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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.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

For the Religio-Philosophical Jon THE BRIDE'S FAREWELL.

IE DRIDE'S FAREWEL BY WILLIAN W. STOCKWELL O, never, new of can. I sing "The Bridde Farswell," again Anis the happy days goes by 47 gang that phintff's draha com, laten, you who love the sing T mang in days of yore, And yo shall know the resca who Ling that you for mark

I had a sister fieldly loved, In happy days guaght, " Her heart was light, her hoers were No clouds hing o'er her sky That sister darar, was wid to one Whom plodge of love was given to lead her on in flowery ways. Till rest was found in 'inserte.

But, ah i so false at heart he prove The vow he should have kep: ... In one tash hour was broke, and at n one tash hour was never Her joys away were swept it was his fault to drain the bow! Whose splitt fired his brain, And that wronged wife felt in her The burden of its bane.

The fearful glass be drained as off, Filled her fond heart with glosgy Is made a demon of the max. And pace forsook their lowne Long years of life rolled slowly or. Long years of girlf and care. And trials fearful to be borns, e borus, ed to bea

That wile was doomed to bear The sun that cheered her youth went. The day her ways a bridge And rose nonmore her heart to chee-Until the day she dist. She and while on her dying bed. When I was by heraids. This is the bridghteat day I've known, Since I was mille a bridge

Her opicit seemed rejoiced to Kunw It would so also also free To wan der in that world of light, Beyond time changing en Abl yen, she did rejoice to know The time at last ind come. When a he could find there peaks and, test, Within her Tather thome.

Within her latter thous Upda her bridål day, sån sang "The Bridåe Farwell," to me, And now whene'er I wake that strai. Her lis do we Lese. Then ask me net, young friends, to sing, "The Bridse Nerwell," agein. For it awakens memories Which thrill my sout with pain.

WILFRED MONTRESSOR; OR

THE SECRET ORDER OF THE SEVEN. A ROMANCE OF MYSTERY AND CRIME.

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

BOOK THIRD-THE ARREST.

CHAPTER XXIII.

CHAPTER XXIII. TOADWAY-THE GALL AT DOCTOR EVENARD'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 beheft the traveler, Wilfred Montressor. "Ath! Mr. Montressor," said he, smiling. "Ath! Mr. Montressor," and he, smiling. "Montressor took the young man's arm, and they moved on at a moderate pace. "You have excited my cuffosity, Frderick, by your admission. Who is the lady?" "A comparative stranger-Miss Catoline Percy. Bhe resides in this street, at the distance of a few doors from the spot where you overlook me.

"Caroline Percy," said Mofitressor, musing. "Prederick Willoughby continued." Miss Per-rwas returning from church with aunt last unday, and was jaken with a sort of fainting in the street. If was fortunately in my power render here alight service. I say fortunate-because I have gained thereby a very pleas-taquaintance. She is frank, sincete, intelli-nt; accomplished and beautiful."

"A list of truly desirable qualities, Mr. Wil-oughby. Did I understand you righly in re-ard to the period of your introduction to this

Tast Sunday." And you have seen her perhaps two hours." Not longer." Beauty may be measured at a glance by the of a sculptor; but you have discoverd frank-s and sincerity with the same facility." Miss Percy seems to be what I have describ-

" miss rereveness of the second secon

s "The deceit is in ourselves," replied Montres-or. "We are misled by our interests, our prejudices, and our passions, and when our mis-mkes 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?" "The lines of age are not more indelibly im-pressed on the features of a man, than are truth and honorou his works and actions. They re-quire only to be calmly scratinized and impar-tially weighed." "Due love!" "Lowa.is the fragant, delicious flower which passion engals on the evergreen Friendship. "Yet oftentimes it spring upfurvolunt arially at a glance."

"Yet offentimes it spring upinvolunt arany at a clance." "Yes, the love of the tog, the idiot, the madman, who would larter fifs 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 caris and omnibuses in Broadway, checked the conversation. The gentlemen pursued their promenade, interchang-ing, occasionally, a few words on the ordinary topics of the day. On arriving at the corner of Bond street. Frederick Willoughby detained his companion.

Bofd street. Freueras the young man, "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, earn-etty..." She is alone, and will be pleased to

Montressor hesitated. "Come with me, added Willoughby, earn-"Betty," She is alone, and will be pleased to see you." "I accept your invitation," replied Montres-sor, "on condition that you will alterward ac-company me on a visit to one of my friends." " With pleasure." "You are in the why of making new ac-quaintance, added the traveler, with a grave smile." and you will not perhaps regret the introduction which I shall give yon." The prediction of Frederick Willoughby, in relation to his mother, idi not prove to be cor-fet. She had been summoned to the bed-side-of a dear friend and relative, Mrs. Isaledia Hop-kins—so Mrs. Weston, the housekceper, inform-ed the young man-and the period of her re-turn was extremely uncertain. The tea-table, however, was standing in the center of the tearoom, with its pleasant bever-sage, and palable delicacles, and a presiding-divery. The approach of darkness reminded Montres-sor of his engagement for the evening. "Dr. Everard is a man of profound and curi-ous learning," observed Willfred Montress-or of his degagement for the evening. "Dr. Everard is a man of profound and curi-ous learning," observed Willfred Montress-raprizing his young friend of the nature of his engagement, "and besides, he has a daughter." "A hint, my dear sir," said Willougby, laugh-ing," that se globud cought the minor, in ad-vances of the doctor. Come with me to my dressing room." Shortly aflerward, as Frederick Willoughy

ing room." ortly afterward, as Frederick Willoughy ed the street door, a gentleman mounted.

going out, Willoughby ?" The speak-Alfred Tracey. "I am glad I have

the steps. "Just going out, Willoughby?" The speak-er 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 Willred Montressor. With a po-lite 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, pre-senting a scaled package to the young man, "exchanice at your leisure the contents of this WYENDER."

"In the meantime," said Alfred Tricey, presenting a sended package to the young man, "extmine at your leisure the contents of this envelope." Without a giance at the envelope, Prederick, Willoughby carelessly thrust the package into the package inthe package into t

"Yen wass cry to these adventures?" "I was" "Have you met them at any time in the so-clety of other gentlemen of your acquaint-ancet" "I have known them but two.or three days, and never saw them at any place except the

club house. "You are quite infimate with the younger Tracey, Precelerick. Have you entire confidence in him " "Inner known but little of the Traceys, un-till recently. The clack breller is reported to be rich; and Alfred is a gay young fellow, father lax, perhaps, in his monie; yet anusing, versa-tile, gentemanly in his manners, and strictly honorable."

bit perhaps in his money is yet analysing, versatile, gentlesing, in his money is yet analysing, versatile, gentlesing, in his money is resulting, versatile, gentlesing, in his money and strictly is "And his freaters"
 "He is dependent upon his localer," said Willonghoy, "to whose fortune he is the preheir. His expensive mode of his indicates a liker of the sense strange," said the traveler, afters momen's reflection, "that a man of narrow in tellect, and niggardly habits, like Owen Tracey should be so generous to another as to render." The residence of Doctor Everand was a neat colfice of brick, two stories in high, fronting upon (niversity-Square.
 While he was yet speaking, Montresor percival in the dusk of the evening that he was approaching the entrance of the dotor's residence. Opon ringing the bell, the door was speedily opened by a domestic.
 The residence of Doctor Everand with degrade and haste. A cheerfal hickory fire was blazing on the hearth, an object which the choily greeably to the visitors.
 A young lady, the daughter of Doctor Everand, attired in in an evening with a smile of triumph. The doctor was evently puzzded by the state of the grees of white mussilin was appriage the hest, where we also a shale of the spont has evening the sole of the state of the sense sense the sense of the sense of the sense of the sense of the

cneeks, and extended in laxuriance even to her neck and shoulders. The longest tresses were gathered into a thick braid on the lask of the head, and adorned with a bouquet of natural dowers. There was somthing at once striking and at-tractive, in the simplicity of her dress, the grace of her attitude, and the tender, triumplant, yet intellectual expression of her countenance. Upon the hearth, near her, lay a beautiful Italian dog, with long, white, curling hair. The cheast-table stood at the distance of three or four feet from a center-table on which was burning a magnificent astral lang. "It is a check-mate, Helen, said Doctor Everand." "Visitors, pa," said the young lady, in a sub-dued ione, sher glance rested upon the centle-men who had just entered the apartment. Doctor Everand "ise from the chess-table and advanced to meet his visitors. Montressor presented his friend, Mr. Preder-ick Willougbby, and fifter 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 surreyed the condition of the game. " You queen is lost, Doctor Everand," said Montressor, " and the king within one move of a check-mate. You have been surplied by a very ligenious and foreible attack. " Chess is my only recreasile. Other games are distasteful to me from their extreme simpli-ity of combination or their dispendence on the payful vagaries of chance. Chess demands the constant excrise of their dispendence on the payful vagaries of chance. These demands the constant excrise of their dispendence on the payful vagaries of chance. These demands the constant excrise of their dispendence on the payful vagaries of chance. Chess demands the constant excrise of their dispendence on the payful vagaries of chance. Chess demands the constant excri

a pleasant smile, "and takes more pride in my proficiency as a papil than in his reputation as a hayer."

"Yoù 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 chees-board, "that I taught you this system of concealed attach."
"No," replied Miss Everard laughing, "it is a brilliant device—partly the Frenchman'spati-ly my own. You are guiltless of any responsibility, except falling into the same." Then turning to Montresor, she saked, " Do you like chees, siz."
"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 mations. The Asistics to this day are passionately fond of chess, and highten the intense interest which they feel in the renefful changes by the most explant and modern times and noder at the case shiphope and statesman of ancient and modern times. Its origin is lost in the fabulous chronicles of the Eastern mations. The Asistics to this day are passionately fond of chess, and highten the intense interest which they feel in its eventful changes by the most explants and fook coldermare ministarie states of pare. Wory, exquisitely and the fuel colord." statues of pure ivory, exquisitely incluy colored." ine players?" inquired Frederick Are they

"Are they fine p Willoughby. "The most extra was a Brahamia at Indian princes. H 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 this as-tonishing variety of his combinations. A mis-take of his antagonist, however small and rappar-ently inconsequential, was invariably fatal-

times held breathlessly on the watch by the irresistible march of the scheeless statuettes of lower " "And the player was as a man in commu with spirits?" interposed, Miss Everand, r.

"And the player was as a man in communion with spirits," interposed. Miss Everant, rapidly.
 "Grave, silent, disorbal."
 "There is a mysterious influence in the combinations of the cheesband which is indescribable—though by no means imappreciable. I have sometimes left myself impelled of award in my moves, less by an exercise of my reason than by an initian derived seemingly from the inspired anity of purpose of the marshalled picets themselves."
 "The Brainmin of Hindoostan startled me one day with a similar idea," observed Montressor, "T play at the call of the picets," said he gravely in reply to one of my queries," "The sensation is most virid," continued Heimer Everatol, "when I am conscious that my position is in harmony with the fundamental Jaws of the game."
 "There are defasions of the reflective faculties," and Montressor, "curious, recondite, incertainty, Heidons, "the anderside and of art have a spiriture and of art have a spiriture a startise with the charm of romance by posping them with insignary bings-Styre, their forests and rivers with the charm of romance by posping them with insignary bings-Styre, Drynds, Nymphs and turbes and valleys, their forests and rivers with the charm of romance by posping them with insignary bings-Styre, Drynds, Nymphs and turbes of the single schere there spirit, whether good or eqit, to the rejons of poetry and fable. Can there proceed the submissed these spirit, whether good or eqit, to the rest of the enter the rest of the submissed these spirit, whether good or event the submissed these spirit, whether good or eqit, to the rest of the and there independent endent during the endert for the rest of the submissed these spirit, whether good or eqit, to the rest of the and the more spinary induces them by the charm of romance the posping them with insignary brief the priority and fable. Can the replete the during the endert more spinary beings of the spinary beings of the spinary beindent of the spinary bei

Sector has totalised uncodent and fable. Can she replace them by true creations?" inquired Montressor. "The soul of man," said doctor Everard, " is an essence indestructible and immorial, endow-ed with rare transcendent faculties. As we de-scend in the scale of animal existence, we find a lower developement of spiritual being, which power, to a certain extent sympathizes with ours. We love and bate, approve and diseppoyee. Is it unreasonable to believe that the tree which shelpers, or the rock which supports as has a yet lower grade of spiritual existence, whose main-festations 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 hannel where I spent my early youth, the trees by the sparkling brock, the brook itself, and the green hills beyond seem to welcome me as I welcome have signs or audible sounds as my deg and my mocking bird, are there not other modes or spiritual communication adapted to their pow-ers?.

by visible signs of autore sources is in y day and my mocking bird, are there not other modes or spiritual communication adapted to their pow-ers?, "You are blending—the theory of nature with the license of peerry," said Montressor. "The constructions of art," continued the doctor, "and even the combinations of a ches-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 hum-an mind in this age isto a gross materialism.— The spiritual agencies of this universe are over-looked in a search after the nature and condi-tions of its material organization." I an econvert to my father's theory," said Helen Everard, with a degree of enthusiasm.— "I perceive intelligence in the gentle glide of a river, sud the rush of a waterfailm—in the maj-esty, of a forest, and the moning of the plain-tive night-breeze—in the smiling valley waving with cornad the lofty mountain burdened with glaciers. And the flowers—does not the early violet sheller hereaf beneat the spiring grass with a sense of real modesty i are not the mos-rose and the heliotrope conscions of the bleinteenet of the provide heliotrope conscions of the bleinteenet the again and the lofty are boilten and the lofty and the lofty mountain burdened with glaciers. And the nonsent the spiring grass with a sense of real modesty i are not the mos-rose and the heliotrope conscions of the history and their fragrance! Surely the beneficent Creator mas not formed such lower boliests and rose and the heliotrope conscious of thein be and their fragmance! Surely the benef Creator has not formed such lovely objects failed to endow them with a sense of enjoy and self appreciation The maiden blushe d at perceiving that her manner had attracted the

"The insiden blushed at perceiving that ner-simple cartesenises of manner had stiracted the admiring glances of her basers. "I am perceibing," said she with a merry laugh "and that is my father's yocation." "As a punishment," remarked. Doctor Ever-rat," I condema you to a game of chers with

Ington, ne is revealed in a new character. The language is warm, but the extract is nill of in-terest "Some ten or tweive day since, the Governor received a slight injury, to which has a character somewhat alarming, contining hind to his bed, since which time larmony containing hind to his bed, since which time larmony containing hind to his bed, since which time larmony beet and draw ham out on subjects upon which I wanted intrastructure and the very hybrid beet bench ware nucl imported, though still confined to his longe, I said one thering. Governor, I am so gial to see you'better. What frail creatures we are that the thought ever created or my memory while life lasts. without speaking, he scened to asy, "have I for the last ten or twelves, been associating on terms of more or less intimacy with an idiot." I was rallying all my lowers to offer an acceptable apology, and take my hat and leave. He motioned me to a set, settled back on the longe, became an in him, so much so that I became ainmedoise he should auffer a relapse, and suggested that." I would call again. "No," he ever vitnessed in him, so much so that I became ainmedoise he should auffer a relapse, and suggested that." I would call again. "No," he ever vitnessed in him, so much so, that I became ainmedoise he should auffer a relapse, and suggested that." I would call again. "No," he ever vitnessed in him, so the day except those I had pre-vioned in back and heard. I took no note of time, and an wholy unable to say whether he talked ten minutes or three hours. During the half certury have life, I we come in confir, word of whom had, make some asing the mark to alone. But Governer W. is quite as fa-miliar with the ancient classics as the most ac-ombined Professor. Of the British classics — no Briton known more. Dr. Lyman Beecher could not hold a, successful controversy with him on a lisputed reliquous dogma. In all the sciences he has few equals and no superiors, &c. A revolution giving the vote to women 21 years of age is before the Ohlo legislature.

"and that is my father a vocation. "As a punishment," remarked. Doctor Ever-and, "I condema you to a game of chees 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 interest, ed in the game, but not so deeply that he forgot to notice thetapering fingers of the small white hand that marshalled the opposing forces of the chess boord, or even the delicate little foot, pro-tected by a light morocco slipper, that peeped from underneath the folds of Helen Everand's dress.

from undermeath the folds of Helen Everant's dress. Doctor Everand and the man of thirty-five paraded the room backward and forward, con-versing in a subdued tone-at first on personal topics, but afterward on metaphysical and phil-cosphical subject. The doctor dwelt with much earnestness upon the theory of the sprituul intercourse of human beings with each other, as indicated by the phenomena of Mesmerine. "The absurdities and quackeries of many of the ilinerant lectures on Animal Magnetism," said Doctor Everard, " cannot be too seyerly de-nounced by the honest inquier after truth jour it is impossible to refuse credence to a vast num-tor of curious and successful experiments in this branch of modern science." "Is your belief, doctor, of the existence of Mesmeric phenomena founded upon your per-sonal observation, or the testimony of others "." "On both, Mr. Montressor. In a variety of cases of disease of the nervous system, T have

seen the most wonderful results produced by the mete 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 forcently prescribed for a young jady," said Doctor Evental, "whose nervous system is in a highly exclude, condition - Her Indispo-sition--a species of faining fit--soon disappears leaving but little exhaustion, and no apporten sions of a second attack. Discovering however the extreme susceptibility of her nervous organs. I was induced to commence a series of experi-ments in Mesmerism. The result has been as-tonishing. She is an intelligent preson, and is emabled, consequently, to describe her sensi-tions and impressions with cleatures and di-crimination."

"Is she a woman of integrity " "Beyond a doubt. Miss Caroline Percy is a ladvot good education, and accomplishe "Baa

indycof good education, and accomplishe "Thin ners." Montressor reflected in silence apon take information the lad jest reviews. " "It would gratify me," he remarked at length to Dector Everant" in service service, and to indee for myself. "There can be no serious objections. M.: Hontressor. If you will accompany me to her auth residence, to morrow morning. I will em-ploy my influence in courfavor." The game of chees between Prederick Will-oughby and Helen Everani, resulting in the de-feat of the former, after a well contested string gle.

the As he arose from the table, at an intimation from his freend Montressor, Mr. Willoughby re-marked: "On another occasion, Miss Everard, I, shak hope for hetter success." Soon afterwards the gentlemen withdrew

A Statement on Atheim. A Statement on Athelma. Gov. Robert J. Walker, as President Polica Secretary of the Treasury, and at one time Gov-ernor of Kansas, is well known to many of our replers, as a sinancier and statesmai, but in Le following extract from a familiar letter to his family of a gentleman of this city now in Wash-ington, he is revealed in a new character. The language is warm, but the extract is full of in-terest

A Vermont editor says he had a present on Christmas morning which " was not a plane 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 powerful opponents to female suffrage.

"Young man, do you believe in a future state" "In course I duz, and what's more, I mean to enter it as soon as Betsey gets her things ready."

A traveler inquired of a guide the reason why echo" was always spoke of as she, " and was in-trued that it was because it always has the set word!

terest

RELIGIO-PHILOSOPHICAL JOURNAL.

Bacific Department.

To the Patrons of the Banner of Progress To the Patrons of the Hanner of Progress. It is with unfeigned regret and heart-felt sor-sow, that we find conselves under the necessity of thus publicly announcing that the BANNER or PROGRESS has gone down. For two years, we colled with usesparing 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-trol.

The number of the second our con-trol. When it became an inevitable fact that the BARNER of Phoensiss must case, 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-PHILOSOFHICAL JOURNAL, for a Facific Department in that paper, as the best thing that could be done under the exist-ong 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 Pacifo slope, that we have been accumstomed to visit weekly, for two years though in a different dress. Our P. O. address for the next three months, will be Grass Valley, California, where all arti-cle designed for this department, also all sub-scriptions for the paper abould be addressed.

The Journal.

The Journal. In offering to our former patrons the RELIGIO-PHEDEORTHICAL JOURNAL, we feel that they are largely beneficed by the change. The JOET-NAL is a paper twice as large as the BANNER or PROORES, and yet comes at a less price. Again, the JOURNAL is a well conducted paper, and one of the most philosophical published in the inter-est 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 princi-ples of the age in which we live, the JOURNAL is unsurpassed. As its map 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 cost.

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

poor in the mountain towns of California. The reason for this state of affairs must nec-essarily be obvious to every one that has travel-ed the mountains as thoroughly as we have. The inhabitants in the mountainous and mining regions of California are a peculiarly bold, fear-less and thoroughly investigations, they pensie the same course as when prospecting Placer diggings—they go down'f of the bed rock. Hence, to that class of people the Joursan 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 in-vestigation of every part of her glorious temple, from sill to rool. Poor Old Theology, we pity yon, 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. The reason for this state of affairs must nee

Inharmonies of the Social Relations.

tabarmonies of the Social Relations. The people are rapidly waking up at the pres-end day to a realizing sense of the inharmonies of the social and marriage relations. The con-stancy and rapidity with which divorces are pro-cured, tell plainly that "isomething is rotten in Denmark," and that it is time the matter was at-fended to,lest the whole of the fabric shall go by the board

We hear the wone of the hone shall go by 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 as indicatived. Give her the right of suffrage, the privilege to help make the laws whereby society is governed. Open, and welcome for to the various profe-sions 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 oth-cr extremily, that of starving.

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

It controlled as it generally has been, by man a 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 ôf daming the stream and patching over old sorres, will perver do. The dam only stops the flow of the muddy, filthy waters until by its own inherent strength, it burst the dam away and carries desolation in its train. The patches only cover the old sores from sight while putterfaction goes rapidly on under, neath.

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

from. But our heart bounds up with joy at certain signs that hulicate that the day of woman's dis-enthrailment 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 fash-onably dressed female, (she is not a woman,) our heart sinks down almost into our bosts, and

it seems as though we were living in the dark ages, rather than in the progressive age of the airfestenth century. Just takes 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, chalt 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 came) of her) that beautiful, long trail that sweeps the mud and filth so nleely; then those dear little boots with heels three inches high, and nearly in the middle of the foot at that.

high, and nearly in the middle of the foot at that. Now ladies, let us give you a few words of sensible advice. You have followed the fash-ions 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 come-by, comfortable and healthy. Get a hat in place of that hinless crown : throw away that water-fall or rather sell the rags inside, to the rag ped-dler; 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 of 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 Belivered by Henry Ward Beer er, Sunday Morning, January 17(h, 18

"And he came to the second, and said likewise. And na wered and said, I go, sir : and went not."-Matt. axi

answered and said, I go, gir iaid west not—Matr.sai. The You are familiar with the parable. "A certain man had two sons; and he cameto the first, and said, Son, go work to day in my vineyard. He asswered and said, I will not, but asterward he repeated, and went. And he came to the second, and said likewise. And-the nearward and said, I go, sir: and went not.— Whether of thematward did the will of his fath-

whence of themis wain did the will of his faib-er?
The second son appears the most, amiable at first than the other, though he was worse. The first ison seems to have been one of those men who are rough externally, with a good heart in-wardly; who speaks rudely, but make it up in activity afforward. Their toopue is hard, hasty, perverse to the their heart rebukes the rude uiterance. The second son was one of those compliant creatures who promise every thing and perform nothing. They are subjects of universal impressibility. They feed the slight-est influence, and yield to it a certain way its rough and perform nothing. They are subjects of universal impressibility. They feed the slight-est influence, and yield to it a certain way its rough and perform nothing. They are subjects of universal impressibility. They feed the slight-est influence, and yield to it a certain way its rough and perform nothing. They are sub-rough and they have and the subjects of rough and they never change emotions to prin-riples, nor principles to fixed habits. They cry casily: they lore casily: but, like an aspon 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 trawn to the church, who are of this kind, and may be called well-wishers to religion, but not well-doers in religio. There are a thousand men who wish, where there is one man that wills. Wishing is but a faint state of desire. Willing is to wish relative to desire. Willing is to will the instruit, to secure what one desires. A man may wish, and yet reject all the stops and intro-ments by which that wills is good which the will is generated obey. This mand the instru-ments of it. Willing and willing are so diverse that it would seem as though they were harly related; but they are. It is true that the will is generated sometime, from vishing; yot it is as seeds become plants—by stotal change. Willing into

them, Depart in peace, or ye warmen and intent notwithstanding ye give them not these things which are needful to the body; what doth it profit?" But he was a well-winker—he wished them well; and wished them well out of the house h--rel is hinted at in angular place:

"If a man thinketh himself to be something when he is nothing, he leceiveth himself." This is precisely the purtuit of a well-wisher. Well-wishing leads mento believe that they are what they wish they were; or, at any rake, that they are not far from it There grows up an impression in mea's miss respecting themelves which is not so, much he result of a formal process of investigation of ert-dence, and a judgement upon It, as a certain sort of residuant which is the result of a long series of vague, timformed feelings. And among these result, this pale family of well-wishers come to think of themseves that they are very good; think of themseves that they are very spood; think of themseves that they are they have uch a smilling, kind genial liking for Christiana, that really hey come to doubt if they have not the metus become sainta—smitu-saints—at any rate, the scol from which saints will spring by and by. They would not be pos-litive entits would be dissolant; but still-there is a sort of good pleasant shinting of this conceit in the nooks of their experience, and they wish so well to religior and all its institutions, that probably they are not far themselves from religion.

The booksty, they are the functions are seen as the possible that any person templates the supreme and tremendous energy them is not the sorrow that is required for the direction of societies and the fails continue of the sorrow that is required for the direction of societies and the fails continue of the direction of societies and the fails continue of the direction of societies and the fails continue of the direction of societies and the fails continue of the direction of societies and the fails continue of the direction of societies and the fails continue of the direction of societies and the fails continue of the direction of societies and the fails continue of the direction of the temper and nature a state of mind in which well wishing and moved to sativity, their conscience. He are someth in favor of the Bible they were somethin and societies and the societies. All works and power of the divine Spirit, and are almost moved to sativity, their conscience. The division of the societies. All works and power of the divine Spirit, and are almost moved to sativity, their conscience. If we had the societies are and the fails continue of the division of the division of the societies. All works are of the pools of the societies and the societies an

iess peculiarly. For which you are not called to choose be-elfahiness and benevolence; there is not in which you are not called to choose the higher and the lower; there is not in which all the best notes of the soul ound, and in which all the heavenly intes do not appeal to the pul. Self-denial is simp ppeal to the higher elements of ental is simply that by which lower faculties for the sake of s painful when it is first prac-

inci stut i cease so be painful when we have painci stut i ceases so be painful when we have from a higher than a lower modife. And those pheres in which we gain videories are spheres in which we have learned to tara an influence into a purpose; to turn a more 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 learns to walk suit 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 perilou places. It learns not only to walk, but to run i and to run like an athlete i and it goes on till its so control that it uses them unconsciously. He learns to walk and run, and leap, and whilf, and afform all manner of athlete in covenets with such them. And in the lower forms of moral life we are

Set the set of the

The product of the procession of the processi

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

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impossible is is that a person should enter upon intri lis it he be one of these mild sisters of the intri list is the be one of these mild sisters of the Trees are the people who are glways found in great numbers in the church and in the congre-stion, and who always seem to promise much, but never get any further. There are men in every congregation whoare kind in some things, and particularly in religious matters. Without seeming is grow matternally worse, they never seem to grow may 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 the divide Spirit within. Just where they were at first, there are they now. Ten years do there room is now. They are not far from the king-dom of God; they think that they are no further from it now. They are all to every thing. They of the Gospel; they have a great respect for the minister; they feel that religion is very desira-ble; they are very gli when their neighbors; become Christians. Oh ! they are the most aniable persons in the world. There they were; and there apparently they will be to all eternity, not having got one step beyond poor miscrable used without.

not having not one step beyond poor miserable cell vishing. Now, I am talking to some of you. There are well wishers in this congregation. You wish the well; you wish this church well; you wish the cause well; you wish this church well; you would not do any harm. Ah I you are eeds that will not sprout, though you be plant-ed never so many times. You are chaff. There is no seed in you. I long to see in you some-thing more than this mere negative well wish-ing-some uprising; some sense of power; some heart-hunger; some yearning for noble things; some indication that, when quickened by the Sun of Righteounnes, there is in your soul a power to stretch out branches, to push out dor-mant, budget 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's puse and holy hie, and to say to you that a holy life is not to be gained by any such measures as by merely fee-by, genity wishing for it. These persons are they that are always im-

to call you to maximum the series as by merely fee and to say to you that a holy life is not -pained by any such measures as by merely fee by, gently wishing for it. These persons are they that are always in pressible; that have hopes excited in the results in the series of the series of the series would break. But no, never! There is notice to their life. They not series as if the way would break. But no, never! There is notice in land lake, they have not the power to form white creat, and they die beating themselves picces on the short. They are always excitin hope, and never rowarding it wild useless b if they be men who have inherent in them certain principle of conceit, they become talke. There are a great many Christians of the por -men that is in their boarding-houses; in t vermada, at watering places through the su mer. They as side their occupation to d cant upon the mild virtues of Christianity, a society derives from many of the institutions. religion. They do not believe in excess-no! They do not believe in any religion that is of they do not believe in any religion that is of they do not believe in any religion the is of they do not believe in any religion the site of they do not believe in any religion the site of they do not believe in any religion the site of they do not believe in any religion the site of the they do not believe in any religion the site of the they do not believe in any religion the site of they do not believe in any religion the site of they do not believe in any religion the site of the site of the site of the site of they do not believe in any religion the site of the site society den. religion. T no! They They do no disturbing Incy do not believe in any relign disturbing character. Looking up that is going on in the world, the there is some selfshness among probably is 1). They look upon the Gospel, and give it as their ought to be conducted on prim taste. In discussions of religion are in favor of the winning idde, always are in discussions of or religion are in favor of the winning idde, the actual experiences of religion want to say any thing bid about They believe in uproarious religion. They believe in morality, althou believe in uproarious religion seems to disturb the pescellaness natures. They will talk with y -especially if they know that They believe believe in uproarious seems to disturb the peacefulness matures. They will talk with you by to nespecially if they know that they has hold of a minister, and that he can not ge from them! And they give expression f mororal. They approve of the other order of hold of a minister, and that he can from them! And they give express general approval. They approve verse; they approve of the order they approve of grace; they app church, and of all that it contain the contain of all that it contain the contain of the second second second second the second they approve of strates; they approve of the they approve of all that it contains; but as to taking and of all that it contains; but as to taking any approxed it is contains; but as to taking any approxed it is contains; but as to take the they approxed in the two that have dared to go down out of this set into the arena-where there, were lions and tigers and faces soliders fighting blood for blood. They as, the whole of them, wrapping their togss around them, and saying. "Splended gludialtors they t Grand courses that! Admirably fought, this fight! Beautiful speciale! Never was any thing better done!" The whole world, like one wast 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 darknes; and all powers is put into us for the conflict; and while we resist selfsifies, and

of darkness; and all power is put into u the conflict; and while we resist selfatfices wrong, and corruption, and every evil laying heartily, with all manhood, our st upon the devil and his cause, these mild sit with gloves on their little relyety hand say, "Very well done! Very nicely for Very prefilly done indeed!" Is there any thing more contempible ? yet your boarding, houses are full of these brieses are the distant?, the anateurs, the brieses are the distant?, the anateurs, the

more contempible ? And uses are full of these inti, the

ing of shame. I used, in going from Amherst to a place that I was accastomed to frequent, to pass throug Will Hellow, where there was often a light fog which was caused by the condensation of the rising vapor; but I nerver aw the time when was afraid to go through that fog. Yet I se young mesi who are afraid to go through the through nild remarks vishers. Oh Was mixed by the more than the product of through it mist, the internation of the right of the remark which emanate from these well wishers. Of be afraid of summer infacts, be afraid of but files, if you will; but what are you worth wha a butterfly can chase down ?. Ye children holy men and women, ye that were taught your childhood to revere God's word, why a voi sneaking away from the recognition of young men mist, the in which eman your childhood to revere God's word, why are you aneaking away from the recognition of it, not daring to say that you believe it? Just because these patroining well-winkers are talk-ing in your presence, you have not the courage to go against them. Ye that believe in the Holy Glost, 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 sgain you can not see the kingdom of God-you are led by the nose by _mere who do not believe any thing; who are power in your little inger than they have in their load; and yet you are led by them, and Inits kingdom 'ot of the set of t

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RELIGIO-PHILOSOPHICAL JOURNAL.

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Original Essays.

For the Religio-Phi What is the Substance of the Human Soul? That is the dustation of the model could Lecture By Hirs. Cora L. Y. Dansleb, Deliv-red Smday Evening, November 29, 1865, at Concert Hall, Philadelphin. Reported in fully G. R. Morgan, M. D. g: "The world would be the better for it." By Mr. Clark. Outsided from last week. R. EMPLOYMENTS AND CONDITIONS OF A RU-ÀN SOUL IN A FUTURE STATE OF EXISTENCE.

Oucladed from Lat west. THE EXPLOYMENTS AND CONDITIONS OF A RU-MAN SOUL IN A VITURE STATE OF EXISTENCE. The employment and conditions of a luman soul in a future state of existence, as we have brought you to that point by what we have al-ready said with reference to the critence of a thespirit is conceded, that the fact of the hu-man form proves the existence of the luman spirit as the existence of the flower must have been a germ. Now, the question uppermost and 'which couples' all classes of minds, is foot 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 occupa-tion, when matter, or supposed matter in other words, forms sportion of its composed spirit that fits is palpable to grosser sense, no more that matter is not palpable to grosser sense, no more that matter is not palpable to inhabit the physical body which you perceire, that if therefore ccases to inhabit a material body, since it is known that matter is so sublile and refined in many of its states, as to be wholly impalpable to the senses, and the odder of a flower, except by being condensed, number lay and your the senses, and the odder of a flower, except by being ondensed, number lay and the spirit and since it is known that very many of the subliest and most potent giants of the universe, electricity and magnetism, or those elegitic flu-sids, are impalpable, except, when brought in contact whill other fluids (substances.) There-fore, you have no right to say, first the spirit world, or that condition which the spirit and since it is known that wery many of its states, and the objet a sinsterial lody; but you sing and set objet is asset in body is composed. Now we shall proceed when in brought in contact whill other fluids (substances.) There-fore, you have no right to say, first: That the spirit, Now every person here present spirit as a decided and distinct: therefore, it

ive in. The sense ded ray a pirtual substance, but ft is that you per-voit. The senses of the human body are, again, the fided nyy of light of which, there is one sense the soil. Now, when you know of these ma-ial bodies, not at once do you attain to this freet spiritual sense. Somelimes you within partially here. You see, nor your ears what you hear, know you understand; but at the mind receives by intuition; sometimes clairroynace; sometimes, by the subilest is information which it usually receives rough the medium of the senses.

Now, if these subtile senses are in discovered in your world, then when off these impediments, made imped

Now, it these sublic senses are in a measure discovered in your work, then when you throw off these impediments, made impediments, off-times, by abuse, you have perfect conception of aprirules in the sublic sense is the sense that permades, part conception of aprirule is permades, part controls the approximation of the sense is feeling. Then, says one, is there no language is the necessary mechan-ism of human condition, the same as an instain-sense that permades, part controls the approximation of harmony. If all were and nearer equally, the conceptions of a musicians conception of harmony. If all were and a nearer equally, the conceptions of a musicians equally, the conceptions of a musicians conception of harmony. If all were and a nearer equire expression is to in the mailed inspective one an index sphere. When the the harmony of the spiritual sphere. When the is the harmony of the spiritual sphere. When the is the harmony of the spiritual sphere is a spiritual sense, by our are in another room or in another effy, and the same throught the sense that is the means of you are in another room or in another effy, and the same throught the sense that is nearer to the the spiritual spiritual spiritual sense. Who are conserved that thought, You have the some mental vibration, and this is the means of you or the another room or in another for you have the spiritual spiritual spiritual still that you perceive one another's presence by the syntitual substance of which your spiritu-al friends are composed. Sometimes when upon the street, you think off a friend, and upon turning the corner, the first person you meer is the friend you have thought of. Now, if you had no bodies, the in statch that thought renched of the interval of four or free minutes being required to meet you. You thought of your friend, interead of the interval of our or free minutes being required to meet you you thought of your friend in the spiritual context of thouses the person puereet. As the fast of light is quick or the approxement on soun

The server elicited from earthy mechanism. This being the case, you say, what then, are the occupations of the spirit world '' What is its plan, its scenery, and location: '' secency, and location: '' secency, and location: '' secency, and location: '' you do not see the heavers with my sight, and I find na angeli-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 bodiew 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, 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 some which you poases. Therefore, the spiritual vision, it may be located in the haunts of vice where the brooding of the fettered soul has no tyet tried is sufficient work graduated and the source discovered, at times, this applitual sense which you poases. Therefore, the spiritual best on the departed one. It may be located in the haunts of vice where the brooding of the fettered soul has no tyet tried is unfledged spiritual pinions. It may be on those may graduate so if spiritual are which supression is lost in the mids of of the departs does. This spiritual world's the aure, the starry pathway to the cleart at rearound you. That physical and you enter a spiritual almosphere which syour world, and out of these, the spiritual almosphere which syour and you and you spiritual bestances with you that world of the substances with a you and you any the decisate a spiritual almosphere which syour world, and out of these, the spiritual world's the aunt, decised a spiritual in the solat any the information, scient

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Our Children.

- "A shild is born; now take the germ and make it "A blod of moril beauty. Lenghe dows Of knowledge, and the light of virtue, wake it La richest Mersace sadla parest buos; For son the withering handof death will break it Fram its wake strem of line, and it shall loos All power to charm; but if that lowed flower lasts wellide one pleasare or mabdue one pain, O who shall any that it has lired in vain !"

Stranger at House. The firesde is the theme of constant panegyr-ic; "it is the only bilss of paradise that has survived the fall," so say the poets, as well as the multitudes who talk only to repeat the cur-rent common-places. The saying itself is true or not, according to the life of the family. It is no extravisgance to say that thousands of Chris-tian parents, especially fathers, are strangers in their own households, to, their own a 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 of-feet of the previous crime of material negleci-pal is no monstrous that among respeciable peo-ple we must believe it is comparatively mar.— With fathers, otherwise estigable men it is only too common.

when he finds that a temporal crown which he moust of the stretch constantly, and the result is though on the spiritual kingdom. The stretch constantly and in the spiritual kingdom.
Work and make a crown which he moust is do to be to them it work on the spiritual kingdom.
When he finds that a temporal kingdom may be a stranger to the stretch constantly, and the result is to be or the solution to be to them it work of the spiritual kingdom. And every and the spiritual kingdom and has a scong ho to a to be or the solution to be to them it work or the spiritual kingdom. And every and the spiritual kingdom and the spiritual kingdom and the spiritual kingdom. And every and the spiritual kingdom and has enough to do to attain the state or to be to them it work or the spiritual kingdom. And every and the spiritual kingdom and has enough to do to be the spiritual kingdom. The state is the spiritual kingdom and the spiritual kingdom and the spiritual kingdom and the spiritual kingdom. And every and the spiritual kingdom and

for his children were the whole being of a fath-er. What a miserable human organization must

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A colored women speaking of one of her chil-dren 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 belle. "To worry other women" was the diabolical but truthful reply.

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

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Mrs. Lemadr: Smith, Meijum of Whittenpore, alicon Menoids, III. Austin E. Simmons, Addres's Woolstock, Vt. H. B. Storre, 50 Finanzi terker, Boston, Márs. Mrs. L. A. F. Swain, Union Lakes, Elice Ga., Hi Mrs. J. L. T. Storren A. Address, Vischand, N. J. E. Spfigue, N. D. Schenectady, N. Y. J. Mrs. Fannis Devis Bailth, Miller (J. Mass. N. H. Swain, Union Lake, Nice Ga, Minn. Mrs. Neille Smith, implementant speaker, Sturgist, Jacom Steele, State Missional, speaker, Sturgist, Jacom Steele, State Missional speaker, Sturgist, J. W. Sourer, Byron, N. Y. Dr. Wan, H. Balibary, Lox 1123, Portamouth, N. Mre, Kimira W. Smith, 56 Salem attreet, Portland Mrs. C. M. Stower, Address Ban Jose, Cul. Solah Yan Sickle, Greenbush, Mrch., Mrs. M. Bieles, Address Ban Jose, Cul.

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Hodson Tutik, Berlin Height, O Benjamin Todd, San Pracico, Gal. Mrs. Barah M. Thompson, inspirational speaks treet, Cirvetand, O. C. Samoul Underhill, Perz, III. Jamis Track Kedoukong, Sa. Dr. J. Volland, Ann Arbor, Mich. A., Warren, Beleit, Wis. Mrs. S. E. Warren, Bot 202, Daveopart, Löwa, N. Prask White, Providence, R. F. War, M. Macombe Wood, 11 Neuros & Warren Mrs. M. Macombe Wood, 11 Neuros & Warren Mrs. M. Macombe Wood, 10 Neuros & Warren Mrs. Macombe Mrs. Macombe

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 C. L. W. Will, D. J., W. Wat, North Sarte, New York, Dr. E. B. Wheelock, circumstation, New York, Dr. E. B. Wheelock, Circumstation, State Onter, Iowa, Marker, Y. Willy, J. Tresson How, Zoom 16, Baston, Marker, Y. Willy, J. Tresson How, Zoom 16, Baston, Marker, Y. Willy, J. Tresson How, Zoom 16, Baston, Marker, E. M. Wolcott, Address care hels Marsh, Boston, Mass.
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 Miller M. Willow, Golorady Address 70 Tremest trees, Boirdon, Mass.
 Billy Woodworth, Hill Science Dable, Y. Mr. Hattis K. Wilson, (colored). Address 70 Tremest trees, Boirdon, Mass.
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Illinois Missionary Bureau. HARVET A. JONES, President: Mrs. H. F. M BROWN, Vice resident: Mrs. JULA N., MARSE, Secretary; Dr. S. J. Ave-t. Treasurer.

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will be acknowledged through this paper each Contributions to be sent to Mrs. Jung M. North Dearborn Street, Chicago, Difinois

RELIGIO-PHILOSOPHCAL JOURNAL.

Religio-Philosophical Journal CHICAGO, FEBRUARY 20, 1889.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION JOHN W. SMITH. S. S. JONES,

12 For Terms of Subscription are Premium line and Prespectra on signA page. AP These sending money to this office for the JOURNAL should be careful to state whether it be a renewal, or a new robecription, and write all proper names plainly. F. P. JONES

All letters and communications intended for the edi-torial Department of this paper, should be addressed to S. S. Jerzer. All business letters to John C. Bundy, 84, Dearborn Street, Chicago, III. The Pen is mightler than the Sword."

HARMONY, DISCORD, VIRTUE, VICE.

TARMONY, DISCORD, VIRTUE, VACE. 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 carth's children from the cradig to the grave, there was no discord. This idea may startle some of our renders as being decidedly too radical for this day and age of the world. The position we then assumed, we be-ieve to be correct; and in this number, we pro-rouse to forther educidate our views. se to further elucidate our views.

In all ages of the world, the idea has been en-terained 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 pro-nounced 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, at the effect, instead of the cause ; at the result, instead of the agencies that produced it, and in

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 works of sympathy for him ; to breath forth in tremu-dous 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 in flaence as to bring every human being to a "knowledge of the trath." Bean 1 Supreme foollshness ! Ridiculous idens! Season, where art thou ? "Intue, serene and happy, one of God's most beautiful flowers, bluskes when also heara her repts are brillnant and her countenance all aglow with funcence, she has sense enough to know that Vice, traduced, willfied; sorthed, looked at with supreme collables, past upon, is her siter, and the lovers her, spat upon, is her siter, and he lovers her. Strange, bewilder-ing conclusion! Within, without, all around, we feel the presence of angelic influence. Vir-tue, pure, angelic, noble: Vicediscased, unclean, and republised innocence, a part of the GHEAT with supreme and Carsis; they love each other, and why ? Because both contain Defice elements. Both are elements of harmony in the universe of God. But man, seemingly, nows more than God. He would blam the effect, and honor the cause. But those whose interior perceptions have been onged, see the encircling arms of affection around all humani-ty-Vice awell as Virte. Beautiful loise, agem of gold in the store-house herein deves of God. Here man, seemingly, nows more than God. Here would bame the effect, and honor the cause. But those whose interior perceptions have been onged, see the encircling arms of affection around all humani-ty-Vice awell as Virte.

ty-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 !

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 its birchen cance skimming along on some crystal river, is as wise as Andrew Jackson Da-vis. We do say, however, that virtue is none condition : vice agother, both equally commend-able in the sight of God, when he considers the cause that created both respectively, yet one not us pore as virtue ; nor dishonesty as commend-able as honesty. We do not claim that. Both are conditions produced by certain causes: Ex-amine the cause; thus cit 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 a lits delicate pulsations, until you other to be judged." The world of cause, how grand the theme ! It

The world of cause, how grand the theme! It is the pulsating waves of the great 1 AN that produce elements of life and Eintelligence, and produce of within the m is an under current, like those in the ocean or air, and they, in turn, set me sp sifically in the development of the hun family. nilv.

family. 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 slower? Who breathed into the little seed the elements of life? Who gave the tiny flower is variegated colors ? Who made the tail mount-in, the beautiful valley—everything ? The God element, the Unsteen, of course: What, then is vice, but virtue; what discord, but har-mony?

mony? As we remarked before, elements of life spring from a certain polat. It is this focal-ization, as it were, that produces life. The little seed has the Delife element within't; it is the pulsation of that which causes jit to germinate. There appears here to be a point in the dis-cussion of this subject not yet reached, and it seems somewhat illicit to attain the end de-sired and makelt plain to all that vice may be vir the, and discord, harmony; but we propose

KRLLIGHC to elucidate the subject, and make it appear as lain as that the three angles of a triangle 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 despise you on account of certain accentricities your system manifests ? and, although your ap-pearance is not pleasing to the eye, the acute a more desirable condition. Again, suppose that' the patient has inherited from its parents certain properationable condition. Again, suppose that' propensities that *lead*, that *draw*, that *compst* him as it were, to lead a licentions life. Is he not to be commended as much as one whose mind is a healthy state, or will you de-builton that in the eyes of God, all are equally commenda-ble-the sick and the bealthy, whether the dis-set is near the new ceases its action, until if's any time, that new ceases its action, until first woright in harmony with surrounding influence es : and, many times, that element, for it really wreations. Armersepoint, a Deife-element, revolving in al-

relations. relations. A merce-point, a Deific-element, revolving in al-most 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 tratestation of the obtained at the surrounder of the obtained at once.

not be obtained at once. First in panes, use 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 grafifica-tion of that element—oh, no ! but for the pur-pose 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 wikd" 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 in the Universe of God. Why say all is harmony the the God-element in man is sfiving for it. This is plain. There can be no discord to an element [that is in perfect har-mony with itsel]; and in this seeming strife, it is only seeking to attain a condition that will place all the doments of creation in their respect-ive places, and in so doing, there can be noth-ing but harmony. Beautiful idea, glistening with its own in-trinels were it no horrowed light throws over it

ing but harmony. Beautiful idea, glistening with its own in-trinsic 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 thé all polent-element of God! In the flower, in the insect, in man—everywhere, the God-ele-ment is at work, and he who can not see har-mony manifested in all its works, catches but a faint glimpse of creation.

WHY PUBLISH BEECHER'S SERMONS

WHY PUBLISH BEECHER'S SERMONS Mr. JONES:—Please send the RELIGIO-PHIL-osophical JOURNAL, to my address for three months as per your offer in BANNER or LIGHT. Enclosed is twenty-five cents. I will send numbers to friends after, rending, 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.

BENJAMIN SNYDER.

Jamesburg, N. J. Jan. 27th, 1869. REMARKS: Our object in publishing Henry Ward Beecher's sermons in the RELADO-PHIL OSOPHICAL JOURNAL, is to spread spiritual light, and promote the cause of liberal ideas and osophical and prome principles.

principles: One class of thinkers will receive benefit from Br. Beecker's sermons more readily than from the lectures we publish from our best trance mediums; others will receive more ben-efit from the latter; hence, we publish both. Spfitualism is all comprehensive, and includes within its maple folds, all things in nature both upon the spiritual and material planes of life. Whe clear thinker sees the use of every variety that is found in the mission, vegetable, and animal kingdoms. The Theology, we see that Mythology was its

The is clear thinker sees the use of every variety that is found in the minest, vegetable, and animal kingdoms. The theorem is the second set of the second second

cher's sermons are essential assistants in that direction. He makes men and women think-thinking men and women become Spirftualists, turner and series and series and series and series and the sermons make Spiritualists think also. They learn many good lessons by reading them. They learn many good lessons by reading the them partition walls and pulverize creecks; 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 t, see Spiritualism harnessed into, and subjected to a creed, with Bishops and Priests, confessions of faith, with rights of fellow ship depending upon the votes, or a compliance with the opinions and *ipse divit* of others, or my other power than our highest conceptions of right, reason and common sense, he will not find in the Journski, an advocate of that which he may so much desire.

HENRY WARD BEECHER'S SER-

NON. In this number of the Jouknai, will be found one of Henry Ward Beecher's *practical* ser-mons. 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 preser. How mean thematic are

positive will power. How many thousands are nominally. Spiritualists, but have no will to take the RELIETO PHILOSOPHICAL JOURNAL, nor any other good spiritchi paper, nor to encourage oth er's to do so, but are so fearful that they shal

other geod spiritual paper, nor to encourage oth-er's to do so, but are so fearful that they shall give offense to companion, child or triend, 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 tor Spiritualism, but would not for the world have Mrs. Grundy know a word aboutit. 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 Decchers and the "fisher-men" of to-day, as well as for the same class of men centures past. They are the men who make their mark and more the world. It is not the *iam*, but the spirit of everliving truth that moves men souls to actign. Put on the armor, of etergal truth, and speak out boldly-self-re-spect will beget respect for self-and our opin: ions.

RECIPROCAL PAVORS.

HECIPROCAL PAVORS. We have, and probably shall continue to pub-lisb, gratuliously, 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 f Thisquestjon, each speaker can an-swer for him or berself. We do not belong to the complaining class. We mean to be perfectly independent in pub-lishing the JOUNSAL; but while thus independ-ent, we mean to supply our subscribers with the best paper published in America! Did we say best 2. Yes, we said so. We will aim bigb, and if we succeed, it will be by dint of contin-ued perseverance; and in so saying, we mean no disrespect to our worthy cotemporaries.

and if we succeed, it will be by dint of contin-ued 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 angood a paper as waterial aid, moved by spirit power, can produce, under existing circumstances. Now, to the point. We desire to give the fitzation-Philtosoprine-AL Joursan, an opportunity to be tested; there-fore, 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 ungridgingly made.

THE BANSER OF LIGHT. In another column will be found the adver-tisement of William White & Co., publishers, to which we respectfully call the attention of our

Which we respectively can be attention of our readers.
No better men, no more worthy company, to do business with, can be found, in or out of the marks of Splritualism. For over twelve years, they have struggied to furnish Spiritualists with a first-drag newspaper, and reformatory books.
They have sunk money, and encountered oppo-sition within, and out of the ranks of Spiritual-ists, that would have made faint hearts give up in despair. With Brother Luther Colby at the head of the editorial department of the BANNUM OF LIGHT, it has weekly gained friends until it.

has become an indispension insistent of the country. 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 rap-idly 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 frat-rnal call of our Brother and co-worker in the ause of Spiritualism, Col. Fox, editor of the ENT AGE.

Preservi Aog. Br. Fox is President of the American Associ-ation of Spitualist, 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.

SUSIE M. JOHNSON AT LIBRARY HALL. On Sabbath morning, the 7th inst., we had the pleasure of hearing an address by this hady, 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, foreible style. What subject more interesting than the above: Ideas are not inert, they possess a liv-ing principle which ever kcep them moving." She alluded to Pythagoras, Gallico, affd oth-ers, 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 truthrof nature intuitively, as always being subject to persecution, and regarded as famatics, and as being generally abuned by the society that they so far out-strip in all that.per-tains to life. Her views in gragnit to angularity of genhas, or those who grasp great truths intuitively, was indeed, pleasing, for this seeming angularity, was only an expression of the great truths within.

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-cies.

all to consider their many energy and cies. 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, fo violate nature's divine haws, 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 sin preame, exercting its influence to promote the becomess of all.

preme, exercing its influence to promote the happiness of all. The subject of lact address in the evening was derived from the timely and eloquent remarks of Mrs Mills, in regard to the efforts of certain parties to proscribe Spiritualists and prevent them from becoming a party to certain move-ments about to be inaugurated. In her evening address, she was, indeed, clo-quent, giving utterance to ideas the gractical bearing of which, could be at once noticed. She honored the Catholies 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. If a allaxion to the Unitarians as being "the skirmish line" between the Catholies and Prot-estanta, was too true.

 Schutzer and Converting and Pro-estants, was too true.
 To be appreciated, she must be heard. She lectures during the month at Library Hall. She lecure. Ifail. THIREE NONTHS FOR TWENTY-FAVE CENTS.

If each one of our friends would set themselves at work for one day, they could induce from twenty to one hundred in every town, to try the JOURNAL for three months, at twistry-pres 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 sfrong, if the RELIGIO-PERI-SOUTHICAL JOURNAL was weekly placed in the hands of fifty or a hundred of your best think-ers.

hands of fifty or a hundred of your best tinne-ers. If you wish to become strong, bend your en-ergies to the promalgation of the truths of our philosophy in all its branches among the masses. A good weekly newspaper, devoted to, that subject, widely circulated among the peo-ple, will make it an easy matter to support lect-ures and lyceums. We ask our, friends svery-where, 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.

BOOKS AND SHEET NUSIC. Any book or sheet music in the market, can be had at this office, at the regular publishers prices, and which will be forwarded by mall, on receipt of price, and the government postage, which is two cents for every four ounces or fractional part of four ounces on simplets, four cents on each four ounces or fractional part of fourounces, on bound books. Address S. S. Jones, No. 84 Dearborn Street, Chicago, III.

UNDERHILLON MESMERISM.

UNDERHILL ON MESSEREST. The above is the title of a new work just pub-lished, which throws more light upon the sub-ject 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, IL. Chicago, 111.

DR. D. C. DAKE, THE HRALER Will be at Kalamazoo, Michigan, on the sig teenth, and remain twenty days, from the nind of March to the thirteenth, at Battle-Creek Michigan; at Marshall from the fifteenth to th twentieth; and at Coldwater the remainder. o the month of March.

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

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

Read the advertisement, for sale cheap.

gersonal and Foral.

FEBRUARY 20, 1869.

Mrs. W. T. Stearns is engaged in the Mis-onary work in Pennsylvania. She earnestly tly

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

"thicago is to have thirty-two miles of water-pipe, to be laid down next summer. Miss Almeda Powler's address, is Sextonville,

Stolt, a Easton actress, swallowed a fishbound threw up her engagement in consequen

and threw up her engagement in consequence. Napoleon, to conciliate Italy, has advised the Pope to renounce his claim to Papal territory, Rome excepted.

Rome excepted. A grand Lyceum Masquerade is to be given, by the First Children's Progressive Lyceum of Boston, an Thursday evening, February 11th-It is antichated it at it will be one of the fixest parties of the season.

A resolution has passed the Common Coun-til 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.

Elkhert, Indiana. Our sanctum was chlivened, 'on Monday last, by the genial countenance of our friend, G. 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 idealer, late of Rochester, New York, who, for a few months past, has been working such wondertul and truly astonishing curce by the aid of his Indian Guides-laying on of handle-claddened our sanctum by his yree. on of hands-ghaddened our sanctum by his pres-ence, on Monday of this week. God speed Dr. Dake, and all our healers, who are allevia-ting the sufferings of the afflicted.

Amusemonts.

Chicago is brim full of fin. or places of amusement. All the various places of amuse-ment 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 5th 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 ladies. They present a multimeed of attrac-tions. Performances every evening, and Mat-inees on Wednesdays and Saturdays. The Arillogian Minstels reappear at Libra-

The Arilogian Ministels reappear at Libra-ry Hall, commencing on Monday evening, Feb. 15th, 1809.

15th, 1860. Sharpley's Minstrels, at Wood's Museumpoen-ed the week's entertainment on Monday, the 8th inst, with a set of new and vivacious novellies. In addition to their own people, Harry Macar-thy, who some years ago played star engage-ments in this city, assisted by Miss Lottie Estelle, will appear in a series of English, Scotch and Irish character pieces. Ther programme is large and varied, and they who go to the Museum this week will un-questionably enjoy a host of fun. The creat extraweenes of "The Field of the

they who go to the Museum this week will un-questionably enjoy a host of fun. " The great extrawagaza of "The Field of the Cloth of Gold," was produced on Satirday even-ing, Feb. 6th. to a packed house, at Crosby's Op-erra House." In fact so great was the interest fell, 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 an-other overflowing house, and has continued to draw full houses every ovening this week and is destined to have an unprecedented run. It is unquestionably the greatest success of the sea-son by the management, C. D. Hess & Co. The burleaque is fourhed upon the famous his-toric 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 purleagued and the innes filled with the most ex-crucianing purs and witheisms. The management have also filled the piece, apart from its intrinsic merit, with a constant succession of novelles.

apart from its intrinsic merit, with a constant succession of novelies. 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 burleaque actors. Their names are Irene, Jennie and Sophie, and they bring with them their entire burlesque troupe, the mu-sic for their own burlesques their leaders of orchestris, etc., so that their piebes 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 par-ticularly subcessful in New York, and each of which has been played something like 100 nights or more, are "Ine Field of the Cloth of Gold," "The Grand Duchess," "La Belle' Helene," and "Barbe-Bleue." Besides these, there are manyfarces and character pieces included in the Worrell, repertoire, during their stay. They are said to be very expert in their line and will un-questionably draw full houses, how will be delighted and highly anused at their burlesques and comicalities. "

and comicalities. ~ The attractions at Aiken's Dearborn (Theatre during the week has been the reproduction of the "Lancashire Lass," until Wednesday even-ing, the 10th inst, when a bill of farces was pre-sented; 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, entited "A Woman of the World," for the first time in Chicago, which will be retained for a season, and draw full houses.

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UNIVERSE REVEALED TO MAN. Is the title of a new work fresh from ress. By the Guardian Spirit of David Corless. S. S. DUES, Builster. Relative Statement of the Spirit of David Corless. S. S. DUES, Builster. Relative Statement of Spirit Spiri

of man as the grand objective ultimate of Life's Unfoldings: In all the conditions of Life's unfoldings there is is a principle which rules all things for one sterval dimmens of mind. All minds is the element of Life to such an extent sa that it can comprehend the Hig of all things. It will be precived that Man is a mystery in all his organism. He is organized from the refined elements of all Life ; and the laws of his being to such an extent that he is the grand ul-timate of all Life's unfoldings. He also stands at the pinnacle of all organized Life in the native purity of all things. The next sub-head treats of "gravitation, organ-ration de. the suther say:

The next sub-head treats of "gravitation, organ-ization &c., the author says: We now come to the unfolding of Life; and would have it understood that Man is the gravitation manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the ungloidment of Man's organization, and all things perfining thereto. On page twenty-four the author treats of "the way mediums paint likensses, in the true order of the development of the area and selence". I a wark scound under the rengrin head of mys-

way mediums panti likenssee, in the true order of the development of the arts and selected. In part second, under the general head of myi-teries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we in-ducence a Mediums to speak. The fulness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained." "Man as a component of all elements demonstra-ied. The Life element discussed. The beautiful aws of equanimity unfolded. What Soul is. The Unfoldings of Light and Life investigated: Do we vere see a Spirit. A Guide to the Interior Life or the Souls Lifenimating Principle" This work is neatly got up and consists of seven-sy-three closely printed pages and we healt at not is any the work of equal size we ware seen. Mr. Corleas is just what he says he is mon the tith-

enumerates, than my other work of equilation 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 enbjects. Of himself he could not doit. When inspired by Of himself he could not dolt. When inspired by the argels he is to all appearances another man. The work will be sent by mail from this office to any one on receipt of fly cents. Address, S. S. JONES.

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A Quest should be law one, to be answered at our Inner Life seances, oric, well written, and directed to the editor, nient for the questioner to be present at the

INVOCATION.

Fig. 7th, 1869. Our Father and our God! Thou in whom, we live, more and haiv our being? Thou that, ingges past, men were desirous to prafle, honor, and alore! Thou that hath ever bees with every heart, every soul, in its darkest hours of the departure of spirits from the material to the spiritual place of life! Thou that doth send and, also, give to the new born spirit. Joys en-peakable! Thou that doth dwell in the clouds well as in the sumshine! Thou that doth well as in the sumshine! Thou that doth well as in the sumshine! Thou that doth it is in the sumshine in the doth of the oth this as well as the inmortal soul of mani-thou that hath power to be ever present at all thou that hath power to be ever present at all thou that hath power to be ever present at all thou that hath power to be ever present at all thou that hath power to be ever present at all thou that hath power to be ever present at all the out on the present, would not only of the to give not have for any special bless invower when is best for each one of us. We would praise Thee for any unfoldment in the verifies the giver of all things. With the continued is and praise, we would ever look to the sum of all things. With the continued is an any set is best on all that we taken and praise. The our Falsen. QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.

QUESTION BY J. N. SMITH. Is the common, formal prayer necessary or essential to man's happiness, either here or here after ?

Just so far as it contributes to his happi Λ. ness, just so far it is essential here ; and, inas much as it is always here, then there is no here

MR. MEEKINS OF MAS-

fter about it.

MR. MEEKINS OF MAS-. Q. Do we answer the true ends of our carthyly life by obedience to all the impulses of our carthyly 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 seeningly cvil, yet another will instantly follow, which is good, and percent us from that which is cvil, if possible. To us, there is no evil. We believe that ev-ery individual acta as best he car, —with his surroundings, and for the unfoldment of his interior nature, whether it be that which we call good or evil.

interior nature, whether it be that which we call goog or evil. Q. Does not the creation, or individualiza-tion of the human spirit, necessarily imply a dissolution ? A. The individualization does not; yet, if it

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 part of that great Delike 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, since that its developed of the form-that form which we see or way in the grave, was the last of the soul, or life-principle animating the body; but as there is that principle within everything its nature-aspirit you do not see—solt is we have an existence appreciate the dissing of the form-that form which we see the dissolution of the external form which we see the dissolution of the external form the the distort of the soul, or life, has its counterpart upon the apprecial plane of life, has its counterpart upon the spirital plane. You will see upon the spiritated distance to come down or up, is, to us, and area to distance.

QUESTION BY MR. LA SALLE.

Q. Are you conscious of having any assist-ance 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

Will you please explain how you derive Q.

Q. Will you please expans how you derive that assistance? A. From those upon the material plane we obtain assistance from the harmony they pos-ess 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-swer?

uestion asked that you will not be able to an-worr? A. I never think of that. When the time omestihat I have that question asked, then I hall say most emphatically I cannot answer to shall answer? It by aving 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 every thing in the past; present, or future. We give what we have; and you, by your powers of reasoning, should take that which is good, whether it comes from the material or epiritual plane, take it and make use of it. Probe every-thing as far as it is good for you. If Spiritual-ists, as a body, to day, accepted all the ideas that are given, from the simple fact that a duscn

bodled spirit brings them, I think really, they would soon find out their mistake. QUESTION BY MICTARE.
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—prot choose to use the term, Supreme Being—prot choose to use they are upon the material plane of life. They, worship the beautiful. They do not have that revenence for a God in heaven, as many have upon the material plane of life. They, worship the beautiful. They do not have that revenence for a God in heaven, and not seeting, 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 alk that question. We believe in a food, should alk that question. We believe in a food, should did, 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 boky the case, he certainly wold differ very much in his appearance. Sory ou can hardly gind two men that look alike, or act alike.
QUESTION BY ME. PLANCE.

QUESTION BY MR. PRANCES Q. Did you read the statement of Conkling in the JOURSAL, in reference to seeing the spirit of Fox, the founder of the Quakers—If so,do you A. I have not read the statement, yet I be

Let the average of the statement, yet re-lieve 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.

Q. In what country day the honey bee orig-

instell
A. I really do not know. That is a question i has do a question that even the spirits is could not shaked a question that even the spirits is could not shaked a question that even the spirits is could not shaked a question that even the spirits is could not shaked a question that even the spirits is could not shaked a question that even the spirits is could not shaked a question that even the spirits is could not spirits. I and the spirit and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and do persons who are ignorant still in the Spirit Land : and the person who are ignorant still in the Spirit Land : and the intelligence upon the spiritual plane. If it were possible with the spiritus plane of life, what, think vou, would he do the applied to a weat to bollow the spiritual plane of life what, think vou, would he weat that is fight for a weat to tollow the spiritual plane of life are the spiritual plane. The spirit spirits upon the spiritual plane of life are the spiritual plane. Why is not weat the spiritual plane. Why is not weat the spiritual plane. The spirit spirits upon the spiritual plane of life are the spiritual plane. Why is not who apped to the unioliment of one origin to upon the spiritual plane. The spirit upon the spiritual plane. Why is not whot hey have passed through a fire of the infold what hey look a like. That which is they interview is they have exert had he experience of the interview which they hey spirat wond the and the spiritual plane.

QUESTION BY MR. PRANCIS

Questions by SH. PRANCE. Q. Chemists on the material plane have anal-yzed the physical organization of man, and can tell the component parts of the same. Can chem-isis on the spiritual plane, analyze the spirit, and tell the component parts thereof, and its powers and canobilities.

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RELIGIO-PHILOSOPHICAL JOURNAL.

bolled spirit brings them, I think really, they Questions my MICHARL Q. Are spirits in the Spirit Land subject to the influence and control of a Supreme Being—precisely the same as they feel? A. Spirits on the spiritual plane of life. A. Spirits on the spiritual plane of a difference with the spiritual plane of life. A. Spirits on the spiritual plane are gore they are upon the material plane of life. They on that plane which redound to the good of those yet remaining upon the material plane of life than the term, Supreme Being—precisely the same as they are upon the material plane of life. They on that plane which redound to the good of those yet remaining upon the material plane of life than they would have been, had they not occupied the they are upon the material plane of life. They on that heaven, as many have upon 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, ever-present, and to them, a Divine Spirit

but no more so because they occupied that phase in life. Q. Has not their experience upon the mate-rial plane of life been of great value to them is 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 ifnortance 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 ydea will be laid aside. Spiritualists, to-day, as a body, often get communications, purporting to come from some great individual, supposed to pe, upon the material plane of life. It is of greater value to them, than one coming from some one that had not a distinguished character upon the material plane of life. It is of greater value to them, than one coming from some one that had not a distinguished character upon the material plane of life. It is of so many communications purporting to come

susceptible to the power of spirits; but as far as the individual man was concerned, we do not QUESTION BUMMENT. QUESTION BUMMENT. QUESTION BUMMENT. Question and the spirits of the spiri

other's. ** Pifch National Convention." In an article entitled "Fifth National Conven-tion, by John B. Wolff, published in the BAX-National Convention of the second system of the second system use of, and some mistatements are also made. With you permission, I beg leave to correct some of them, and to reply very briefy to a few points in that article. The errors ovidenly arise from alsek of knowledge upon the subject of which your correspondent presumes to speak, and, as he claims to be a Spitthauliar, I am sorry to see that he either knows so little'of listeach ings or has forgoiten that its philosophy enjoins upon those who believe in it an investigation non sens, also, require in each article to a the second statistic station of the second stations. It is privately inded standing, and, to my cer-ten me the second standing, and, to my cer-ten me the second standing, and, to my cer-ten knowledge for the second starts. secret society in good standing, and, to my cer-tain knowledge, known snohing whatever, either of the merits or demerits, the origin, objects, sims or construction, of the one knowledge an opinion upon that subject. Honor, integrity, honesty, charity, benevolence and truthfulness are essen-tial to worthy memberahip in the Order he ig-noranity 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 finead's opposition to the organic construc-tion of the Convention and its officers, is attribu-table to the fact that he came to the Convention as a representative of no association of Spirit.

ignorially supposes the Order of Eternal Pro-press to be, will have to form it of different per-ualists, or other society upon this planet, but was subsequently admitted to fill a vacancy in the Washington delegation. Your correspon-dent, speaking of the Fifth National Coavention, which recolved itself into the American Associa-tion of Spiritualists, says: "The organizing a secret Order; 3d, in mixing it will the business of the Fourth and Fifth Conventions; 3d, in tak-ing possesion of the entire work by thatOrder." Neither of those assertions have any foundation in truth or fact. "The organizers of the Fifth National Convention, or of the American Asso-ciation 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 Con-vention as stated. Who were, "the organizers"? They were the three on four hundred delegates, sent by the various assisted to be priori hundred were mem-bers of or were connected with the Secret Society. The Order of Elernal Progress has not and merer hadre more the with the inter or four and

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The second secon

sons from lhose that compose the Order of Eter-mal Progress. Its doors are and, will ever re-main closed against Sectarianism, whether it be in the form of Spiritualism, Methodism, or any other peculiar form of religious belief.

FEBRUARY 20, 1869.

S. D. of the Order of Eternal Party -The American

8. D. of the Order of Eternal Progress P. S.-The American Association of Spiritu-alists 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 Tratees, not one of which was ever "urged" or solicita-tion before they were elected. Those who do not wish to take part in the Order are invited to remain outside and they have a desire to be-come acquainted with its beauties, and take part in the mebalest work man has ever aspired to-Banner & Tagit.

For the Religio-Philosophical Journa'

Third An

hird Annual Convention of Michigan State Spiritual Association, ried by Loutra Mars, Concluded from last work.

MORNING SES

NORNING SESSION. <u>SURDAY</u>, January 10. Convention net al-Julié Past 9 o'cick A. M. Business of yesterday was finished. Amend-ments to the Constitution were read and adopt-day of the constitution were read and adopt-this Convention be published in Trup Passary AGE, THE BASSER OF LIGHT and the RELATION PHILOGOPHICAL JOURNAL. J. C. Wool: In reference to the paper, I think is is a very good paper; but in reference to the financial matters, I am. not fally 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. Tunderstand that new articles were adopted, yesterday. M. Root: Tarise to call'the gentleman to order, as a resolution is before the Conven-tion. The Presolution was then voted upon and adopted. The Presolution was then voted upon and adopted.

The President said: As Brother, Wood was not present vesterday. I will read the report of our amendments. We intend to get a spe-cial act of the Legislature for our Aosociation. the same as other regious bodies do. The Business proceedings were then suspen-ted

ded. - Music by A. B. Whiting and Mrs. - I. M. 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-form?

Song by Mrs. Lee. Invocation by Prant Song by Mrs. Lee. Invocation by Prant Reed. Adjourned to meet at 2 o'clock, r. u

SUNDAY AFTERNOON SESSION. January 10, 1969. Song by Mrs. Lee. Invogation by Mrs. Woodruff. Dr. Bailey presented the followin,

resolution : WHENEAS, The organization of the advocate of the religion of Spiritualism means the pro-mulgation of its phenomena and philosophy

WHEREAS, The organization of the advocate-of the religion of Spiritualism means the pro-mulgation of its phenomena and philosophy. and WHEREAS, The present condition of this re-ligious moremented mands a system of it inerancy or Missionary labor; theorefore, Besoived, That some system calculated to secure money-an escential element in the prog-ress of our work-should be devised, and im-mediately put late action. The put late action. The provide the secure of the properties of where no such Societies exist, the local organ izations be, and they are hereby requested to traise such such secure to be sacredly applied to the the such Societies exist, the local organ izations be, and they are hereby requested to traise such societies to be sacredly applied to the employment of laborers in this much needed work. Adopted. 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 haye the people of Michigaa will not allow the fund to decline. The Committee on Missionary Fund then reported the indebtedness, which was some-thing over \$000. Address by Mrs. Fowler, of Adrian.—Sub-ject—The Philosophy of Spiritualism—what is it is a when a monneces that the audiency in the ambient of an interview of an of the source of the the audient the aution of the past in the audiency.

ret-The Philosophy of Spirituansati it it? It was then announced that the audiency could select a subject for an improvised poen, by Mrs. Frank Reid, Some one gave, "Tubal Cain," but she refused it. Mr. De La Fleur then proposed the following : then proposed the following : "Man his own nature cannot expound : He knows not whence he k, or whither bound.": The spirit through Mrs. Reid responded

The answerial whose here, where the spirit through Mrs. Reid responded With a poem. Martin then came forward under the influence of the spirit of Burns, and impro-vised a poem from the subejet before given "Tubal Cain." [Adjourned]

responded with one of his electrifying spect-es. The President said : Before we close. I would refer to the subject of the Rail Road, sug-greated to my mipd by Brother Whiting. You are well aware that fast year our speakers ob-tained passes to tarvel at half fare, the same as-other religious teachers. Macon made that thanks are due the Press-in reporting our proceedings so fairly. Adopted The President tenders his thanks to the mem-bers of the Goavention. A vote of thanks was unanimously tendered to the President and other officers of the Asso-ciation.

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

SUNDAY EVENING SESSION. Convention met at 7 o' clock. Music by A. B. Whiting. Invocation by Mrs. Alcinda Wilhelm Side, Dr. Henry Shade then reclied the beautiful poem of Mr. William Van Na-mee's sentitied "Spirit Visitants." Address by Mrs. Shade. Dean Chark, Chairman of the Committee ou Resolutions, presented the following : WIRERAS. The great purpose of this life, so far as finite wisdom case comprehend, is to de-velope and disciplined the immortial mind ; and. WIRERAS. The great purpose of this life, so far as finite wisdom case comprehend, is to de-velope and disciplined the immortial mind ; and. WIRERAS. The great purpose of this life, so far as finite wisdom case comprehend, is to de-velope and disciplined the immortial mind ; and. WIRERAS. The cluidren's Progressive Lyce-um is a system of education exactly adapted for the harmonious development of the whole man; therefore. Resolved, That this Association in Conven-ion assembled andorses the Lyceum movement, as the most practical method of. Reform yet de-viséd, and that we will do all in our power, in-dividually and collectively, to batablish i: wherever, elements for this jurpose can be found Adopted. B. Mr. Hull we scalled for by the audience, and word in fere to the subter of the Refore we close, I word with one of his electrifying speech. B. SUNDAY EVENING SESSI

. . FEBRUARY 20, 1869.

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and Rights A. B., Sect. Y. M. C. A. Ans. A. B. Sect. Y. M. C. A. Lockpert, N. 7. Sir. —Must send you Dammed Fools, for all our best minds are tingture! with Spiritual-m or Wyman's Rights. Mr. — Esta, Agt. Lect. Ass'n.

ism or Woinna's Rights. Mr.—Est., Agt. Lect. Ass'n. Verily, verily, we say unto you, young men, you must take up with the Danmed Foois, as lecturers, before your association. You must later the husks, for the corn goes with Spirit-ualism; and there is not today a progressive mind, or rising man or woman in Americk, that is not tinctured 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 these lectures which were tinctured 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 pat up with the "Dammed 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 Danseille Advertiser, Livings-ton Co., N. Y., of Jan. 14th, 1869

ton Co., N. Y., of Jan. 14th, 1869 "Rev. Dr. DuBois, of Big Flats, who has been holding protracted meetings at the Methodist Church in this village, gave our citizens spec-imens of street preaching, at 1 o'dock r. M., two days last week. In this connection, we could mention the significant fact that fourtcen hundred converts reported in this Conference during last Conference year, increased he mem-bership of the church but 192, besides 66 pro-bationers, which state of affairs would give rise to the very serious question as to whether these revival sensons were of God or man." Of Zene Mr. Use direction and the of these

to the very serious question as to matcher these reviral seasons were of God or man." Of *Gourse*, Mr. *Adarptier*, they are of man, and God knows no more of Dr. DuBois, the Big Flatts, than he does of the *Advertiser*, or any other " Big Injun;" but hock out, Brother *Advertiser*, how you shoot at Dr. DuBois, 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 loot of the IlliB-ide Home. Let us give you a world 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 pucking, and he will find it the best treatment for the hell he is in, that he ever got hold of. Try it, Dr. DuBois, and if you don't find the fire reluced, the supharcus crustation around you, dissolved; the hell withit you, ex-tinguished, then we will yield the point and confess that water cure establishments are not the thing, and entit cure, hell-fire ministers. Pourteen hundred converts in one year; one-hundred and thirty-two accepted-tremendous effort; Fourteen hundred times you have taken a sonlu no God and sail. " God here it a sond

the thing, and can't cure. hell-fire ministers. Fourteen hundred convertain one year: one-hundred and thirty-two accepted-tremendous effort! Fourteen hundred times you have taken a soil 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, meer 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 serem per cent. of your work accepted, a very poor exhibit, Bro. DuBois. You are declared bank-rupt in the High-Court of Heaven, for your worksonly pay seven per cent. on the investment in your current account with the bank of Atone-ment, and there is no doubt whatever, that four per cent. of your accepted paper-souls will be protested and rejected at the explainton of six months, while ninety-five per cent of our soul pré-centations are protested, it is one that has worm-ed itself into our numbers from the church, and in Heaven's accounts, known, to be an old de-faulter. Call out your praying bands, Bro. DuBois.

faulter. Call out your praying bands, Bro. DuBois, continue to shake souls over helt, blow your horn in the streets, let the trumpet sound the year of jublice, 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-ine.

The Fire Test of D. D. Home.

The Pire Text of D. D. Henre. The by one, the spirit test and parts of the first and New Testament are being repeated in which and time, by spirits through mediums, the spirits through the spirits through the the spirits through the spirits through the the foot of the Jews, - he who called on Abray who take arth will be beneath our spiritual free, and the foot of the Jews, - he who called on Abray who take with the mother and father of Sam-tho foot of the Jews, - he who called on Abray who taked with the mother and father of Sam-tho father and the spirits through the spirits and the planest on many other costs the factor of some from the spirits the father on the spirits through the father the father on the spirits through the spirits with the foot of the Jews, - he who called on Abray who taked his hinder parts to Mores, the spirits house and the spirits through the father of the spirits through the spirits the spirits healing powers, the Davenports with their manying bodies through the spirit and the propies all that they ever did, - are not these the works of those whose bodies we saw

put into the ground, through our mediums of the age in which we live? The following we clip from HUMAN NATURE, London, England) for December :

(L <text>

superstitious age-we had need to ask to what use they were intended. What a flood of light the phenomenon have inter witnessed throws use they were intended. What a flood of light the phenomenon we have just witnessed throws upon the subject. We thus are enabled to un-derstand 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 ap-prehensions of a fatal termination.

NOTICE OF MEETINGS.

Ararys, Mir.R.-Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, E. N. Weister; Guardian of Groups, Mrs. L. B. Allen, Astoria, Clatop county, Or.-The Society of Friends of Progress have just complete in surv hall, and invite speakery traveling their way to give tasm a call. They will be kindly precisive).

ly received. Door-ot--Wascasnics Hatt.-The First Spirifualist Asso ciation meets in this hall, 22, Summer attreet. M. T. Dele, President Samol N. Jone, Vice President YM. Duncklee, Treasurer. The Childrens Prograssive Loroum meets at 10 Ass. D. N. Ford, Consulect: M. Bairy A. Spacker, Gauri-lan. All letters should be addressed to Charles W. Hunt, Amistan Screenzy, 61, Pissant street.

Tan. An reverse should be addressed to Charles W. Hust, Assistant Serversy, 5, Piesant street. McGuo Halt-Lecture every Banday attennoon at 250 operating to 1. B. Wilson. Expansion is have been made with able normal transce and inspirational speakers. STREETING HALL. The Surth End Lyceum Association have entertainmants every Thurnday evening during the, greater of Latter. The Surth End Lyceum Association have entertainmants every Thurnday evening during the, J. Stewart Diardian. Address Punday at 100 g A. M. Al-Chase Conductory J. W. McGutre, Assistant Gondactory Har-L. Stewart Diardian. Address and State State Conductory Ter-bel J. Stewart Diardian. Address and Spiritical Association hold maximg every Banday 10, 3 and 70, ecited. Mr. Keens, Prevident H. H. Gould, Secretary: Mary L. French. Treasure:

C. Exton HAL-The South Botton Spiritual Association Kone, Prevent: It B. Robald 2014 Sp. and 72 (a 1994). The Spiritual Association Kone, Prevent: It B. Robald 2014 Sp. and 72 (a 1994). Transmer: Transme

Chicago, III.--Library Holl.--First Society of Spiritualists hold meetings very Sunday at 105 f P. M. Children a Pro-greative Lyceum meets immediately after the inorming ser-tion. Speaker engages; Dr. H. P. Pairfield during April and May

Vice. Speaker engagesi: Dr.H. P. Jairfeld during April and May. Cathranes, M.-The Spirituitis of Cathranes, Jaspe Co., Topologia Science and Science Sciences. Co. 2019, Con-responding Sciences and April Cathranes, Sciences April Topologia Sciences, Cathranes Sciences, Cathranes, January C. Cathranes, C. Cathranes, Jaspe Co., Marking Sciences, Cathranes, Sciences, Cathranes, In Good Templer's Hall (work side) at 10% o'clock A. M., and 7 F. M. Culdera's Programs Lycomu meets at 1% P. M. B. N. Kinyon, Corresponding Becretary. Georgetown, Colorado. The Spiritualist anset there there versings each week at the readence of H. Tott., Mrs. Tott, Clarroyant Japaking medium.

MILAN, O.-Children's Progressive Lyceum thee unday, at 10½ o'clock a. M. Conductor, Hudson mardian, Emma Tuttle. ta every

huardian, Emma Tottle. Morkuorm, ILL-Loceum meets every Sanday forenoom. Liont one hundred papila. J.S. Loredand, Conductor ; D. R. Sterens, Assistant Coulector ; Helen Nye, Guardian of

roups. Yaras Cirr, ILL-The First Society of Spiritualists and intends of Progress meet every Bunday for conference, at

Friends of Progress mee Long's Hall, at 21% p. m.

Taras Ctrf, ILL-The First Society of Spiritualities and Friends of Progress more spreer Bunday for conference, at Long' Hall, at 25(p. m.)
 Boczmon, J.L.-The First Society of Spiritualities more tand have speaking every flunday evening at 1 o'clock, at Brown's Hall 'Lycours meets at 10 o'clock, as in the same ball. Dr. E. G. Duns, conductor; Mrs. H. Rockwood, guardina. Unit. C. Duns, conductor; Mrs. H. Rockwood, guardina. town Hold require meetings at Contral Hall, No. 25 Zim steres, every Suuday at 25(as 17); S. C. Shifter's Lycours meets at 105(a.w. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardina.
 The Children's Progressive Lycours meets every Sunday at 105(a.w. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardina.
 The Children's Progressive Lycours meets every Sunday at 205(a.w. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardina.
 The Children's Progressive Lycours meets every Sunday at Prement Hall every Sunday attranson and evening, contargent men, 10 cents. Children's Progressive Lycours assembles at 105(a. N. L. A. York, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodg, Guardina. Alf letters adjusase to J. H. Crandon, Cond. 21 and J. A. Astant Conductor; Mrs. E. S. Dodg, Guardina. Alf letters adjusase to J. H. Crandon, Con. Spc. The Bible Christian Spiritualists hould meeting a eray sun day in Winnshimment Division Hall, Children, 21 and 7. A. Mrs. M. A. Ricker regular grakter. The public area traited Seats free. D. Hicker, Sung.
 Woncentra Mass.-Menting are hald in Horticollural Hall every Sunday disformant and ensenge at J. 20 o'clock. Children's Progressive Lycours meets at J. 20 o'clock. Children's Progressive Lycours meets at J. 20 o'clock. Children's Progressive Lycours meets at J. 20 o'clock. Children's Rogenday thermon and and song parts at and 7. o'clock. Children's Rogenday thermon and avening at 12 o'clock. Children's Rogenday theroon set at a and 7. o'clock. Children's Rogenday thermon and th

Suscitas. Thornasce, R. L.-Meetings are held in Prat's Hall, Wey-Doset nired, Bandya, afternoos st 3 and evenings at 75/ c'clock. Progressive Lyceum meets at 13% c'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbis H. Potter. Harrenzo, Const.-Spiritual meetings are held wirty San-day evening, for conference or locture, at 75/ c'clock. Chi-day evening, for conference or locture, at 75/ c'clock.

doutor. Perritary, Min.-Mewings are hild every Sundayin Tem-person Hall, at 105 and 5 o'clock. Perry Bonky Schemmanks Baber, Children Bielser Charger Perry Bonky Schemmanks Baber, Children Berrymann Lyconn meets in the same phoe at 3 p. m. Adolphus J. Gagaman, Obedector Hills M. S. Ouring, Gazaflas. Hertrow, Ma.-Meetings are held in Liberty Hall, Schemal J. Has Spirinaliz Schemoly. Bandy attention Schemal J. Has Spirinaliz Schemoly. Bandy attention

erenings. The Bociety of Progressive Spiritualits bold meetings every Snaday, in Everett Hall, come of chirtuality fourth street and sinh areases, as 100% a.m., and 7% pm. Conference at 12 m. Children's Progressive System at 2% p.m. P. K. Parasworth, Conductor; Mrs. H. W. Paras-worth, Guardia.

The First Society of Spiritualists hold meetings every Sun-day morning and evening in Eodsworth Hall, 606 Broad-way. Conference every Bunday at same place at 2 p. m. Beats free. Beats free. RIGHLAND. CESTER, Wis.-Lyceum meets every funday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Della Pease, Guardian.

Mrs. Dolla Pease, Guardian. MANCRESTR, N. H. - The Spiritualists hold meetings every Bunday, at 10 A. M. and P. X. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushes, Secretary. Terre Haute, Ind. - The Spiritualist Society of this city have conted Bro. J. H. Powell, formariy of the "Spinruat Timzs," London, for the year 1860. J. H. Stanly

Endon, for the year 1800. J. H. Shanjy Philadophia, Pa.-Childrev Progreent's Lyroum No. 1, mesis at Ocaceri Hall, Chastant, above 12th strest, st9%, A. M., on Sundays, M. B. Dybit, Conductor: Minr. Mayr J. Jorot, Gazvian, Lyropen No. 7, at Thompson attreet church, at 10 A. M. Nr. Langham, Childrev Har, Mayr Stretch, Guzwa at Conceri Hall, Attl. A. M. of V/Y. Mate Bas in te-"The Philadophia Spiritum Under "mesis at Wahlagion Hall, every Sunday, its morning fevored to their Lyrona, ad the averiate to locar."

Toledo, O.-Mestings are held and regular speaking in Old Maconic Hall, Summit street, at 73/2 P. M.- All are lavied free. Children's Frogressier Lyroum in the same place servery Banday at 10 A. M. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Quarkian. Lafar, Mass.-The Spiritualists of Lynn hold meetings every unday afternoon and evening, at Cadet Hall.

Bunday afternoon and erening, at cases have Ohicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hail, at 15:53 and 7:36. Confer-ence at 12 x. Chir R. DeVere speaks for December. All ence at 12 x. Chir R. DeVere speaks for December. All consume that Chief R. Ballows at 1940 and 7 communications to be address speaks for Ber New Yosz. - The Viends of Hemanity meet at 3 and 15 M. Mg in the convenient and comfo 270 Grand street, northeast corner Foreyths, 24 Bowery, 30 moral and spiritual collume, lingh of spiritual superiesce, facts and phenomen-and contribute the

and contribution taken up. Owward, N. Y.-The Spiritualists hold meetings every Su day at 2% and 7% p.m., in Lycenim Hall, West Secon near Bridge street. The Children's Progressive Lycen meets at 12% p.m. J. L. Pool, Conductor; Mr. S. Dooliti

Guardian. The Spiritualists hold meetings every Sonday at Lamartin Hall, corner of Sth svenne and West 20th street. Lectur at 10% o'clock a. m. and 7 p. m. Conference at 3 p. m. corner of the series and West 20th street. Lectur govjecks a m. sol 7 p. m. (Conference at 3 p. m. Outry, N. Y. ---- The Bpritughtschold mostings at Out d strait Lecture Room, par DeKab avenue, we set Sand 7 2p. m. Children Programs Programs at 10d f. s.m. J. A. Baptisti, Conductor; Mrs. R. W. Outputson Of Group.

Bertinal meetings for infpirational and Trance Speaking and Bpirit Text manifestionarevery Bunday at 3 p. m., and Thureday evening at 754 o'clock, in Greands Hall (Upper roub) No. 112 Myrtial, armon. Brocklyr. Also, Sanday and Friday evenings at 154 o'clock, in Continental Hall, corese Fourth and Special NethAstrates. Williameter. Williameter. th streets, Williamsburgs Also, Tigo clock, in McCartie's Tempe Double Shat Office, Green Perint,

Utiletion 10 cests. Carvat.Nr. Osta. - The First Society of Spiritualists meet in Temperator Hail on Sunday, at 10 a.m. and 7 p. m. Ly-coum meets at 2 p. m. Mr. Owerge Rose, Conductor: Miss Description, N. - Meetings as had in Ly-even Hall, corres of Court and Pearl streets, very Similar at 10% z. m. and 75% p. m. Children's Lyceum meets at 35% p. m. N. M. Wright, Conductor: Mrs. Mary Lans, Quardian.

wright, Conductor; Mrs; Mary Lans, Guardian, Harmowrow, N. J.-Meetings, hold every Soundary at 106, at 50% Fiber Hall, bd wreet. J. Biola, et 11 dent; Mrs. Ranson, Conductor; Miss Lizzis Randall, Guardian (of Grupps, Lyccum numbers 10 number).

, upon Natural Science and Philosop Theology, with scientific expriments a cooplical apparatus. Lyceum in t flie evening at 7½ o'clock, by volunte ience of Spiritual Philosophy.

speakers, upon me Science of Spiritual Fallosophy. Navaar, N. J. – Spiritualista and Frienda, of Progress hold meetings in Marke IIall, No. 4 Bank street, at 202, and 124 p. m. The atterabon is deviced wholly to the Children's Pro-gressive Lycenm. G. T. Leach Conductor, Mrs. Harriet Par-son, Guardian of Groups.

Semerer Lagociani: G. X. Law, Law, Conductor, Mrs. Harris Par-Sensorium, C. K. K. Law, Conductor, Mrs. Harris Par-Sensorium, Muss. "The Frahemal Society of Spiritualist hold ametings every Sanday at Fallon's Hall. Programive Joyceum news at F. N. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at T. N. Yarzuczy, N. .. - Friends Orogram meetings are held in Finn street Hall, every Sanday at Mög a. m., and yraning, Hay and Mirs. P. R. Brown, Corresponding Socretary and Children's C. F. Storems; Corresponding Socretary and Children's Corregation F.

Jonn enver, Hait, Ferry Sunday, al. 10(5, a. m., and Frenchez, Frendeint, C. R. Campielly, The Presidents, Mr., Sarah Goom-ley and Mrs: O. F. Slovener, Ecoremponding Secretary and Treasurter, S. O. Sylveter; R. Koording Secretary, H. H. Ladd. Children's Progressive Lyceum at 1292 p. m. Hoesa Albes, Conductor; M. Re. Perts Gage, Guardias: Mrs. Aulia Brigham, and Mrs. Tanner, Assistant Guardiasa. BELCOT, Wirk.-The Spiritualist of Deloit hold regular Sunday meetings at their church at 10(5,4, s., and 7),6, s., Lewis Churk, President; Lecond Rass, Secretary, Lyceum Gaardias of Groups.

Mrs. F. A. Prein, Cor. Sect. Bransmith, ILL-Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Itali, South West corner of than d Aama street. A. 11. Wor-then President, H. M. Laphbar Secretary. Children's Prog-matics Lyceam every Sanday to O'clock A. M. B. A. Rich-dred, Condoctor, Mrs. K. O. Finack, Guardian. Lectures, Oct. 4th 11th and 18th, J. M. Peebolar, Nov., Mirs. M. J. Wi-

conson. RECENSOR, IND.-The Frieuds of Progress hold meetings every finals, an uncertainty of the second second second final second second second second second second second Locurentum, Syn-Sphrinkalists hold meetings every Sunday at 11 a.m. and 5% p.m., in Temperance Hall, Masket street, between ith and Sth.

etween 4th and 5th. a comperance Hall, Market street, STCAMOR, ILL. - The Children's Porgressive Lyceum, of Presmore, III, meets every Sunday at 2 o'dock, p. m., in Filter New Hall Harvey A. Jones, Conductor; Mrs. Ro-tho Person Conternor market. Sycar Wilk amos, Guardian. Free Conference meets at the same place on Sunday af ck p. m., one hour resilon. Easays and speeches lim ten minuteseach. Chauncey Ellwood, Esq. President isty jins. Sarah D. P. Jones, Corresponding and Re-g Socretary. The l 3 o'cloc ited to i of Socie

cording Secretary. Asazas, Mirar.- Regular Bunday meetings at 1014 a.m. and 734 p.m., in City, Hall, Main street. Children's Progressive Joycenn meets at the same place at 12 m., under the auspices of the Adrian Ecclety of Spiritualists. Mira. Martha Hunt, Preadhast; Evar T. Skewreb, Scoretary.

oreson mores at the same place at 12 m. under the simples of the Adrian Bociety of Bylinalists. Marcha Hant, Freideni, Bars T. Blaverin, Borreisry. Berlings erez fundes afterson and dream, at 35 and 7 o'clock. Lyresum session at 10% A. M. E. B. Carter, Condu-tor: Men. J. Wright Ganzafular, J. S. While, Correspond-ing Sciences. Const. - Children's Programics Lyresm mests every Sunday 10% A. M. Iddorbook, Guardian. Michael Const. - Children's Programics Lyresm mests every Sunday 10% A. M. Iddorbook, Guardian. Databath 20 o'clock a. m. You, Wild Science More Thompson, Amistani Conductor, Miss Cynthia McCann, Guar-dian o'Clorboot.

dian of Groups. Tnowson, O.-The Spiritualists of this pice hold rigular meetings at Dompson Center. The officers are & Halbert, Z. Stockwell, M. Hall Jr, Trustees ; and A. Tillotzor Se-relary and Transmer

meetings at Thompson by Trustee'; and A. Minstern refers and Transmiss. Viends of Programs' organized pre-manently, Rey 6, 1560. They use the Liall of the "Share Ubrary Association," but do not hold regular meetings. J. Y. Karnard, Prosident Mr. Cortles "Lindlatence, Yice Pread-to Statistic and Statistic and Statistic and Statistic Johnshing Swain, Gilicitor. Hann Marry, Witz, Programine Loream meets every Sam-day at 19, m., at Willard's Hall. Alfred Samier, Conductor; meet at the same place servery fundary, at 27, m., for Confer-ence. O. B. Hazelline, Freedent; Mrs. Japp Series, Scre-

day at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mr., Jano Shoure, Caardia, The First Society of Spiritanias men. O. B. Handhine, President; Mr., Jone Senier, Serr-tary. TOFAL, KANSAN-The Spiritalistis of Topola, Kanasa, meet for Social Services and Inspirational proking serviry Suday creaning at the Odd Fellow's Hall. No. 188 Kanasa Aresun: Ha. H. T. Theman, Hue Marking, Charasa, Marking and Spirit test mainfesticiona, every Bunday france Speaking and Spirit test mainfesticiona, every Suday and S. m. and Therefay oversings TJ5 of Clock, in Orational and Trance Speaking and Spirit test mainfesticion, every Bunday and Heidy evening at TJ5 of Clock, in Octabertal Hall, Corner Fourth and South Ninh streets, Williamburg, Ales, Stundy at And Toxedy at TJ5 of Clock, in Octabertal Hall, Corner Fourth and South Ninh streets, Williamburg, Haos, Stundy and Physics at TJ5 of Clock, in Octabertal Hall, Constribution 30 esents.

Lengt. Con Linking Arabitation in the second sec

Feb. 2 and 6: L. P. Greeslact, March 1 and 8. Frienzure, Mass.—The Bpittenilists hold meetings every ganday aftersoon and evening in Beidding and Dickinoors Hall. Bpatker engaged.—Mirc. D. Tober during January, Context, January and State 19, and 7 of PKE 7, a. Pro-Person, Kam.—Monting in Town Hall., Programmer, Lycens meets every Bunday at 31 A. N. Conventioners. Mass.—The Bostringuists hold meetings.

Lorents marks every Fundar at 11 k.w. Caramanesers, Mass.—The Epitimatish hold meetings every Banday in Williama Hall, at 3 and 7 r.w. Spacker sagaged. Portrast, Cont.—Meetings are hold at Central Hall every Bonday affermation at 136° Global. Progressive Spectra biological states of the States of States and This strent. Berefices at 3 p. m. Dorma any Potznor, Ma.—The Children's Programs

street. Services at 3 p.m. Dovra ary Porceorr, Mr.-Tha Children's Progressive Lycoum holds in Sunday essaion in Mervich Hall, in Dovre, at 1004 s.m. E. B. Avretti, Ocondoctor Mirs. A. H. P. Gray, Guardian, A conference is held at 134 p.m.

FEBRUARY. 20, 1869

A PHYSICIAN WHO WILL TELL TOUR DISEASE ASKING NO QUESTIONS: FREE OF CHARGE. Dr. GREEF Spiritus Prysician, sees factually the co-dition of all who sporsch Min. He will tell at a giant affect or any logary. He will also lait wat will ears affect or any logarity. He will also lait wat will ears affect or any logarity. He will also lait wat will ears affect or any logarity. He will also lait wat will ears affect or any logarity. He will also lait wat will ears affect on the sport office, children and any the West of the Post Office, Chicago, Thi.

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PROSPECTUS OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPP will be devoted to AKTS and SCIENCES, and to the SPIRITUAL 'S GOOTH', It will advocate the case of the test of the second second representation of the test of the second second representation and the second the rights, delive and interests of the pople.

RELIGIO-PHILOSOPHICAL

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The JOGRNAL is a large folio, printed on good paper v ew type. The methods in the perton and the second new type. The white level, mostly original are from the press of the max. Deviation of the librari writers in both hemil-hemilton and the send of the send of the send of the original of a sending to send the send of the sendence of lightened reason, will be treated with the same, and no more than a failage of modern data. Believing that the Brians undeling the Human Mind to day, threads the Brians undeling the Human Mind to day, threads the Brians undeling the Human Mind to day, threads the Brians analyzing crucible of actions and presention of gravier comprehending centuries ago, so should all subjects pass the analyzing crucible of actions and frashon. A watchful opt will be kept upon affairs governmental thats to make our journal points in power for the advocuery of the right, whether such principles are found in platforms of advocumentications from the inhabitants of the Summing and. Communications from the inhabitants of the Summing and.

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