim a first class company, and the largest in the world, and intend to make it an interesting and pleasant resort of amusement for gentlemen and ladies. They present a multitide of attractions. Performances every evening, and Matinees on Wednesdays and Saturdays.

The Arlington Minstrels reappear at Library Hall, commencing on Monday evening, Feb. 15th, 1869.

Sharpley's Minstrels, at Wood's Museum, opened the week's entertainment on Monday, the 8th inst, with a set of new and vivacious novelties. In addition to their own people, Harry Macarthy, who some years ago played star engagements in this city, assisted by Miss Lottie Estelle, will appear in a series of English, Scotch and Irish character pieces.

Their programme is large and varied, and they who go to the Museum this week will unquestionably enjoy a host of fun.

The great extravaganza of "The Field of the Cloth of Gold," was produced on Saturday evening, Feb. 6th, to a packed house, at Crosby's Opera House. In fact so great was the interest felt in the play that the house was literally overflowed. a prestige which is of no small account in the first production of a piece.

On Tuesday evening it was reproduced to another overflowing house, and has continued to draw full houses every evening this week and is destined to have an unprecedented run. It is unquestionably the greatest success of the season by the management, C. D. Hess & Co.

The burlesque is founded upon the famous historic meeting of Henry VIII., King of England, and Francis I., King of France, on the Field of the Cloth of Gold in the Valley of Ardreas in 1520, the incidents of which are unmercifully burlesqued and the lines filled with the most excruciating puns and witticisms.

The management have also filled the piece, apart from its intrinsic merit, with a constant succession of novelties.

The appearance of the Worrell Sisters at Mc Vicker's Theatre, who began their engagement on Monday evening, the 8th inst., was a grand and signal success, the honse being crowded in every part. These Sisters are distinguished in the East as burlesque actors. Their names are Irene, Jennie and Sophie, and they bring with them their entire burlesque troupe, the music for their own burlesques, their leaders of orchestra, etc., so that their pieces will be done in exactly the same style that has enabled them to retain so strong a hold upon the people of New York city for the past two years.

Among the burlesques which have been particularly successful in New York, and each of which has been played something like 100 nights or more, are " The Field of the Cloth of Gold," "The Grand Duchess," "La Belle Helene;" and "Barbe-Bleue," Besides these, there are many farces and character pieces included in the Worrell, repertoire, during their stay. They are said to be very expert in their line and will unquestionably draw full houses, who will be delighted and highly amused at their burlesques and comicalities.

The attractions at Aiken's Dearborn Theatre during the week has been the reproduction of the "Lancashire Lass," until Wednesday evening, the 10th inst., when a bill of farces was presented; on which occasion Mr. Dillon took a benefit. And on Thursday evening, the 11th inst., Sterling Coyne's beautiful Comedy was put upon the boards, entitled "A Woman of the World," for the first time in Chicago, which will,

### 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, 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 listened. Of himself, he can only say be is an uned. 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 entitled "The I availing?" treats

of man as the grand objective ultimate of Life's

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

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

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

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the upfoldment 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 infuence 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 demonstraed. 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 sevenzv-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 appearan The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES. 84 Dearborn Street.

Chicago, Ill.

#### 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 Strawterry Girl," "Ralph, or I wish I was'nt Black," "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. S. S. JONES, Publisher,

RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

84 Dearborn St.

Chicago Ill. The above named little works of about thirty pages each are fresh from the press and belong to ь series designed especially for children, youth and

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

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

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#### INVOCATION. .

#### FEB. 7th, 1869.

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### QUESTIONS AND ANSWERS.

QUESTION BY J. N. SMITH.

Is the common, formal prayer necessary or essential to man's happiness, either here or here-

A. Just so far as it contributes to his happiness, just so far it is essential here; and, inasmuch as it is always here, then there is no hereafter about it.

#### MR. MEEKINS OF MAS-.

Q. Do we answer the true ends of our earthly life by obedience to all the impulses of our carthly being?

A. I shall say that most certainly we do. It may seem strange that we do, but when we take into consideration this fact, that an impulse may be that which is seemingly evil, yet another will instantly follow, which is good, and prevent us from that which is evil, if possible.

To us, there is no evil. We believe that every individual acts as best he can, -with his surroundings, and for the unfoldment of his interior nature, whether it be that which we call good or evil.

Q. Does not the creation, or individualization of the human spirit, necessarily imply a dissolution?

A. The individualization does not; yet, if it were possible to conceive of its creation, then we might say that it would; but since that individualized entity is a part of that great Deific principle, God, therefore it is, that we know of no time when it is created. An individualized entity, to our senses, upon the material plane of life, as we have often experienced, has an acute and penetrating natural sense. It has been thought that the laying of the form—that form which we see

-away in the grave, was the last of the soul, or life-principle animating the body; but as there is that principle within everything in naturea spirit vou do not see-so it is we have an existence after the dissolution of the external form -that which had a beginning to your senses.

And we would have you bear in mind that eyerything that has an existence upon the material plane of life, has its counterpart upon the spiritual plane. You will see upon the spiritual plane, all that the material plane has.

The idea to you, that we have to travel from a creat distance to come down or up, is, to us,a

### QUESTION BY MR. LA SALLE.

Q. Are you conscious of having any assistance in answering these questions?

A. Indeed, I am conscious of the fact that I have assistance from those around me, upon the material plane; and I have the assistance of the innumerable beings upon the spiritual

O. Will you please explain how you derive that assistance?

A. From those upon the material plane we obtain assistance from the harmony they possess within themselves. From those upon the spiritual plane, I gain strength, so to speak. 'I have impressions from others, the same as you would get impressions from another source.

Q. Do you ever feel that there may be a question asked that you will not be able to an-

A. I never think of that, When the time comes that I have that question asked, then I shall say most emphatically I cannot answer it. I shall answer it by saying I can not. So you see I shall answer every question that is given me, whether I answer it to suit the people or otherwise. We do not claim to be possessed of all power, or a capability of knowing everything in the past, present, or future. We give what we have, and you, by your powers of reasoning, should take that which is good, as seemeth best for you. That which is good, whether it comes from the material or spiritual plane, take it and make use of it. Probe everything as far as it is good for you. If Spiritualists, as a body, to-day, accepted all the ideas that are given, from the simple fact that a disembodied spirit brings them, I think really, they would soon find out their mistake. QUESTION BY MICHAEL.

Q. Are spirits in the Spirit Land subject to the influence and control of a Supreme Being, or do they each do and act just accordingly as they feel?

A. Spirits on the spiritual plane are governed by a Supreme Being-you choose to use the term, Supreme Being-precisely the same as they are upon the material plane of life. They worship the beautiful. They do not have that reverence for a God in heaven, as many have unon the material plane of life, because, feeling that they have gained that heaven, and not see ing, as many have expected to see, that being, God, they are led to believe that God is a living, ever-present, and to them, a Divine Spirit of life and beauty. It is not strange that one who has been brought up to believe in a God, should ask that question. We believe in what you call God, but not an individualized being, like unto man, as is stated in the scripture. It is there stated that he made man after his own image; and that being the case, he certainly would differ very much in his appearance, for you can hardly find two men that look alike, or

QUESTION BY MR. FRANCIS.

Q. Did you read the statement of Conkling in the JOURNAL, in reference to seeing the spirit of Fox, the founder of the Quakers-if so, do you believe his statement?

A. I have not read the statement, yet I believe that it is true to the one that wrote it. The fact that it is true to him, would not make it true to you, because we want to see things for ourselves; yet, so far as we can believe in the truth of mankind, we can say that it is true.

BY MR. BALDRIDGE. Q. In what country did the honey bee orig-

A. I really do not know. That is a question I cannot answer. Now you can say you have asked a question that even the spirits could not answer; then, you see, you have the spirits in a tight place. [Laughter.]

QUESTION BY MICHAEL.

Q. Do persons who are educated upon this earth, carry their education with them to the Spirit Land; and do persons who are ignorant upon the earth remain ignorant still in the Spirit Land; or do they acquire knowledge there?

A. Well, my good brother, inasmuch as the spiritual plane of life is in no way inferior to the earthly plane, so it must be that people who have obtained their intelligence upon the material plane, must also retain that intelligence upon the spiritual plane. If it were possible that spirits could not be educated upon the spiritual plane of life, what, think you, would become of the millions of little buds that pass from the material to the spiritual plane? All the advantages that you have upon the material we have upon the spiritual, ten fold.

QUESTION BY MR. MEEKINS.

Q. In reply to a question put by me this evening, you say it is right for us to follow out the strong impulses of our natures. Do you mean that it is right for a man to follow the inclination of his appetite when it leads him to excessive intoxication?

A. We would answer that by simply saying yes. As we understand that everything that is, is right, so a man that drinks, is right. So all things which seem evil are right.. The spirits of individuals that, pass through the greatest trials upon the material plane of life are the brightest spirits upon the spiritual plane. Why? Because they have passed through a firey furnace and come out pure and bright. Through sorrow we learn to have sympathy for others. If our impulses are such that they lead us into the lowest depths of depravity, that is for us. No two individuals have the same experience, any more than they look alike. That which would be adapted to the unfoldment of one, would not be of another. And so it is. Let each soulque content with his own unfoldment; and if he, by the sorrows of others, learns wisdom, and learns to shun the places of evil, so for him, the sorrow of another is of great importance to him; therefore, they should never condemn that in others, which they, perhaps, have never had the experience of the temptation, and, consequently, know not how strong they would be were they to be tempted, their desires and their impulses not being such as would lead them into anything of the kind. Then again, it is no credit to them, that they have not been under like circumstances or conditions. So we say again, whatever is, is right, because it all tends to the unfoldment of the soul, the great soul of all humanity.

QUESTION BY MR. PRANCIS.

Q. Chemists on the material plane have analyzed the physical organization of man, and can tell the component parts of the same. Can chemists on the spiritual plane, analyze the spirit, and tell the component parts thereof, and its powers and capabilities?

A. We know of no one upon the spiritual or material plane, that has the power of analyzing the spirit, the life-principle permeating everything, not only the human soul but everything

upon the material plane of life. Chemists come to the conclusion and naturally, too-that because they can not find the spirit that permeates the body, there is no existence atter the dissolution of the form. If the chemist could analyze chemically this life principle in everything, then he could tell exactly, its

powers and capabilities. QUESTION BY MICHAEL.

Q. Do persons like Napoleon of France, Ceasar of Rome, and the great Alexander of Greece, who exercised wonderful power over the minds of men while in this life, exercise the same power in the spirit world?

A. The powers of compulsion are left behind, that pertain to the material plane of life. Bear in mind that it was the surroundings, the love of cain and power, that made them act thus upon the material plane of life. Not having anything which they could gain, or add to their | table to the fact that he came to the Convention happiness by such acts, therefore it is, that they as a representative of no association of Spirit-

do not try to make us of such powers upon the spiritual plane of life.

Q. Do not the individuals referred to possess great ability upon the spiritual plane of life: and if so, do they not make it available by acts upon that plane which redound to the good of those yet remaining upon the material plane?

A. We do not think that their powers are any greater upon the spiritual plane of life than they would have been had they not occupied the position they have upon the material. And again, individuals upon the material plane of life, not being conscious of their presence, we do not think that they are affected a great deal thereby. That they will work to inspire and to. impress people to deeds of goodness, we believe, but no more so because they occupied that plane

Q. Has not their experience upon the material plane of life been of great value to them; and is it not made a matter' of utility upon the spiritual plane ?

A. It must be, from the fact that every ex-

perience adds to their unfoldment. The idea, that because people occupied a position of great influence and importance upon the material plane of life, that therefore they possess greater powers upon the spiritual plane, we do not find to be the fact. The time will come when that idea will be laid aside. Spiritualists, to-day, as a body, often get communications, purporting to come from some great individual, supposed to be, upon the material plane of life. It is of

from great individuals, so to speak. Q. The individuals referred to must have possessed great natural powers for controlling men. Did they not carry those powers with them to the spirit world, and may they not exercise them there in the control of men, both

upon the spiritual and material planes of life?

greater value to them, than one coming from

some one that had not a distinguished character

upon the material plane of life; hence, you find

so many communications purporting to come

A. As we said before, we cannot see that they have any greater powers from the fact of their position here. If we could see that they had, most certainly we would tell you so. We do not know that it necessarily follows that they nad stronger positive will power, because of good men and women, regardless of what they their position. It was their surroundings that believe. They may be, and are, Episcopalians, lead them to do as they did.

QUESTIONS BY MR. MEEKINS.

Q. Does Jesus of Nazareth occupy a place or position, higher than other men, in the Spirit-

A. Higher, so far as intelligence is concerned than many spirits upon the spiritual plane, but not higher, that we know of, than a great many others. Bear in mind, that when upon the material plane of life, he was a medium, and inspired to do as he did. Then, of necessity, he is not higher in the spiritual plane than those that inspired him to those acts of kindness and great miracles that he performed.

Q. By whom, and by what, was he inspir-

A. By spirits upon the spiritual plane of life who wished to complete the work they had begun while upon the earth; who passed, the same as spirits must of necessity pass, from material to spiritual things. The names, individualy, we coald not give.

Q. Was Jesus of Nazareth a better manthan Socrates, Pythagorus, Confucius, and the long list of others that are called heathen philoso-

A. We believe he was a better medium more susceptible to the power of spirits; but as far as the individual man was concerned, we do not know that he was better.

QUESTION BY MICHAEL.

Q. Where do those great philosophers, statesmen, poets and writers, &c., derive their power; Is it derived from the same source as Jesus of Nazareth derived his? And, also, why have they been thus singularly favored above millions of others upon this earth? Why are some so superior, while others have not a sound idea in their head?

A. We should really be sorry for an individual that had not a sound idea in his head. We find some so constituted that they are not susceptible to the influence of others; be it for that which is good, or that which is evil. Why they were so particularly favored, we know of no other reason, than that their own surroundings were different, their material organism was dif ferent, and consequently, they were chosen to carry out these ideas conceived by spirits on the spiritual plane of life. As we stated before, there are no two persons who are alike. It would not do to have them all such great men, for there would be no great, no small, no high, no low, no rich, no poor. If all possessed the same amount of knowledge or same amount of wealth upon the material plane, then their would be no difference. Yet, there is one grand truth -every soul possesses in itself as much of that great deific principle, God, as another, and those that to-day, stand to you the highest, because of their intelligence, the very lowest individual that you can conceive of, will, one day, reach that point. So his God given powers are equal to the

### " Fifth National Convention."

In an article entitled "Fifth National Convention, by John B. Wolff," published in the BAN-NER OF LIGHT, Jan. 2d, 1869, my name is made use of, and some misstatements are also made. With you permission. I beg leave to correct some of them, and to reply very briefly to a few points in that article. The errors evidently arise from a lack of knowledge upon the subject of which your correspondent presumes to speak, and, as he claims to be a Spiritualist, I am sorry to see that he either knows so little of its teachings or has forgotten that its philosophy enjoins upon those who believe in it an investigation and knowledge of what they attempt to denounce or approve. Becoming modesty and common sense, also, require the same qualifications. It is evident our friend is not a member of any secret society in good standing, and, to my certain knowledge, knows nothing whatever, either of the merits or demerits, the origin, objects, aims or construction, of the one he condemns. He is, therefore, not competent to express an opinion upon that subject. Honor, integrity, honesty, charity, benevolence and truthfulness are essential to worthy membership in the Order he ignorantly condemns, and if he be possessed of those qualifications, he could have acquired the information necessary to an understanding of the subject upon which he writes. I presume our friend's opposition to the organic construction of the Convention and its officers, is attribu-

ignorantly supposes the Order of Eternal Progress to be, will have to form it of different perualists, or other society upon this planet, but was subsequently admitted to fill a vacancy in the Washington delegation. Your correspondent, speaking of the Fifth National Convention, which resolved itself into the American Association of Spiritualists, says: "The organizers made some fatal mistakes; 1st, in organizing a Secret Order; 2d, in mixing it with the business of the Fourth and Fifth Conventions; 3d, in taking possesion of the entire work by that Order. Neither of those assertions have any foundation in truth or fact. "The organizers of the Fifth National Convention, or of the American Association of Spiritualists," did not, nor never thought of organizing a Secret Society, neither did they mix it with their business, nor has the Order taken possesion of the work of the Convention as stated.

Who were " the organizers"? They were the three or four hundred delegates, sent by the various associations of Spiritualists and Lyceums in America; not more than three or four individuals of the three or four hundred were members of or were connected with the Secret

The Order of Eternal Progress has not and never had any more to do with Spiritualism than it had with Methodism, Catholicism or with any religious organization. The Order of which he speaks (but knows nothing.) is a Beneficial Humanitarian Society, similar to the Odd Fellows. It is Odd Fellowship improved and beautified and adapted to the admission of man and woman-of all who are of good moral character. It has nothing whatever to do with the belief of its members. It is true, three of the delegates. in whom that Convention reposed sufficient confidence to place them in positions of honor and trust, were and are members of the Order. One of that number is also a Mason and a Son of Temperance. Your correspondent, with as much truth, may say that the Convention was mixed up with and controled by the Secret Order of Masens. A second is, also, a member of the Peace Society and of the Abolition Society, either of which have as much to do with Spiritualism as the Order of Eternal Progress; the third is a member of the Masonic Fraternity and of the Odd Fellows; but would it be true to say that the Abolition or the Peace Societies, or the Odd Fellows, or Society for the Protection of the Indian, were organized by or controlled the Convention, because some of the members of those various Societies have more than one idea, and choose to assist in doing all the good they can in more than one direction? The Order of Eternal Progress, ot which he speaks, was not organized by or for Spiritualists,

as such. It is organized for and is composed of Baptists, Presbyterians, Methodists, Christians, Jews and Spiritualists. The objects of the Society are not to promulgate any system of belief. All who compose it pledge themselves to introduce no religious or political debates or references, involving or in any way interfering with the belief of its members in the Order; and if permitted in the sanctuary, will forfeit its charter and exclude it from the Order. The objects of the Society are humanitarian, viz: The recognition of the equality of man and woman in all relations of life; to extend to her the same advantages, benefits and assistance that is provided for men alone in the exclusively masculine Societies; to visit the sick, relieve the distressed, bury the dead, clothe, feed and educate the orphan, care for and assist the widow; to pour the oil of sympathy into the wounded heart of the suffering; to raise the fallen, and elevate humanity to a recognition of the fraternal relations comprehended in these words, "The Fatherhood of God and the Brotherhood of Man." Its objects and aims are such as no sensible man or woman can condemn. They are such as God and the angels, from the supreme sanctuary of heaven, will send down their approving smiles upon. Whilst secresy is unnecessary, and undoubtedly would prove a curse to any spiritualistic or religious organization, to a beneficial, humanitarian Society, such as the Odd Fellows or the Order of Eternal Progress, it is the bond of their union, and an essential element of their existence. And if men and women of good moral character, irrespective of religious peculiarities of belief, choose to band to gether for the holiest, the noblest, the grandest purposes of life, the elevation of human character-and such, as I have stated, are its objects -what right have those who are ignorant of its benefits, or the character of the Society they know nothing about, to denounce it as " priestcraft," &c., &c. If it be because it is secret, we say heaven and earth, God and Nature, death and eternity, life, love, and even truth itself, are the embodiment of secresy. If this Secret Order is intended to elevate the character of its members, to aid them in seasons of adversity, to enlighten their minds, enlarge the sphere of their usefulness and fit them for the better discharge of the duties of life, (and such, I affirm, are its objects and tendencies,) what matters it to the world what legitimate and proper means are employed to accomplish such results? The Order did not originate in either of the Conventions; but as a body of liberal, progressive people, the Fourth National Convention was asked "to recommend the organization of a Society analogous to the Odd Fellows, upon a broader and more liberal basis," comprehending in its membership man andwoman, regardless of belief, embodying all that is good in those Societies which have precedded it, and adding theretothe improvements of the present.

If a resolution recommending the formation of such a society constitutes its organization, then the Convention has organized the Abolition Society, the Peace Society, the Temperance Society, the Society for the Protection of the Indian, and other reformatory Societies, for resolutions have been adopted at every Convention for some of these purposes. Your correspondent says, "The subject of that Secret Society and its badges had no business before that Convention, further than to lay it on the bable.' We fully agree with him in that statement, and if he will examine the official reports of the Convention he will find that the Convention did nothing but accept the report and lay it upon the table, just what he says should have been done with it. In regard to badges of the Order, we would say, there was not a word said upon that subject. The Fourth National Convention adopted a badge or emblem for the Children's Progressive Lyceum and for the Spiritualists, and authorized me to have them made; but those badges have no connection with the Order whatever. The Order has its own badges, which were never mentioned or thought of at the Convention, and as to its being, as he says, "the essence of priestcraft, organized exclusiveness, partial and expensive in its methods of charity and like all other secret societies, with their festivals and lotteries," and sundry other equal ly untrue and inappropriate epithets with which he is so profuse. I would say they are utterly without foundation and unworthy of notice. The Society he thus maligns and misrepresents has neither festivals, nor lotteries, and is the broadest, freest and most comprehensive society that has any system or organized methods of conducting its business an the face of this globe. The "surmises" and assertions that persons are urged to join the Secret Order for the purpose he alleges, or for any purpose, are equally groundless. Those who are desirous of joining or organizing a Secret Sectarian, Spiritualistic or Religious Society, such as your correspondent

sons from those that compose the Order of Eternai Progress. Its doors are and will ever remain closed against Sectarianism, whether it be in the form of Spiritualism, Methodism, or any other peculiar form of religious belief.

M. B. DYOTT, S. D. of the Order of Eternal Progress

P. S.—The American Association of Spiritualists have in their employ three missionaries neither of which are in any way connected with the Secret Order, and were never asked to join it. There are also nine Trustees, not one of which was ever "urged" or solicited to unite with it; three of them joined without solicitation before they were elected. Those who do not wish to take part in the Order are invited to remain outside until they have a desire to become acquainted with its beauties, and take part in the poblest work man has ever aspired to.— Banner of Light.

For the Religio-Philosophical Journa

Sunday, January 10.

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

Reported by Loretta Mann.

Concluded from last week.

- MORNING SESSION.

Convention met at half-past 9 o'clock A. M Business of yesterday was finished. Amend ments to the Constitution were read and adopted. Moved and carried that the proceedings of this Convention be published in THE PRESENT AGE, THE BANNER OF LIGHT and the RELIGIO PHILOSOPHICAL JOURNAL.

J. C. Wood: In reference to the paper, I think it is a very good paper; but in reference to the financial matters, I am not fully advised. I am one of its stockholders; but one thing I would like to inquire of the President, what Association is in session to-day. I'understand that new articles were adopted yesterday. .

Mr. Root: I arise to call the gentleman to order, as a resolution is before the Conven-

The resolution was then voted upon and adopted. The President said: As Brother Wood was not present yesterday, I will read the report of our amendments. We intend to get a spe-

the same as other relgious bodies do. The Business proceedings were then suspen-

cial act of the Legislature for our Association.

Music by A. B. Whiting and Mrs. Lee. Invocation by Mrs. Frank Reed.

Then followed an able address by Prof. E. Whipple on the Evolution of Religious thought. He was followed by an address from Miss Suisie M Johnson. Subject: What is true Re-

Song by Mrs. Lee. Invocation by Frank Reed. Adjourned to meet at 2 o'clock, P. W

SUNDAY AFTERNOON SESSION.

January 10, 1869. Song by Mrs. Lee. Invocation by Mrs. Woodruff. Dr. Bailey presented the following

resolution: WHEREAS, The organization of the advocates of the religion of Spiritualism means the promulgation of its phenomena and philosophy.

WHEREAS. The present condition of this religious movement demands a system of it increacy

or Missionary labor; therefore, Resolved, That some system calculated to secure money—an essential element in the progress of our work-should be devised, and im-

Resolved, That the several County Circles, o: where no such Societies exist, the local organ izations be, and they are hereby requested to raise such sums as is practicable in their respective localities, and pay the same to the Treasurer of this Association, to be sacredly applied to the employment of laborers in this much needed

work. Adopted.
Address by Mrs. Horton:
The President made a few remarks about the missionary work. Said: We shall not employ another one till those who have labored in the past are paid; and I hope the people of Michigan

will not allow the fund to decline. The Committee on Missionary Fund then reported the indebtedness, which was something over \$600.

Address by Mrs. Fowler, of Adrian.—Subect—The Philosophy of Spiritualism—what is It was then announced that the audience

could select a subject for an improvised poem, by Mrs. Frank Reed. Some one gave," Tubal Cain," but she refused it. Mr. De La Fleur then proposed the following: "Man his own nature cannot expound; He knows not whence he is, or whither bound."

The spirit through Mrs. Reid responded with a poem.

Mrs. Emma Martin then came forward under the influence of the spirit of Burns, and improvised a poem from the subejct before given "Tubal Cain." [Adjourned.

SUNDAY EVENING SESSION.

Convention met at 7 o' clock. Music by A B. Whiting. Invocation by Mrs. Alcinda Wilhelm Slade. Dr. Henry Slade then recited the beautiful poem of Mr. William Van Namee' sentitled "Spirit Visitants."

Address by Mrs. Slade.

Dean Clark, Chairman of the Committee on

Resolutions, presented the following:
WHEREAS, The great purpose of this life, so far as finite wisdom can comprehend, is to develope and disciplined the immortal mind; and. WHEREAS, The education of all the faculties and powers inherent in our being is the true method of salvation from sin and all its consequences; and

WHEREAS, The Children's Progressive Lyceum is a system of education exactly adapted for the harmonious development of the whole man

Resolved, That this Association in Convention assembled endorses the Lyceum movement, as the most practical method of Reform yet devised, and that we will do all in our power, in dividually and collectively, to establish is wherever elements for this purpose can be found Adopted.

Song by Mrs Lee.
Address by A. B. Whiting: "To what do all thee things tend?" Mr. Hull was called for by the audience, and responded with one of his electrifying speech-

The President said: Before we close, I would refer to the subject of the Rail Road, suggested to my mind by Brother Whiting. You are well aware that last year our speakers obtained passes to travel at half fare, the same as

other religious teachers.

Motion made for thanks to be tendered to

the Rail Road Companies. Adopted. Motion made that thanks are due the Press in reporting our proceedings so fairly. Adopted. The President tenders his thanks to the members of the Convention.

A vote of thanks was unanimously tendered to the President and other officers of the Association.

Invocation by Mrs. Doty of Detroit, and the Convention adjourned sine die.

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Relation of Stavery to a Republican Form of Government, by Theodore Parker	Rosehill, Calvary and Evanston.   1:30 p. m.   4:00 p. m.     Afternoon Express.   4:30 p. m.   6:00 p. m.     Kenosha Accommodation.   4:40 p. m.   9:25 a. m.     Waukegan Accommodation.   5:25 p. m.   8:45 a. m.     Milwaukee Accommodation.   11:00 p. m.   6:15 a. m.
tives vs. Progressives, by Puilo Hermes	B. F. Patrick, Gen'l Passenger Agent. J. P. Horton, Passenger Agent.
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Spirituelle, or Directions in Development, by A. M.  SLaffin Ferree	A. H. Smrh, Gen'l Passenger Agent. E. St. John, Gen'l Ticket Clerk. P. A. Hall, Ass't Gen'l Superintendent. Michigan Southern Railroad.
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≈ VII	46 11	Same as above with carved legs	72
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		mouldings and serpentine plints richly carved legs.	750
"E.	* 4	Rosewood square grand scale and setion, overstring 4 large rounds	1500
		tack finished like front with extra	

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

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Magnetic Vegetable Medicine! Examining CLARYOYANTLY the system, we know the effect upon the organs and functions of the body. Spiritranting should seek relief from the proper channels. It is not in har-mony with your faith to attempt to be cured by the old school

mony with your faith to attempt to be cured by the oil school of medicine, any more than to seek spiritual tool for your inner life in the old religion. Cling to those of your faith in all things, dwell in love, and blending one with another, for an anion there is strength. Then let us all work together in the spirit of Love and Wisdom.

\*\*Opinits can look into the system and see clairvoyan the workings of the whole physical battery, as plainly as the mirror reflects your form, aught to be trusted by those accepting the philosophy before physicians in the form that have to depend upon the knowledge they receive by dissecting deceased forms and poring over medical works? \*\*Pro\*\*Erression\*\* in all things.\*\* gression in all things.

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## Prontier Department.

#### Send us a Lecturer Who is not Tinctured with Spiritualism or Woman's Rights.

We were creditably informed of a request made some time ago, by the Lecture Committee of the Young Men's Christian Association of Lockport, N. Y., to the following effect. To Mr. - Esq., Boston, Mass., agent of Lect. Asso-

Sir:-Send us Lecturers for our winter course who are not tinctured with Spiritualism or Woman's Rights.

A. B., Sect., Y. M. C. A. Ans. A. B. Sect., Y. M. C. A., Lockport, N. Y. Sir :- Must send you Damned Fools, for all of our best minds are tinetured with Spiritualism or Woman's Rights.

Mr.—Esq., Agt. Lect. Ass'n.

Verily, verily, we say unto you, young men, you must take up with the Damued Fools, as lecturers, before your association. You must accept the husks, for the corn goes with Spiritunlism; and there is not to-day a progressive mind, or rising man or woman in America, that is not tinetured with the just and holy elements of Spiritualism and Woman's Rights. The finance account of every lecture committee in the United States, shows conclusively that those lectures which were thetured with Spiritualism and Women's Rights, were paying lectures, and that the people come in crowds to hear them, and ever will. Your old Fogy is "played out." You must accept the issue or put up with the "Domned Fools." That Boston agent is fully up to the wants of the times.

#### Man's Work vs. God's Work.

The following extract, we copy from that live little sheet, The Dansville, Advertiser, Livingston Co., N. Y., of Jan. 14th, 1869

"Rev. Dr. DuBols, of Big Flatts, who has been holding protracted incetings at the Methodist Claurch in this village, gave our citizens specimens of street preaching, at I o'clock 2. M. two days last week. In this connection, we could mention the significant fact that fourteen hundred converts reported in this Conference during last Conference year, increased the membership of the church but 192, besides 68 probationers, which state of affairs would give rise to the very serious question as to whether these revival seasons were of God or man."

Of course, Mr. Advertiser, they are of man, and God knows no more of Dr. Dullois, the Big Flatts, than he does of the Advertiser, or any other "Big Injun;" but look out, Brother Advertiser, how you shoot at Dr. DuBos, or he may call down the anger of his God, to knock your type into pi, and then would you not be in a pretty fix at the foot of the Hill-side Home. Let us give you a word of advice, Brother Advertiser. You request your Devil to tell'Dr. DuBois to call on Dr. Jackson, of the Hill-side Home, and take a course of Dr. Jackson's cold water packing, and he will find it the best treatment for the hell be is in, that he ever got hold of. Try it, Dr. DuBois, and if you don't find the fire reduced, the sulphurous crustation around you, dissolved; the hell within you, extinguished, then we will yield the point and confess that water cure establishments are not the thing, and can't cure, hell-fire ministers.

Fourteen hundred converts in one year; onehundred and thirty-two accepted-tremendous effort! Fourteen hundred times you have taken a soul up to God, and said. " God here is a soul from the shores of time. We want you to put your seal of acceptance on him or her." God takes the soul, looks at it, gives it a shake or two, and throws it back on earth, saying, "What do you mean by bringing me-up such trash as this, mere rubbish and not fit for heaven or hell, and only fit for revival meetings."

One hundred and ninety-two received out of four hundred presentations; a little over seven per cent. of your work accepted, a very poor exhibit, Bro. DuBois. You are declared bankrupt in the High Court of Heaven, for your works only pay seven per cent. on the investment in your current account with the bank of Atonement, and there is no doubt whatever, that four per centrof your accepted paper-souls will be protested and rejected at the expiration of six months, while ninety-five per cent, of our Spiritual draft on Heaven's Bank of Progress are paid at sight; and whenever one of our soul presentations are protested, it is one that has wormed itself into our numbers from the church, and in Heaven's accounts, known to be an old defaulter.

Call out your praying bands, Bro. DuBois. continue to shake souls over hell, blow your horn in the streets, let the trumpet sound the year of jubilee, the Advertiser will set you right. the article in its columns, " What sends young people to the Devil, in Dansyille," being of more importance than a year of your street preach-

### The Fire Test of D. D. Home.

One by one, the spirit test and parts of the Old and New Testament are being repeated in our day and time, by spirits through mediums. Steadily forward, the work goes bravely on! No backward step taken; "higher still higher," we are rising in chariots of celestial fire, and soon the earth will be beneath our spiritual feet. The fire test of Bro. Home is an other proof that the God of the Jews, he who called on Abraham on the planes, who wrestled with Jacob, who talked with the mother and father of Samson, who showed his hinder parts to Moses, who accompanied the three Jews through the fiery furnace, as well as on many other occasions manifesting himself to mediums of the Jews, was only a spirit of superior culture.

Let the work continue. Home with his fire tests. Lewis with his flower tests. Davis with his revelations, Persons, Swan, Bryant with their healing powers, the Davenports with their untying feats, the writing without human hands. carrying bodies through the air, and telling people all that they ever did,-are not these the works of those whose bodies we saw

the age in which we live?

The following we clip from HUMAN NATURE, London, England) for December:

Mr. Home then proceeded to the hearth, and, breaking up the back of a burning coal with his hands, placed a lump, the size of a very large orange, on the palm of his hand, and then, still addressing the invisible guests, continued to explain what was going on. After carrying the coal about for three or four minutes on his hand, having allowed each of us to test the intense heat, he put it back on the grate, and, to further satisfy us, showed his hands, which were not even blackened, and, strange to say, emitted a perfume, to which he called attention. After a moment's pause, in which, evidently, a discussion was going on between the invisibles themselves, Mr. Home said, "They still doubt the phenomenon; I must take another lump of burning coal; they say one side was black." He then proceeded to the hearth, and selected the hotest incandescent lump of coal, not quite so large as the last, but burning hot; then turning round to us, said, "Only imagine, they will not allow it possible." He then thrust his head into the grate, holding his face over the burning coals, and receiving the flame points on his hair. To those who have never witnessed this there is something awfully solemn, I might all but say terrible in this ordeal, the dread fire test, that stands on the highways of the past warning mankind of the horrors of the power of superstition. Withdrawing his face from the flames, "See," he said, "Daniel has not burnt a fibre of the hair of his head," I cannot conceal that I shuddered. But the first test did not terminate here; walking slowly up to Lord—, who was seated next to me, he said, "I will further convince you of the truth of the phenomenon. Now, my lord, if you are not afraid, I will place the coal on your hand." I interrupted, and proffered my hand, but was soon warned that my power could not shield me; though I only toucked the burning coal on the dark side, and that for a moment, I burnt my finger. With singular sang froid Lord—, put out his hand, and received the burning coal upon his palm. I closely watched what was passing; the heat of the coal was intense, sufficient to have charred an inch plank right through. Mr. Home said, "Now, I will further convince them (meaning the invisible guests;) and, taking the other hand of Lord—, pressed both hands firmly upon the glowing ember. The heat permeated through the back of the hands, which felt as if on fire; I could hardly bear it. After two minutes, the grasp was relaxed, and, on examining the hands of Lord—, not a trace of injury, or burn, or even blackness, was visible. Fortunately we had a good clear light in the room, and those present, by their quiet and thorough investigation, aided to satisfy beyond doubt that the marvelous fire test applied to a guest who was not a medium was really being

Mr. Home then again addressed us and said, "I have convinced them now; their incredulity is pretty well conquered; but they want some other spirit to try, who does not understand how this is done. Well, let him; but they must not hurt Daniel; but I do not think he (meaning the spirit) knows how to manage the experiment." He then proceeded to the hearth, and, taking a small piece of coal, not thoroughly hot or glowing, said: "Just see! Daniel has hurt his hand! the coal has blackened the hand —burnt his hand.

Mr. Home now stepped up to a side-table, upon which was placed a flower-stand, and holding his hand about eighteen inches to two teet above the flowers, extracted the moisture and perfume, the finger-tips becoming bedewed with large drops of perfumed liquid. Again, speaking to the spirits, he said: "You see this, also, can be done; we can extract the perfume

from flowers and carry fluids through space." He then appeared to be speaking to some of the invisibles, and opening the door, made the usual parting salute; then conversing with his spirit-friends, he appeared to enjoy a laugh, and reiterated his satisfaction at the result, which had puzzled some of the spirits; after which he re-seated himself and addressed us: "Are you aware, do you realize that the phenomena you have seen to-day are what mankind call miracles? That you have witnessed the fire test, the terrible, traditional fire test? Will you now be more in earnest to teach the truth? Will you now be more sober in your investigation, more prayerful, more truthful? Yet what you have seen is no miracle, no suspending of the laws of Nature, of the laws of God. This cannot be; we only passed currents of what you call electricity round the coal, and prevented the heat from attacking Daniel's hand. Mankind do not know their power; they, too, ought to be able to do this; their power over all materiality is boundless, only they do not know how to use their power. Faith is a potent force in nature. Haw few of you understand this; and yet every page of the history of the past teaches We repeat, we performed no miracle, nothing supernatural; all we did was by arranging the electrical currents to shield the hand from injury. Look at the hand; no harm has been done; the epidermis is as uninjured as ever, not hardened nor covered by an artificial coating. From all we have told you you will learn that it is a natural law that has produced these phenomena-one of the laws God has created. You little dream of your own power; but you can use it only when guided by reason, Then you may listen to us. If, for instance, a spirit told you to place your fingers into the flame of the candle would you do so? Certainly not; your reason would rebel, and, by violating a law of nature, you would incur the penalty of an injury. God protects you by giving you reason. The great error of men is to yield up their reason to others; to allow men in authority and priests to guide, when only our reason ought to be the ruling element. Now this evening we made passes over Lord—'s hand; these shielded him from injury, whilst Mr. J—, though he willingly proffered his hand, burnt it, and yet he only touched the embers for a moment with the point of his finger. In the first instance, preparatory measures had been taken, and all understood this, whilst those who had not been protected were certain to sustain injury by confact. The selfsame coal placed upon an inch plank would have burned a hole through it. Are you now satisfied?"

Mr. Home by this time showed signs of exhaustion, and sinking back into the arm-chair, said: "Remove the books; do not tell Dan of what has occurred, and let him wash his hands; purified by water, the contact becomes broken. You will understand the high significance of water baptisms by-and-by; we will explain this some day. The fire ordeal you have wit-

nessed, and it has been explained to you." He now awoke, staring about quite bewildered, the pupils of his eyes dilated and, for a time, immovable. Our circle having broken up, and several of the guests having left, we seated ourselves for a moment around the drawing-table, just to have a final chat, when loud raps came, answering to some mental questions. Mrs H. -had her chair pushed back two or three feet, and the table vibrated and tilted a greet-

put into the ground, through our mediums of superstitious age we had need to sak to what the age in which we live? the phenomenon we have just witnessed throws upon the subject. We thus are enabled to understand their meaning.

But enough; your space has indeed been trespassed upon beyond all bounds. In my next I will give you an account of an equally remarkable seance.

Cyrus W. Field recently had a fall which injured his spine so severly as to cause serious apprehensions of a fatal termination.

#### NOTICE OF MEETINGS.

Arness, Mich.-Lyceum meets each Sabbath at 1 o'clock r. M. Conductor, B. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them sicall. They will be kind-

BOSTON.—MERCANTIER HALL.—The First Spiritualist Association meets in this hall, 32, Summer 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 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD 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 10½ A. M. A.J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

Union Hall,—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French,

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. H. Benjamine Odiorno, 91, Loxington 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.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 2 and 7½ o'clock, P. M President, ----; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 101/4 A M. John T. Freeman; Conductor; Mrs. Martha S. Jenkins Guardian:

Baltimore, Mp.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratogo Hall, south-east corner Jalvert and Saratoga atreets. Mrs. F. O. Hyzer speaks till further notice. Chil-dren's Progressive Lycoum meets every Sunday at 10 A. M. Broadway Institute.- The Society of " Progressive Spiritu-

alists of Baltimore," Services every Sunday morning and evening at the usual hours. Battle Creek, Mich .- The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-

lec's Hall. Lycenm session at 12 M., George Chase, Conductor: Mrs. L. E. Bailey, Guardian of Groups. Belvidere, III.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month forence and even-ing, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamisson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-

Chicago, Ill .- Library Hall .- First Society of Spiritualists hold meetings every Sunday at 10½ P. M. Children's Progressive Lyceum meets immediately after the morning service. Speaker engaged; Dr. H. P. Fairfield during April

Carriage, Mo.—The Spiritualists of Carthage, Jusper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10% o'clock A. M., Children's Progressive Lyceum meets at P. M. B. N. Kinyon, Corresponding Secretary.

Georgetown Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

MILAN, O.-Children's Progressive Lyceum meets every Sunday, at 101/2 o'clock A. M. Conductor, Hudson Tuttle: Guardian, Emma Tuttle. MONMOUTH, ILL.-Lyceum meets every Sunday forenoon.

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

Friends of Progress meet every Sunday for conference, at Long's Hall, at 21/4 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. GRARLESTOWN.—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 101% 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 Leves every Wednesday evening for the benefit of the Lyceum.

CHRISTA.—The Associated Spiritualists hold meetings at Fromont Hall every Sunday afternoon and evening commencing at 3 and 71/2 P. M. Admission-Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 1014 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 Winnisimmet Division Hall, Chelsen, at 3 and 7 p. x Mrs. M. A. Ricker regular speaker. The public are invited Seins free. D. J. Ricker, Sup't. WORGESTER 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. L.-Meetings are held in Pratt's Hall, Wey-

losset street, Sundays, afternoons at 3 and evenings at 734 o'clock. Progressive Lyceum meets at 121/2 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

Harrord, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 r. m. J. S. Dow, Con-PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 101/2 and 3 o'clock.

Bancoz, Mr.—Spiritualists hold meetings in Pioneer Chapelevery Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapmas, Conductor; Miss M. S. Curtiss, Guardian. Hourson, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

Naw York Cirr.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth atreet 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-

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. RICHIAND CENTER, Wis.—Lycoum meets every Sunday at asif past one at Chandler's Hall. H. A. Eastland, Conductor.

Mrs. Delia Pease, Guardian. MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 a. m. and 2 r. m, in the Police Court Room. Scats free. R. A. Seaver, President; S. Pushee,

Terre Haute, Ind.—The Spiritualist Society of this city bave located Bro. J. H. Powell, formerly of the "Spiritual Times," London, for the year 1869. J. H. Stanly

ing as we finally parted for the evening.

I have to apologize for occupying so much of your valuable space; but the subject is so replete with interest that I may be excused for having given the account of this remarkable seance in extenso. Fire ordeal, fire tests stand at the portals of the past; what they meant, whence they came—those dread fantasies of a

Toledo, O. Meetiags are haid and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Laur, 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 k. Clair E. Devers speaks for December. All communications to be addressed to— J. Spentigue, 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, 2d block east of Bowery, for-moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomens. Seats free, and contribution taken up.

Oswago, 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. Doolittle, Guardian

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 10% o'clock a. m. and 7 p. m. Conference at 3 p. m. BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ s.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and 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 Grenada Hall (Upper room) No. 112 Myrtle avende, 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.

CLEVELAND, OHIO. The First Society of Spiritualists meet in Temperance Hell on Sunday, at 10 a.m. and 7 p.m. Ly-ceum meets at 2 p.m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardan; T. Lees, Secretary.

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

Hammonron, N. J.—Meetings held every Sunday at 10½, t Spiritualist Hall, 2d street. J. B. Helt, President; Mrs. S. A. K. P. Core, Secretary, Lycoum nucets at 1 p. m. J. U. Hanson, Conductor; Miss Lizzie Randall, Guardian of Groups. Lycoum 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. Lyceum 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 afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Springfield, Mass.—The Fraternal Society of Spiritualiss! hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, 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 Coonley and Mrs. O. F. Stovens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Homea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

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

Guardian of Groups.

St. Louis, Mo.—The "Seciety of Spiritualists and Progressive Lycoum" 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 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

Springfield, Ill.—Spiritualist Association hold regular meetings every Sunday merning at 11 o'clock, at Capital Hall, Sonth West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 9 o'clock A. M. B. A. Richards, Conductor, Mrs. E. G. Planck, Guardian. Lecturers, Gct. 4th 11th and 18th, J. M. Peebles; Nov., Mrs. M. J. Wilconson.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 1014ca.m. Children Progressive Lyceum meets in the same hall at 2 p. m. Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 714 p. m., in Temperance Hall, Market street, between 4th and 5th. STCAMORE, 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. Hoatio James, Guardian.

The Free Conference meets at the same place on Sunday at

3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Reording Secretary. ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressive Lycenin meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hint, President; Ezra T. Sherwin, Secretary.

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

ng Secretary. Bandespoar, Conn.—Children's Progressive Lyceum meetsevery Sunday at 10½ A. m., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian. Onoro, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a.m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-

dian of Groups.

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 Sec-

etary and Treasurer. Lorus, 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. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice Presi-

dent; F. A. Coleman, Socretary; D. A. Gardner, Treasurer; Johnstian Swain, Collector. MAZO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane 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-

TOPEKA. KANSAS. The Spiritualists of Topeka, Kansas TOPEEA, KANSAS.—The Spiritualists of Lopeza, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall. No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.
F. L. Crane, Pres't.

WILLIAMSPERG.—Spiritual meetings for Inspirational and Trance Spenking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 sents. Point. Contribution 10 cents.

Sauramento, 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 Secretary. Children's Progressive Lycsum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian ROCHESTER, N. Y.—Rellgions Society of Progressive Spiritualists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarair A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

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

Firemeure, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. Quincr. Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lycsum meets at 1% P. M.

FOXBORO', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Bunday at 11 a. k. CAMBRIDGEFORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speaker

engaged.
Purnam, Conn.—Meetings are held at Central Hall every
Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 10/2

Mornissania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

DOVER AND FOXCEOFT, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 1014 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is highly at 114 p. m. TROY, M. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ s. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe 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. Notitie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 s. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horsey, Guardian of Grooms. Miss Magne Shan. Assisstant Guardian of Grooms. Miss Magne Shan. Assisstant Guardian of dian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 12:30 p.m. Conference Free Platform every Tuesday evening at 7:30 p.m. Sociables Thursday eve-

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