\$3,00 PER YEAR IN ADVANCE.]

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

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### CHICAGO, FEBRUARY 27, 1869.

VOL. V.-NO. 23.

For The Religio-Philosophical Journal HOW READEST THOU! Luke 10: 26.

The one thing now to read the Bible through And another thing to read, to learn and do. The something now to read it with delight, And quite another thing, to read it with delight, And quite another thing, to read it right. Some read it with design to learn to read. But to the subject pay but little head. Some readilt as their duty once a week, But no instruction from the Bibbseck. Whilst others read it with lent little care. Whilst no regard to how they read, nor where. Some read it as a history, to know How people little three thousand years ago. Bonne read to bring themselves into repute, By showing others how they fan dispute; Whilst others read because their neighbor of the proper little and the subject of the proper will to the year they will be the subject to the read it for the wonders that are thee, How David killed a lion and a bear. Whilst others read, or rather in it look, Because, perhans, than he we have killed a lion and a bear, allst others read, or rather in it look, cause, perhaps, they have, no other book, me read the blessed Book, they don't know somehow happens in the way to lie; hilst other read it with uncommon care, it all to find some contradiction there. Some read as though it did not speak to the But to the people at Jerusalem. One reads it as a book of mysteries. One reads it as a book of mysteries, And won't believe the very thing he sees. One reads with father's specks upon his fand, And sees the thing just as his father said. Another reads through Composition or through St And thinks it missies exactly what they thought Whilst others goal the Book through H. Ballou And ifficrose his track, it can't be true. Some read to prove a pre-adopted creed, Thus understand but little what they read, That few can tell which system is the best, For every party contradicts the rest.

# Ziterary Department.

For the Religio-Philosophical Journal.

# WILFRED MONTRESSOR:

OR, .
THE SECRET ORDER OF THE SEVEN.

ROMANCE OF MYSTERY AND CRIME.

THE AUTHOR OF "PLORENCE DE LACY, OR THE COQUETTE," ETC.

## BOOK THIRD-THE ABREST.

CHAPTER XXIII.

CHAPTER XXIII.

THE ARREST OF THE BURGLARS.

Upon his return home, Huge Simonson imparted his determination to break into the premises of Hubert Elston, No.—Bleecker street to hisbasociate, Andrew Williams.

The countenance of Williams manifested the firmness and the sadness of despair.

"I-have taken your money Mr. Simonson," said the man, gloomily; and have promised to go with you, whenever you called upon me. I will keep my promise, though I fear it will turn out badly.

"It can't, Williams," replied Simonson, hastily. "I have looked over the ground, and feel sure of success." Williams," replied Simonson, nave looked over the ground, and

of success."
rent is paid; so they will not turn my
man out of doors. They may do what

Instity. "I have looked over the ground, and feel sure of success."

"My rent ispaid so they will not turn my pror woman out of doors." They may do what they will with me."

"Cheer up man," exclaimed Hugh Simonson, "It is natural, perhaps, that you should be a little nervous. I was, myself, the first time I went out; but you will soon get used to it." "Mr. Simonson," said Williams, frindly, "I have taken a Bible oath, that I will never again violate the rights of others and the laws of my country. I am driven to it now by necessities." "An oath!" replied the other, with a coarse laugh. "I shall not constrain you to keep it or break it. You are a free man."

"To night, I will follow you."

"Come down to my room then, between eleven and twelve—you will find me there."

The remainder of the evening, was passed by Andrew Williams in the spartment of his sick wife. He was kind and attentive—even more so than usual—and yet there was an expression of settled melanchely on his features, which gave an air of listlesaness to his movements. Once or twice, is the midst of her suffering, this expression drew the attention of Mrs. Williams particularly to the husband conscious, however, that many causes of weariness and distress were preasing upon him, she forebore to make any urgent inquiries.

When the children had retired, Williams and distress were preasing upon him, she forebore to make any urgent inquiries. When the children had retired, Williams as at down by the bedside of his wife, and at her request, read a chapter from the Bible. Afterwards, she talked to him, long and carneady, upon the prospects of the family after her dequest, read a chapter from the Bible. Afterwards, she talked to him, long and carneady, upon the prospects of the family after her dequest, read a chapter from the Bible. After wands, she talked to him, long and carneady, upon the prospects of the family after her decounts controlies so trovide assitable education for the boys, and to train them up to useful and respectable occupations. She dwel

During a full hour, Andrew Williams sat

gazing upon the calm, placid, yet attenteatures of his wife. Then, with a deep he rose from the stool on which he had seated, extinguished the bandle, and caut withdrew from the chamber. He descende stairs, on tipoe, to prevent the creaking foosteps, and stealthely advanced to the

withdrew from the common terminal stairs, on tiptoe, to prevent the creaking of his foosteps, and steathhiy advanced to the door of Hugh Simonson's apartment.

By the meagre light of a japaned tin lamp, the robber was busily engaged in selecting from a chest, filled with mechanical tools and other implements, such articles as he deemed requisite in the prosecution of his transaction of the state of the st

irade as well as a procession, to the page wages."

"The wages of sin is death," mutered Williams, half unconsciously, in a low, husky tone. Simonson turned toward his neighbor, and said sneeringly:

"The sentence came into my mind, from a chapter in the Bible, which I have just been reading to my wife."

"The sentence came into my mino, itom chapter in the Höller, which I have just been reading so my wife."

"The Bible!" exclaimed the robber, chuckling with supressed laughter. "Your studies will help you along vastly in the profession. But seriously, Williams, I doubt whether you have the plack of a man, after all."

"Don't fear me, Simonson."

"The Bible!" muttered Hugh Simonson, several times. Then crossing the apartment toward a strail closet he said to his associate: "Come and take a horn, Williams, and quit this curred nousense; we have got something to do.

men pledged each other in silence, in a r of cogniac brandy, slightly diluted with

The men pledged each other in silence, in a bumper of cogniac brandy, slightly diluted with water.

"It must be nearly midnight," observed Simonson' replacing the decanter and the empty tumblers in the closet, "and now for action." The robber returned to his former position and employment. He took a couple of large canvass bags from the wooden chest, and handed them to Andrew Williams.

"Roll them into as smalla compass as possible, and thrust them into your cost pockets," Williams followed his directions.

"Here are two iron bars," continued Simonson-exposing them to the view of his companion—which may come in play very usefully. You can carry them concealed in the sleeves of your cost, until we get out of the public streets." Hugh Simonson then closed the lid of the chest, and pushed it with its remaining contents under the table. One by one, he examined the implements which he had selected, and concealed them about his person. Finally, he took the dark lantern from the table, and beckoning to Williams to follow him, the twain, without awakening any of the building, passed into the street.

The night was intensely dark. The sky was awak street. The

awakening any of the building, passed into the street.

The night was intensely dark. The sky was covered with a pall-of dense heavy clouds, through which not a single staremitted its twinkling rays. At the distance of six paces, the figure of a man was not discernible, in the open air, by the keenest vision, except within the narrow circles, partially illuminated by the street lamps. There was neither for nor rain, but the senses were affected, unpleasantly, by the chilly dumpness of the atmosphere.

Somewhat burdened by the infplements of their unlawful trade, the robbers moved slowly onward by the most direct rout to the corner of Hroadway and Houston streets. The darkness of the night, intense—almost palpable—while it was highly lavorable to the success of their enterprise, insensibly retarded its prosecution. Although High Simonson had made the most careful observation of the localities, the preceeding afternoon, a quader of an bour clapsed between the arrival of his companion and himself at the corner aforestaid, and the discovery of a narrow wooden gate or entrance in Houston.

marrow wooden gate or entrance in Housen street, which he had chosen as the first point of street, which he had chosen as the first point of street, which he had chosen as the first point of a street, which he had chosen as the first point of a street, which he had chosen as the first point of the har. The gate is holted or the instead of the har. The gate is holted or the instead of the hard he had been as the point of the hard he had been as the had had be

"Fool!" multered the burgiary through the closed teeth.
High Simonson took the lead through the narrow passage; feeling his way at every step. In a few moments, he had saledy reached a small yard or garden, in the rear of the building to which the passage-way belonged. He directed the attention of his contrade to a partition fence on the right, as they advanced, slowly, across the yard. Assisted by an oblong wooden box, which they encountered accidently, the men

clambered over the fence and pursued their prominade in the adjoining garden.
"One more fence, Williams" said Hugh Simonson, in a whisper, to his neighbor, "and the way is open."

These words had barely escaped the lips of the burglar, when 'Andrew Williams clasped his arm, and murmured in a voice tremulous with terror.

his arm, and murmured in a voice tremulous with terror:

"We are lost—somebody is coming."

"Silence, man."

A peculiar sound as of some person approaching them, was distinctly heard. Simonson laid his hand upon his contrade's shoulder and whispered;

"Crouch upon the ground, Andrew. There is no danger that we shall be seen in this darkness."

no danger that we shall be seen in this darkness."

The pattering of footsteps upon the graveled
walks of the garden grew more audible. The
heart of Andrew Williams quaked with fear.
He sank; motionless, upon the ground.
Presently, the low harsis growl of a mastiff,
fell upon the ears of the distencers.

"Bah' It is a dog," muttered Simonson, who
had felt a slight degree of alarm at the previous
sounds. "I am prepared for him."

The dog approached the burglars so nearly,
that his white teeth and glaring eyes were vissible amid the intense darkness of the garden.
His growl was gradually increasing in loudness
and harshness. It was evident that he was conscious of the presence of the introders, and that
the least movement of retreat on their part,
would be the signal of attack from the ferocious
animal.

At the moment. Hugh, Simonson thints the

would be the signal of attack from the revoctors animal.

At that moment, Hugh Simonson thrust his hand into his outer coat-pecket. The dog plunged toward him, buking loudly.

"Take that-for are pains, and shut your ugly mouth," muttered the burglar, tossing a large slice of fresh butcher's meat in the face of the mastiff. The buit was successful. The hungry animal growing over the dictions morsel, tore it into pieces and devoured if with savage cagerness.

mastif. The batt was successful. The longry animal growthing over the delicious morsel, tore it into pieces and devoured it with savage eagerness.

"This way neighbor?" exclaimed Simonson, we have gained time to scale the garden wall."

The hope of escape, gave new vigor to Andrew Williams. The rose from the ground without assistance or a second bidding, and followed lieth Simonsons arrived at the bottom of the garden and foll their way along a brick wall, sixer seven feet high, to the partition fence on their right, This face was considerably lower than the vall, and they were able, without serious difficulty, to elimithe fence and mount the garden wall, with still greater ease. Holding to the top of the wall with their hands, they swung themselves safely to the ground, on the opposite side.

A moment afterwards, they heard the low growl of the mastiff, still mumbling the remnant of his midnight meal. He was again upon the track of the burglars, and as they stood leaning against the wall and listening carriestly, they perceived by the direction of the sounds, that he was slowly approaching the junction of the wall and the partition fence. They moved not-scarcely breathed, lest their previouity should be betrayed to the acute senses of the dog. But the sagacious animal, apparently satisfied by his examination, that the intruders had left the premises of his master, did not remain long in the immediate vicinity. His novements became mandable; his growl died away, entirely, and a profound silence ensuel, broken only by the hushed breathing of the watchers by the garden wall.

"Yonder is our game," at length whispered Hugh Simonson to his companion, shaking him

fen wall.
Yonder is our game," at length whispered the Simonson to his companion; shaking him

"Yonder is our game," at Hugh Simonson to his coun-gently by the shoulder. The voice of Simonson for liams from a train of nelanch-was a longer sustained by the season of the line of the largers which had already be dangers which had already be sed Andrew Wil-dy reflections. He e temporary firm-fromstances and liams from a train of meaning of the temporary firmmess, which a combination of circumstances and
feelings had imparted to his resolution. The
dangers which had already beset him, convinced him that the path of crime was thorny and
difficult to tread. He possessed little energy of
character in the ordinary condicts of the world,
and was filly adapted to act as an accomplice in
deeds of violence. Wistfuly as he stood beneath
the murky sky, near that garden wall, did he
long to be at home—the home of his sick wite,

and was lily adapted to act as an accomplice in deeds of violence. Wistfuly as he stood beneath the murky sky, near that garden wall, did he long to be at home—the bone of his sick wite, and his slumbering children. The turned his eyes toward, the pile of buildings. He turned his eyes toward, the pile of buildings. The turned his eyes toward, the pile of buildings. The turned his eyes toward, the pile of buildings. The turned his eyes toward, the pile of buildings, in the darkness of the night. In front, every thing seeined to be burried in impenetrable obscurity. The faint glimmering of a lamp, front he upper story of a dwelling house, in a diagonal direction, was the only evidence which the eyes could guther of the existence of the massive structure of brick and mortar which, on all sides, surrounded the burglars.

Suddenly, the dense clouds that veiled the earth in darkness, parted, and a glimpse of starlight was visible for an instant. The next moment the eyes of the adventures were dazzled by the brilliancy of a failing meteor, and then the clouds rolled sluggishly together, and the carth was clothed with tenfold gloom.

"It is a warning of Providence," said Andrew Williams. "Let us turn back, Mr. Sionoson."

"You forget the dog," mutter-dy-lingh Simonson in roply.

Williams a sighed heavily; but made no an-

reply.
sighed heavily; but made no anseffective hint.

ching," continued Si-ochance for us. What It shows us where we will be good owner."

are, Andy, and I'll warrantit is a good omen."

"I have always heard to the confary," said
Williams, despondingly,

"Your sick wife, your starving children, Andy," whispered Hugh Simonson. "Ccurage for haif an hour, and we shall be rich men."

With these words, by way of encouragement to his companion, Simonson left the shelter of the garden wall, and stole cautiously along the

graveled footpath, which accident revealed to him. In a few minutes, he felt that he was trending upon a payement of smooth flagging stones, and movining on still more warily, he discovered at length, a descending flight of stone steps. One, two, three, four, five sizes, and he stood upon a level surface, payed with brick.

Hist: Andy, "said Hugh Simoson, in tones scarcely louder than his ordinary breathing: "where are you?"

"Here," replied a low tremulous voice.

"Hold this lantern, till I can find a match. The louse is still as death."

Williams took the lantern, in silence. Simonson thrust one hand into his trowsers placet, and drew forth a box of flucifer matches—one of which he instantly lighted, by rubbing it gently against the end of the box. The flame was immediately communicated to the wick of a small lamp, in the dark lantern.

"Guard the opening of the fantern, thus," whispered the burglar to his associate, "so that only a glimmer of light shall escape, and hold it constantly toward me."

Such was the extreme caution and considerate houghtfulness of this man Simonson, accounted so rash and impetuous, by James Fogle.

Hugh Simonson commenced the examination of

The attention of the burglar was, however, The attention of the burglar was, however, principally directed to the means of egress. In the rear of the basement, bounded by the paved acra, there were two wintows, closed by wooden shutter, and a door. Simonson first attenuated the door. It is unyielding solicity to the control of the c

"A fittle more light, Anoy."

By means of the kinlic the burglar succeeded, in a short time, in loosing and removing a pane of glass from the window-asal. He passed one leads through the opening and, unfastened the eatch or spring, attacked to the upper surface. The sash glided freely, upward. The still of the window was not higher than three feet from the pavement of the area. The burglars effected their entrance into the basement with little noise. The first act of Hugh Simonson, after the entrance of his courade, Williams, was to close the window-shutters carefully.
"Open the door of the lantern widely," whispered Simonson.
"There is no danger, any longer, from the light."

Inter is no unager.

It was a room of moderate size; containing a hamlsom carpet, a mahogany table, and half a dozen reservood chairs. On the side opposite to the windows, were folding doors: one of which, was partially open. These doors butted, each of them, against a projection from the main wall of the ediffec, standing as it were; in the centre of a broad passage-way, between the two rooms. The projections were of briek work, finished externally in the same style as the rest of the apartment, with hard walls and panel-doors, grained in oak. They were evidently constructed as chambers or closets for the safe keeping of valuable articles.

other room, crossing size.

"That is the closet where the metal is. The one to the right," said Simonson, in a louder voice than he had lately spoken.

"It is locked, sin't it?" eagerly inquired Andrew Williams.
"Locked." muttered Simonson, with a coarse

your heart," replied Simonson.
"I thought..."
"Hush this is no time for thinking. Now for

rure of the lock, and turned it with a gentle twist of the wrist. The bolt of the lock flew back, with a loud snap. Instantly the burgiar opened the door of the closet. The interior of the closet presented a gittering appearance. Costly services of plaie, of the most exquisite workmaship, were ranged upon the shelves. Silver coffee-pots, tea-pots and sngar-dishes, cake-basket of elegant fashion: silver trays, containing tea and table-spoons; richly chased goblets of gold and silver, and a variety of lesser articles were ranged upon the shelves, in a dauzeling profusion.

"The bags, Williams," duickly muttered Simonson." Set the lantern on the table and come hither."

onson.

hither.

Andrew Williams obeyed Simonson's directions, and took a position near the door of the closet, holding one of the cameass bags open at the ion.

closet, holding one or any quantities cover, and grasped a couple of golden goblets.

"Gold before silver, always," he muttered, thrusting the goblets into his own pockets.

At that moment, Andrew Williams heard a slight noise, as of the jarring of a door, and turning a little to the right, he saw the figure of man standing in the door leading to the basement entry.

man statum; in the source of the sank upon his ment entry. Uttering a cry of agony, he sank upon his knees pressed his hands to his forehead, and exclaimed; "Mercy! oh my poor wife."

The shriek of his comrade, excide the alarm of Hugh Simonson. Looking round he perceived beyond his kneeling and terrified associate, not one my and the door of the basement.

Surrender to the pelice!" exclaimed one of strangers, indercepting him. The rufflan replied with a blow, which sent man recling against the wall of the room— et delay of a moment, however, enabled the err policeman to seize the burglar. A violent flight on the sent of the progress of which, Hugh nomeon and his autagomets felt tegether, upon

A deep groan sudgenty terrists from the taps or one of the struggling pediceman, followed by the exclamation:

"The villain has stabbed me!"

With an effort almost superhuman, Hugh Simonson rose upon his feet, and thing his antagonist, violently from him. The wounded man who had clung to him, not withstanding the severity of his pain, sark, bleeding, upon the carpet—Simonson bounded through the folding-doors, towards the front window, threw back the window-shutters, and dashed through the pensiace with surpassing velocity. He had reached a paved area of less depth than in the rear of the building, which was protected in front by an iron fence. The burglar sprang upon the stone-coping of the arca, and resting his hands upon the upper rail, was in the act of swinging him self over the fence, into the street, when a stunning blow upon the shead, from the round leaden half of a loaded cane, struck him senseless. He fell heavily upon the stone pavement of the sidewalk—the impetus of his desperate effort to escape, enabling him to clear the fence entirely.

A squad of persons, bearing lanterns and tor-cless, shouting and laughing came up at that moment.

What is the row, neighbor?" inquired one

ckes, shouting and laughing came up at that moment.

"What is the row, neighbor?" Inquired one of them, addressing a large man who was leaning over the prostrate burglar.

"I am a police efficer, and this man is a thie?" said the person addressed, turing for an instant toward the first speaker.

He had hardly finished the sentence, when two of the policemen from the interfor of the building, made their appearance with Andrew Milliams in custody.

"Put the irons on this scoundrel, Roberts," said the officer who had struck down Hugh Simonson.

Ay, ay, Mr. Masters, he is a desperate fellow.

As the policeman raised Simonson from vement, he moved his hand, languidly, to

parement, he moved his hand, languidly, toward his head. "Jack Highflyer," muttered one of the squad. "It is the fellow you punished, so severly, last night.".
"The same, Tim. He is is in better hands

now."

Other policemen made their appearance; and the inmates of the dwellings in the neighborhood, alarmed by the noise, were flocking around

nood, alarmed by the noise, were flocking around the officers.

"Move on boys!" exclaimed Jack Highflyer, in a tone of command; the fun is all over in this

na one of command; the fun is all over in this quarter."

Two hours afterwards, when Hugh Simonson recovered his consciousness, he was lying on 'a straw-bed in one of the cells of the Eight Ward Station House—an arrested felon:

A lady in Cambridge, Mass, holds the pen with which Mr. Lincoln signed the Emancipa-

Chicago built twenty millôn dollar's worth of new buildings last year, land thirty miles of water pipes, twenty-one miles of Nicholson pave-ment, thirty miles of sidewalk and seven miles of

BY..... BENJAMIN TODD.

### Errors of Theologians.

Errors of Theologians.

The grand error of Theologians in presenting the world with the bible, lies not so much in the book, however many errors it may contain, as in the manner of presentation! It is the false, and erroneous claims by them set up for it, and the alternative upon which they demand our acceptance, namely, "Believe or be damned," that makes it objectionable. Had they pursued the course of the ancient Thereputes, or Egypt, through whom the Bible, Old and New Testament came down to us, it would have been well. In following their profession, (which their names so well indicates,) they visited all parts of title Orient, and thus became acquainted with all the different religions founded upon so-called sacred writings. They brought home with them to. Alexandria, the Vedas and Shaster of the Hindoos, the Zenda Vesta of the Persians, the Mythologies of Greece, and the sacred writings of the Hebrews; also the writings of various philosophers. Pythagoras, Confucius, Menu, and others. They scanned them all, and selected out what they deemed to be the best, and made them their rule of fath and practice.

Had Theologians, when presenting their Bible to mankind, said, "We bring you a hook which

and others. They scanned them all, and selected out what they deemed to be the best, and made them their rule of faith and practice.

Had Theologians, when presenting their lible to mankind, said, "We bring you a book which we believe contains more religious truth than any other that we know of, and it may contain some errors; but take it and read it for yourselves, and whatever you find in it that is calculated to develop by a practical application in your lives, the beautiful, the good and the true, that receive for the benefit it may be to you, and pass the remainder by." Had they done this, they would have sayed a vast amount of quarreling, bickering and bloodshed, which their course has brought upon maskind. They would have also advanced their own cause more rapidly by pursuing such a course, and not only hat, they would find themselves occupying a farmore permanent position to-day. But when they come with the book claiming that it issued from an infalible source, and accompanied that information with a peremptory command for all to accept it, with their construction thereon, upon the penalty of incurring the displeasure of the Almighty here, and His consuming wrath forever hereafter, it is but natural that it should arouse a feeling of, repugnance in the human mind: or at least, to awaken a spirit of inquiry as to its authority, and whether its claims comported with human reason. But the hireling presthood knowing too well what the result of an investigation into their claims would be, soughtto stifle every effort in that direction by placing the iron heel of their power upon it. They commanded that we should lay aside our reason as fincompatible, with religious subjects, "And believe or be damned."

But there have ever been found, human minds in all sees of the world, that we refree, and bol1

"And believe or be damined."

But there have ever been found, hum in minds in all sees of the world, that were free, and bold enough to use their reason. What proposition so absurd as that man must stultify his own reasons. son in order to become religious; or in other words, that our reason that God had placed in words, that our reason that God had placed in the forepart of our heads to shine as a lamp and guide to our pathway in life, it listened to, would become an ignue fotcus, to lead us on to certain ruin. But a thorough investigation into the claims set up by Theologians for their Bible, prove them all fallacious without an exception. They are utterly without toundation either in history, science of human reason: but they still-cling to their of exploded errors with a bull-dog tenacity, and with all the andacity, impudence, and effontary imaginable, endeavor to foist them upon mankind.

Bloomfield.

This is a small village in Sonoma county, which is supported principally by the agricultural interests around it. We visited the place last August, and it was then for the first time that many of the people heard a lecture on Spiritualism. There were but two or three Spiritualists in the place at that time and now there are more than as many dozen.

There were two religious societies in a half-dead and half-alive condition, one of them was without a shepherd to watch over the flock; but when it was ascertained that a Spiritual lecturer was coming among them, it aroused all the animosities of their nature. They quickly unmasked their slander, shotted batteries, and plied them with an energy worthy of a better cause. A shepherd was at once sent for to watch over the with an energy worthy of a better cause. A shepherd was at once sent for to watch over the shepherdless flock, and extensive preparations were made by the united religious forces to meet their common enemy and utterly rout him. Our engagements at that time would not ad-mit of our remaining to give more than \*three fectures, but we promised the liberal minds that

fectures, but we promised the liberal minds that we would return again as soon as circumstances would permit. That promise we made good a few weeks since. We met with a cordial greeting, and remained in the place long enough to give them seven lectures. We occupied a large hall which was filled every evening, and on Sunday evening, it was crowded to overflowing; while the churches after ringing their little covbells for nearly an hour, could not muster a corporal's guard.

poral's guard.

I do not wender that the old fogy preachers do not like spiritual lectures, since they lose their congregations and bread and butter thereby. The facts of the case are just here: the preaching of an angry God, hell-fire and brinstone are below par now. The hungry people will not seek to satisfy their spiritual appetites with such kind of food, when they can obtain beauty, love goodness and purity, all warm from the hearts of the angel world.

### Visit Number Two.

We visited Dr. Scudder's church twice before we had the pleasure of hearing him. On our first visit, an assistant took his place, and dis-coursed upon the subject of "Satisfaction," and endeavored to show the futility of all earthly things in giving lasting satisfaction. This dis-

course was simply a paraphrase of the I

course was simply a paraphrase of the lines;

"The religion which can give," etc.

The discourse was neither remarkable for ability nor originality, and was delivered in that peculiar cauting, whiting tone, which some mistake for religious.

On the following Sunday, Dr. Scudder himself presided. The gospel dispensed here is Presbyterian, with a few innegrations on the system adopted by the followers of the Westminster Catechism in Scotland.

Times have changed since seminister was expelled from his church in Kilnarnock for introducing an organ into it, and caricatured in the public prints with a hand organ playing.

"We'll gas gas mare the you ton."

troducing an organ into it; and carleatured in the public prints with a hand organ playing.

"Well and net mars her you toon."

The usual preliminary exercises were gone through, in which God is instructed as to what is expected of him, etc. He took his discourse from Acta.xii. 7.3. "And a light shined in the prison." He was very graphic in his description of Peter's situation and his deliverance from prison. In treating of the entrance of the angel, he very emphatically/denounced the old Orthodox notion of the immateriality of spirit. Though the angel passed into the prison without opening the door, it did not prove his immateriality, for light, heat, and electricity could do the same: he also quoted scripture to "prove that the garments of angels-were composed of fire and light, and he argued that if their garments could pass through wallssurely the wearer could. He spoke of the spell thrown over the guardians of Peter, and showed how fascination could be accomplished, and advised his hearers to try the experiments. Truly a dangerous element to introduce into his church, for if his congregation takes the hint, he will discover by and by, that he has introduced a devil which he can not express. They will become mesmerasts and psychologists, and ultimately Spiritualists, and each will then set up as a Spiritual Leacher on their own "hook," and dispense with the elergymen's services altogether: perhaps, too they will eventually become Infidels and deny the plenary inspiration of the scriptures, the efficacy of the atoning blood of Jesus, and 'the restriction of the spirationof the scriptures, the efficacy of the a spiration of the scriptures, the efficacy of the aton-ing blood of Jesus, and the resurrection of the body. What a prospect! Perhaps, it was an angel which delivered Peter, perhaps it was not; but if the like were to take piace now-days, suggestions like the following would arise: "Dark lauterns: private friends" bribery: chlo-roform, etc.; but that was an age of miracles, which is reason sufficient to quiet all the cavils of skeptics.

roform, etc.; but that was an age of miracles, which is reason sufficient to quiet all the cavils of skeptles.

He dwelt at length on the prayer meeting which was being held for Peter's benefit, and on the damed. Rhoda, who broke in on their exercises, announcing Peter's presence at the gate to the unbelieving devotees. He said here was a live woman, with a truth to utter, and she would not be silenced, nor could twenty prayer meetings, slenced a woman whose soul was fired with the importance of a truth. Right; again, doctor; but that is another dangerous doctrine. If you allow the women to break through the rule of keeping silence in the church, they will soon occupy your rostrums, especially should their souls became fired and animated with a truth of vital importance. We are glad to hear these sprinklings of heterod vy uttered in the strongholds of orthedoxy. Perhaps good sense and practical piety may yet take the place of cant and religious mummery in the churches. They as well as lighter bodies, are being drifted along in the stream of progressive thought, and without perceiving it, may yet be liberal institutions, benefiting mankind in secular affairs, without erasing their own mystical observances and mysterious doctrines concerning Him whom "No man hath seen or can see," and who " is past finding out."

## The Bostrum.

Future of Spiritualism.

Synopsis of a Discourse, Belivered by A. B.
French, at Library Hall, Sunday Evening,
January 31st, 1869.

January 31st, 1869.

We regret that we cannot give our readers a more complete report of this lecture which closed Mr. French's engagement in this city.—We have been able to obtain the leading ideas, and cheerfully give them to the public. The discourse was frequently applauded during its delivery, and at the conclusion, a unanthous vote of thanks was tendered him by the society for his lectures, together with an invitation to visit them again. He said:

"It has been said we can only judge the fit.

vote of thanks was tendered him by the society for his lectures, together with an invitation to visit them again. He said:

"It has been said we can only judge the future by the past. While this is undoubtedly true in many respects, we should also remember the past is irrevocable. The methods of the divine-procedure remains the same from age to age, but the manifestations must vary with the conditions that precede and succeed their developments. This is true allike in science, art, philosophy and religion. Nature never precessly repeats herself. The orbit of the revolutions of worlds though eyer following a definite method is never in precisely the same path. So in the evolutions and revolutions of souls, we can and must obey the miandates of the universal order of career, though we can never tread the same path and the same path. So in the evolutions and revolutions of souls, we can and must obey the miandates of the universal order of career, though we can never tread the same path of our fathers.

There is always mutability in immutability; unity in variety. Extremes meet and balance each other; and the distance between them is not as great as superficial minds sometimes imagine. As the day and night meet and touch each other; so virtue and vice, good and evil, panipered wealth and squalid poverty—eleep side baside, meet and confront each other, face to face, in all the length and breadth of society.

"We cannot judge the progress of the future-eatirely by the past. Our fathers walked the path of ille with something of sobriety; yesterday we ran, and to-day, not satisfed with limbs we mount velocipedes in our hurry to reach the path of lide with something of sobriety; yesterday we ran, and to-day, not satisfed with limbs we mount velocipedes in our hurry to reach the path of lide with something of sobriety; yesterday we ran, and to-day, not satisfed with limbs we mount velocipedes in our hurry to reach the path of lide with something of sobriety; which we cannot wonder that conservative minds imagine his Sat

that everything passes through certain definite phases of development. There is gestation, birth, childhood, youth, manhood and old age, with its decreptitude, to all things. Our earth has had its childhood, and each individual existence follows the same immutable law. The seed must germinate and pass through certain definite phases to reach the ultimate of its existence in plant-or flowers. The acora must follow the law of career to reach to ultimate of its existence in plant-or flowers. The acora must follow the law of career to reach to ultimate in the stalwart oak, and the oak can only fulfill its life by reproducing the acora from whence it springs.—Nature keeps the balances. We miss give back all we get, and sometimes a little interest. Individual life repeats the same processes. We cannot have manhood without first having childhood and youth, each of which are as essential in the legitimate order of their evolutions, as manhood and womanhood.

Progress is never fn a straight line, it follows the same law that round the sweet tear that glistens upon the rudy checks of your darling child.

Nature's stock in trade never increases or decreases; if she makes up, a batch of men and summable knows just how to pick our bones and places. Dieces, and just what to do with the places.

One age manifests a marked degree of intellectual activity, another gives precedence to the affections; while still another hears the spirit world, as our earth at some seasons of the year nears the sun. The life of the races has been a continual revolving between the two worlds.—Sometimes almost touching the one, at times pressing hard against the other.

The material and spiritual are the two poles of mundane life, and in their lists and final analysis both are one, and no eye can draw a lite of the process has been a continual revolving between the two worlds.—Sometimes almost touching the one, at times pressing hard against the other.

The material and spiritual are the two poles of mundane life, and in their lists and final analy

sangs and beggars, feel the magnetism of their embrace.

It is not rape, type and the communion with our friends, that gives to this movement its significance rand yet these communications are a John the Baptist, preparing the wey for the new properties of the second of title moment compared with the law it demonstrated. So the believed with the law it demonstrated with that spirit within us that can comprehead, measure and survey them.

The age already accept, the phenomenal of Spiritualism it cannot do otherwise. An angel is rapping at the door of each human soul. The sternet byto cannot refuse to open that door to his sainted mother, strengously as he may reject the pure gospel she brings him. The mother still loves her babe that the rey breath of death froze in a dreamless slumber, and to know it has awoke in the arms of angels, stirs her inmost soul with joy, though she may rever hear a lecture and seldom reads a paper devoted to our philosophy. The lifeless skeleton that an intolerant theolo-

swol with joy, though she may never hear a lecture and seldom reads a paper devoted to our
philosophy.

The lifeless skeleton that an intolerant theology has been hugging to a leprous bosom, the
cold corpse of a defunct spirituality, that the
sects of Christendom were trying to galvanizo
into life with the unmeaning mummery of an
abhorent ritualism, the unballowed altars of
worship, around those cold pedestal, no life-giving beams of an exalted spirituality shone, all
were so many flame-tongues praying in the
starless night of materialsm for the dawn of that
spiritual era, that now beams in upon us.

I have therefore, to regard Spiritualists and
Spiritualism to-night, as the representatives of a
new era in the unfoldment of mankind.

It is worthy of note to see how closely in
keeping with the highest achievements of science, have been the spiritual revelations of this
age, when we had learned the history of the
earth from the stormy record she has given us,
and were reading the stars through telescopic
eyes, and the less visible manifestations of nature
through the microscore. Just as we had caught
limpees of the conserration and correlation of
the forces, and had but one step farther to go to
reach the spiritual fountain of all things this new
era came upon us, and almost contemporancously in various parts of the globe, which furnishes
another beautiful illustration of the theory that
is fast gaining precedence, that inventions and
revolutions are born of necessity, and sometimes
many impressible minds feel their coming at
once.

As paganism was old and dying, when chris-

another beautiful illustration of the uncory unasis fast gaining precedence, that inventions and revolutions are born of necessity, and sometimes many impressible minds feel their combing at once.

As paganism was old and dying, when christianity marked a pów era in the world's religious history, so secutimes theology had already droped below par at the advent of Spiritualism.—Science and philosophy had so far enlarged the domain of the natural that Spiritualism had lost with progressive minds the power it once wielded so potently. Hence, science stood firmly on one side theology, equally firm on the other side. Spiritualism furnishes the only bridge that can span the distance between them.

It makes religion natural, while it at the same time makes science religious. This is its work in the immediate future. Man's spiritual nature is to be scientifically demonstrated, while science is to be spiritually corroborated. Each meet, and blends in the Harmonial Philosophy, as souls meet and mingle under the magic power of love. It is no sketch of imagination to predict that science will soon demonstrate beyond peradventure, the spiritual nature of man. Each advancing step leads us nearer the spiritual; we are fast learning that the most powerful agents in nature, are those that nearest approach the supersensual. Science has only now paused to take breath on the threshold of the gorgeous temple of immortality. Angel hands will soon crown her advancing hosts, with the fadeless flowers of spiritual light and beauty, while peans of joy shall break from the lips of millions, who will hall with delight the long prayed for morning of their jubilee.

If you doubt this, ston and see what has been accomplished already, only set, the facts of Spiritualism are only a heteregeneous mass that cannot reach their highest significance, until brought under strictly scientific classification and arrangement. We have scarcely started on the royal road toa spiritual science. When we shall learn all the laws and comply with all the condit

our ears as to stop this revolution. The fiat of elegral, justice has already decreed that woman shall stand man's equal before the law as she already does before his God. Do not tremble my friends-servey pure, just and truthful relation will remain; every false and unjust one will sooner or later be broken by the strong arm of the Almighty. We may as well attempt to evade our amands our suite to be the broken by the strong arm of the Almighty. We may as well attempt to evade our amands our suite to be the silmy and nameless serpents that linger around many firesides, must be bruised by the heel of virtue, and diven, hence by the sun-like faces of healther and happier mothers, wives and daughters.

If there be any among you to work, to take the strong of the str

warfare. You ask me, what will follow? I answer: The greatest religious contest in the history of the world, a contest that will convulse the nations.

How will it come? I hope through the press, rostrum and by friendly discussion; and yet it is only a hope. The voice of history and of nature, returns us but one answer, "great revolutions are born of agony and blood."

There is a grain of philosophy in the old idea of sacrifices. There never was a birth butthrough pain and blood. We are already beginning to feel the stray pains that warn us of the coming conflict. This is truly a dissolving age. Religious strife and social disquietude has seized the masses. Everything points to individualization. The air is hollow with the coming storm. We may get nervous, but we cannot resist the impetuous tides of destiny. The great trip-hammer of the Almighty will pound human hearts upon the cold anvil of experience, until we become meek as children and strong struth.

I would bring you no sad pictures of the coming conflict. "Sufficient unto the day is the evil through the torch of the incendlary, and boom of the cannon. Religious despoism will find a grave here in free America, that no trumpet tongue shall wake to life again, and in that day, we shall be born into the manhood of this new cra.

You ask, will all think and see alike? No, but each will claim the God given pretogative, to think for himself or lerself.

Will there be no churches then? Yes, more numerous than now, and all honorary members of the church of the living God.

The church of the future, will have the starry heavens for its covering; the sunny circling of the diamond payed universe for its walls; the grass-covered and snow-covered earth for, its dior; while sighing winds, dashing waves, rippling stream, whistling engines, and bouy hammers, telegraphs, threshing machines, knitting machines, and all the improvements and industries of the age, will become sacred music to our care.

unlism, the arts will be revived, for each of the arts is a legitimate concomitant of this great spiritual idea. Indeed, art only reaches its glory, and achieves its greatest triumph as it symbols forth the spiritual aid wine.

Music is cold, only when warmed by a true spiritual idea. Spiritual aid wine,

Music is cold, only when warmed by a true spiritual is aith. Poetry nover leaves the narrow circle of a short-lived sensuality, only as it hymns the supersensail powers of the soul, and painting and sculpture find the finvisible springs of their life fed beyond the domain of material things. We shall elevate the drama, and make it too, a method of divine worship.

These changes cannot be wrought in a day, and we must also remember we capnot sugineer or conduct this movement. No man can lead Spiritualism, and he who sattempts it, will go down, in forgetfulness.

We cannot, therefore, lead, but we must foilow. If does not depend upon us, but we do depend upon spititualism. You need not try to dress it up in a Sunday auit, and make it respectable, if you do it will foll you. You need not think to confine it to the customs of society, for it will not be confined: nor need you worry about its being destroyed. This Spiritualism is the most independent thing on earth, and thoow who worry for it, had far better warry for themselved in the sunday of manhood and womanhood.

It will go on, tearing down and gebuilding, until souls are wheeled into order with the currents of a driviner, because a more natural life, and the toys of the world's religious childhood give place to the strength, symmetry and beauty of manhood and womanhood.

We may inquire, what will be the character that Spiritualists will assume in the immediate future. Will they become fossilized by organization? Will they become fossilized by organization? Will they become fossilized by organization? Will they secue for sould the dissemination of great truths. Have unity of effort for the care of the summa of the summa of the first warmed to a movement which

ages: God, Liberty, and Immortality."

# Original Essays.

For the Religio-Philosophical Journal
THE PRICE OF TRUTH.

BY H. B.

Great truths are dearly bought. The common Such as men give and take from day to day Come in the common walks of easy life.

Blown by the careless winds across our way.

Bought in the market at the current price. Bred of the amile, perchance the bowl. It tells no tale of daring or of worth, Nor pierces even the surface of the sout.

Great truths are greatly won. Not formed by chas Not waited on the breath of summer dream: But grasped in the great struggle of the sou! Hard buffeting with adverse wind and stream.

Hard buffeting with adverse wind and stream.

Not in the general mart, find corn and wins
Not in the merchandles of gold and gene:
Not in the world's gay hall of midnight mirtiNor mid the biaze of royal disabets.

But in the world's gay hall of midnight mirtiNor mid the biaze of royal disabets.

But in the biaze of countier following the size of the when the size gas and general when the size gas and general properties of the size gas and the size the size gas gas and the size gas and the s

# BY C. J. A.

The questioning spirit of the age, the carnest desire to possess the truth in regard to all things, whether of a material or spiritual nature, is exhibited even in our children, to a remarkable degree. Young American precocity of this kind, is often manifested to the great discomiture of the believers in certain time honored traditions, as is illustrated by the following incident which came under my notice:

Little Jerome W—, about eight years old, is outcartily of such a serious aspect, that his nother might reasonably entertain hopes of his becoming a high church dignitary in course of time, were it not that instartly, he is so very sceptical and acute, as to put such hopes forever-to-to dight. Not long since, he was listening with great attention, while a friend of his, read aloud from a Sunday School book. The subject was the Onnipresence, and ell seeing power of God. The young listener did not seem to be agreeably impressed by the continued watchfulness of the awfulsye, as portgyed by our Onthodox friends, and in a slow, solemn tone, peculiar to himself, interrupted the reader by the following questions:

"Can God see everybody, everywhere"

"Yes, everybody and, everything."

"Conflet he see me" he asked very slowly.

"Can God see everybody, everywhere"

"Yes, everybody and, everything."

"Could he see me," he asked very slowly,
"it I got under the Bed s'"

"Yes, he could see you there as well as if you were out of doors."

There was a moment's pause, while the reasoning faculties within the busy little brain, swiftly telegraphed to one another, and then again the solemn doubting voice: "If he saw Adam in the garden, what made him say," Adam where art thou?"

The Theological reader vainly sought an answer to this searching question, and the memory of his failure will never fade from the mind of the child. May he, and all such little ones,

# The Condition of the First Society of Spirit-ualists of Milwaukee, Wisconsin.

BY IL S. RROWN, M. D.

natists of Milwaukee, Wisconsin.

BY H. S. BROWN, M. D.

There is one feature in the constitution of the First Spiritualist Society here, to which I wish to draw the attention of your readers. The word moral is not in it. If principles are just, we consider them moral; but we know a great many people are considered moral, who are known to be very unjust. The popular meaning of the word is very different from the scientific or true meaning. A person cannot be considered truly moral unless he will give others the rights he claims for himself, upon the same principles by which he claims them. Justice demands this. Yet, according to popular notions, a person can hardly be moral who adopts this moral principle. So to avoid all mistakes and confusion in the meaning of words, we say that a person acts justly or unjustly, and thought it best to wait until a science of morals adopted. We thought the word moral should be dropped from our language, and only used when defined especially, as the writer intends it to be understood. I wish to get the opinions of the writers for your paper upon this subject. Milwaukee, Wisconsin.

## Phenomenal.

For the Religio-Philosophical Journal An Angel Visitant. BYS. A. P.

Bro. Jones:—Permit me to start an inquiry relative to a certain phenomenon witnessed a few days since by my wite.

The phenomenon consisted of a visit from a certain angel or spirit, to our house, seemingly of a very bright and elevated order, possessing in addition to her common garb, what she had nev. The fore witnessed, the appendage of wings. (The wings seemed to be a part of the dress, and see connected with the body.)

er before witnessed, the appendage of wings. (The wings seemed to be a part of the dress, and bot connected with the body.)

Should I speak of the visitor in detail, it might not prove uninteresting.

Mrs. F. was engaged in her house work, as usual, in the fore part of the day, and alone. She heard at the sash door, a rustling sound, and stepping to the same, she beheld through the class, before opening it, a most beautiful lady standing outside, with verifable wings, apparently waiting for the door to be opened that she might enter. The sound she heard, was made by those wings, for the purpose of attracting her attention. Mrs. F. opened the door and this fair visitor walked in without passing any words. She then placed the rocking chair for her to sit in, but instead of taking the seat, she motioned with her hand for herself to take the chair, which motion Mrs. F. understood and compiled with. As if by a preconcerted plan, ner guardian, at this time, made herself present can destrose the shelf the Environment and visible. A lengthy conversation ensued and visible. A lengthy conversation ensued between them, which Mrs. F. understood, and in this way discovered the object of the meeting

with her.

When the object of the meeting was seemingy accomplished, this beautiful being arose from
the chair she had obtained for herself, and steped towards the door, which was understood to
signify a desire to depart. Mrs. F. opened the aborand after bestowing a parting kiss, this strang-er stepped upon the stoop, took her departure in an upward easterly direction, without saying a word to her. Mrs. F's. curiosity led her to fol-low her; she watched her until she was lost from her view in the distance.

from her view in the distance.
Now, what I wish, is to ask the many readers of the JOURNAL if such phenomenon has ever been witnessed by them; or if they ever understood that the inhabitants of the higher spheres n spirit life, assume that appendage. Hyde Park, January 3d, 1869.

# Voices from The Leople.

Letter from a Friend-Name Unknown. EDITOR JOURNAL:—Please find enclosed \$3, to aid in sending your paper to the poor.

A FRIEND.

REMARKS:—Thanks to our Spiritual friends in angel life; may they inspire many to do like noble deeds.

# J. H. Powell in Terre Haute, Indiana.

BROTHER JONES:—I commenced my labour here vesterday, under promising conditions. The friends are all in earnest and equipped for lattle. Our hall, belonging to Dr. Pencea true Spiritualists, is capable of scating 500 per-

sons.

A Lyceum is in course of formation, and I have no doubt whatever, will be inaugurated efficiently, and work well.

, and work well. The two dally papers published here, have both liberally reported my inaugural electure,— the one giving my statement of rules, the other my poem. Will you kindly find room for them and let the Spiritualists around see what is being

Terre Haute, Indiana, Dec. 28th., 1868.

Terre Haute, Indians, Dec. 28th., 1868.

Letter from H. S. Brown, M. D.

Having finished the business, I will now state a few things regarding the status of Spiritualism in Milwankee.

The old Progressive Lyceum has increased in numbers since the division, the 1st of January. It meefs at Bowman's Hall at 2 P.M. every Sunday. The new Spiritualist's Lyceum meets at Silver's Hall every Sunday at 3 P. M. It had about the same number of children that used to attend the old Lyceum before the division, and all are working in harmony; but it has not yet been supplied with books and music, but expects to be, next Sunday. So the good work goes on. We have doubled the numbers in our Lyceums,

and more than doubled their influence for the and more than doubled their influence for the food of the cause. We have one Spiritualist Society here legally organized, enabling us to receive all the benefits which the laws afford to religious organizations. Mr. J. L. Potter is the speaker, who is not only doing a good work here, but during the week, visits towns on the lines of the railroad, and as a missionary workacre, but during the week, visits towns o lines of the railroad, and as a missionary v er, he is building up societies, and already is a larger field than he can fill, and other v

is a larger new anted.

If the Spiritualists in the towns in Southern Wisconsin, will inform us of their needs, it will enable us to systematize a plan whereby they can be furnished with speakers.

H. S. Brown, M. D.

H. S. Brown, M. D.

Br. A. B. Wheeless' Disappointment.

Mr. Editor: —I became a subscriber for your Religio-Philosophical Journal, for three months. When I subscribed for it, I had the impressson it was a paper containing Beecher's Sermons, but instead, I find it to be a Spiritual paper, advocating the dectrine of Spiritualism in its worst form, and which I utterly condenn and despise. You will, therefore, please discontinue your paper, as I do not want my name on one again, Respectfully,

A. B. Wheeless.

Washington, Iowa, Feb. 1st., 1869.

A. B. Wheeless.

Washington, Iowa, Feb. 1st., 1869.

Remarks:—You was right in your supposition that we publish Br. Henry Ward Beecher's Sermons. He is a great favorite with our friends in the spirit life.

The old Jews looked for the Messiah, and when he came in the form of the greatle Nature of the

The old Jews looked for the Messiah, and when he came in the form of the gentle Nazarene, they denied him, and would have nothing to do with him. So when the glowing words of Br. Beecher and many other inspired speakers, are sent to you upon the pages of the beautiful Religionary Deuts, reject it. It don't come under the seal of old Orthodory. My dear brother, it is a great misfortune to a man or woman to be a bigot. She is blind, she cannot see; she has no brains, and cannot think:

The paper we send you is not do for three.

hear; she has no brains, and cannot think!

The paper we send yet is paid for for three-months. If you will profit by our suggestions, and read the Journal, (we shall send it to you,) during that time, you will be a wiser and better man. Think of it, dear brother. Think how you are "grieving the spirit," peradventure, of a loved companion, child, father, mother or some-other dear friend who has passed to the sphere of spirit life and who would be so happy to cheer and comfort you in your lonely home, with loving words from the home of the blest, "Prove all things and hold fast to that which is good."

### Letter from Wm. Paul.

Letter from Wm. Paul.

The JOURNAL is almost a necessity our acquaintance is maturing, and our companionship is becoming inseparable. The Prontie-and Inner Life Departments are preeminently good, interesting, and consolatory. We rarely peruse the effusions from the Summer Land without due instruction and profit.

Occasionally we find a recent importation, slightly discontented and longing for earth life-this to me, is inexplicable. If the beauties of the Summer Land bear a tithe of the splendof imputed, I should manifest no desire for a change of habitation. I should rejoice that the weary spirit is at rest; expanding and developing in soul, and divorced from the privations, trials, sorrows, and cares of life; always basking in eternal blissand happiness; and with congenial and loved associates, treading the ambrosial bowers, and feasting on the exquisite, varied and delightful scenery.

Oh, brother, how we cling to earth, its follies, temptations, vanities and allurements, when the gleries of futurity, in all their transcendent splendor, bid us look beyond terrestrial scenes. "We are reminded that the world is as we make it." It is preeminently as rujers, oppressors, warriors, and heroes have made it; and deception, war and hypocrisy are the lesser vices promulgated by those whose authority is limited. The earth is only beginning to become a desirable habitation. Said vices will have, in a manner accomplished their deplorable mission, when the hideous monstrosities, in the shape of hereditary, constitutional, and chronle diseases, are dethroned and dissipated; then we may look forward to human perfection, and the ultimate dawn of truth and concord.

That happy epoch, generations yet unborn shall behold. I shall never witness the enchanting sight. "What is is right," we are told; but it is peculiarly trying and harassing for an invalid to be near health's portals at times; wonderfully relieved, and having a foretaste of the few delights of life; and then be radely thrust back to darkness and gloom. Were I in th

back to darkness and gloom. Were I in the realms above, my recurrences to earth-life would even there, induce horror,

reams above, my recurrences to earth-life would even there, induce horror,

WM. PAUL.

REMARKS—It is a notable fact, and a subject for reflection, that occasionally a spirit communicating to mortals, expresses sorrow for the change he or ahe has passed through, and wishes that it had been his or her lot to have remained longer upon the material plane of life. Hence, we get knowledge of the variety of feeling and powers of appreciation, even in spirit life. That which is lovely and beautiful to one, is the reverse with another. Home-sickness, so called, is an every day occurrence with multitudes in this life, in spite of beautiful and attractive surroundings; even so, in spirit life, if such is the tendency, of the mind, until the natural attractions of that life, and the kind offices of guardian angels overcome such feelings in a similar manner to that of earth life.

Indeed, it is a fact, that the messages from the Inner Life are giving us more light upon the nature and condition of spirit life, than could be obtained in any other manner.

obtained in any other manner.

Fifty, years hence Americans will be able to understand the meanness of this epo The prejudices of race will have passed aw. There will be but one race, and one glory Radical.

For the Religio-Philosophical Journal.
To the Secretary of the Minnesota State Association of Spiritualists.

During the month of January, much has tran-spired in my peregrinations, of interest in our

cause.

Lectured, New Years eve, in Vernon, on temperance. Could not have the church, because I was a Spiritualist, but the large school house was literally crowded with eager listeners.

I only regretted that many of our church members could not be sented, and the rest so uncomfortably crowded; but perfect order and quiet continued throughout the audience, and

quiet continued throughout the audience, and when, after speaking an hour on temperance; I gave liberty for questions, a voice said, "Tell us something of Spiritualism."

I may be allowed to, I replied, as we have the school house, and it is deroted to progression. After talking half an hour, a liberal collection was taken, and an orthodox walked up to me and said: "Mrs. Logan, I believe you to be an earnest, and true worker, although we differ in our theology, yet, take this," landing me money, and at the same time said, "God speed you in your work—hope you will revisit us soon."

money, and at the same time said, "God" speed you hy our work—hope you will revisit us soon."

Brother A. Colton, member of the legislature, last winter; had made arrangements for lectures in Winnebago City. The hall was crowded.—Gave three lectures and also liberty for questions. A Eaptist Minister and others, asked questions, which, thanks to the angels, seemed to be answered satisfactorily.

Then I went to Blue Earth City, and gave two lectures on Spiritualism, and one on Temperance, and established a "Star Army."

I bectured in Pool's school house, two avertings, to an orthodox audience: also, at Veronaschool house, where they had just closed a protracted meeting, and it was like beating against the walf to speak to their benighted minds.

Brother Colton brought me to Fairmount, to the pleasant home of Mr. Andrew's. The only place of meeting is in a large school house, in which the Free Will Baptists were holding a series of meetings; but the Elder said when the Infidels asked him for the boase for lectures, that if the district voted that evening after the close of their meeting, to let us have the house, they of course, would have to give way; whereupon they marshaled all their forces, and the Free Thinkers theirs, and we had the majority. I of their meeting, to let us have the house, they of course, would have to give way; whereupon they marshaled all their forces, and the Pree Thinkers theirs, and we had the majority. I lectured on Spiritualism two evenings. A minister was in attendance, and took the stand after me, and made each point in my lecture appear as ridicultous as possible, whereupon a church member, (an intelligent lady.) exclaimed, "Ain't you ashamed of yourself, Elder, to treat this Lady's lecture as you do. We can take no exceptions to what she has said." I knew that she was influenced, and it was but a fallillment of, the prophecy which I had just made, that mediums would, and had already, became so unfolded in Clairvoyance that they ould read the thought and contents of the heart.

I proposed to lecture on Temperance and to establish a Star Army on the third-evening but they much preferred a lecture on Woman's Rights. The house was crowded and much applause given, The Lyceum desired me to stay and aid them in the affirmative of their question the next evening which was, "Whatever, is right."

The best conveyance the town afforded, brought

right."
The best conveyance the town afforded brought me back to my appointment at Winnebago, and there unexpectedly to myself, gave a temper-

There are also and subscription during this month, \$22,11 Expenses, \$3,25

# Illinois State Association of Spiritualists-Report of Dr E. C. Dunn for Dec., 1868.

Hilmots State Association of Spirituallstankeport of Dr E. C. Dunn for Dec., 1868.

At the close of the month of Nov., feeling the need of rest from arduous labors in the central and southern parts of the state where I had been speaking, for the two months previous, I took my way homeward where I intended to spend the most of the month, and especially the holidays, for the first time in three years, with my family. But ere the month was half passed, the missionary cry came from abroad for help, and finding that while the world needed my services, I could not lie idle; at the close of the second week, I took my leave of home, making my first stopping place at Eleroy on the line of the Illinois Central R. R. I believe I found only two ayowed Spiritualists in the place. Mrs. E. G. Jones, a very estimable lady, with whom I stopped, is entitled to much credit for her untiring zeal in the cause. Realizing the presence of her frienas who are sojourners in the Spirit Land, of which her husband is a representative, and feeling the guidance and presence of her sainted loved one, she feels anxious to bring others to a knowledge of the glorious truth which is a solace to her in her hours of sorrow. In Eleroy, I delivered a course of three lectures receiving for the same ten dollars. From this place I went to Warren, found a few carnest souls banded together for the advancement of the glorious cause of the angels. Here, I gave a course of five lectures, awakening great interest in the cause and a good deal of uneasiness in the ranks of the pseudo saints, the interest in the lectures increasing until the hall was not sufficient to contain the anxious seekers after truth. The friends in Warren paid me for the lectures increasing until the hall was not sufficient to contain the anxious seekers after truth. The friends in Warren paid me for the

lectures, giving twenty-five dollars.

Money received for the month of December:
From Eleroy. \$10,00
From Warren. 25,00 

How to Prevent Gray Hairs:—Keep the head closely shaved, or apply the PATENT MAGIC COMB, just as you choose, both processes are equally effectual. Over a million of the marriageable ladies of England are living to-day in a state of enforced cellbacy. Our Children.

"A child is been; now take the germ and make it Alend of noral levarty. Let the dews Of knowledge, and the light of virtue, wake it In richest frequence until more three; For son the gathering hard of death will break it From its weak stem of dike, and it plant for the From its weak stem of dike, and it plant for the first word of the first word of the plant for the first word one plant of the state of the first word one plant, O who shall say that it has lived in vain ?"

From the Hasting Banne

Chill December snow is falling, Falling fast and cold and drear; Falling on the leaves of autumn, Covering up their brown and sea

Chill December snow is falling, Falling fast, and cold, and drear: Falling up the graves of lovel ones Coldy highing treasures dear.

Cuill December snow is falling, Round the homee of want and v Children crying, Mother's praying Palling fast, December snow.

O becember : Snow has fatten, Leaves of autumn covered o'er, Hidden graves within the churc Hearts made desolate and sore.

warmer which shall come at pring time, Verfant leaves refresh the sight, Little graves give green with watchier, Happy homes from more till grape where from more till grape where from more till grape where the jeaves shall never fall; Where he jeaves shall never fall; Where no serrow comes at all.

Ab, there is a land of Summer, Where no stormedond e'er shall roll, Where no move of cold be ember, if er shall proof the bungry e.cl.

We shall see that gooden sunlight to We shall stow our loved ones well. We shall know our loved ones well. We shall hear most wondrous manic Ever more with kindred dwell: In that hand of golden semiglat, With our dear ones, loved so well.

### The Monkey and the Hawk.

The Monkey and the Mawk.

The cook of a French nobleman, whose chateau in the south of France, had a monkey which was allowed the free range of the kitchen, and which was so intelligent that by severe trainings its natural propensity to mbehief had been subdued, and it was even taught to perform certain useful services, such as plucking fowls, for instance, at which it was uncommonly expert. One fine morning a pair of untritinges was given it to pluck. The monkey took them to an object with the subdued one, which he laid due to the park, and went to work with great diligence. He soon inished one, which he laid due the outer ledge of the window, and then went quietlyowith the other. A hawk, which had been watching his proceedings from a neighboring tree, darted down upon the plucked partridge, and in a minute was up in the tree again, greedily devouring his prey.

The consternation of the monkey at this untoward adventure may be easily imagined. He knew he should be severely whipped for losing it. He hosped about in great distress for several minutes, when suddenly a bright thought struck him. Sezing the remaining partridge, he went to work with great energy, and stripped off the teathers. He then laid from the ledge, just where he had placed the other, and closingone of the shutters, concealed himself behind R. The hawk, which by this time had finished his meal, very son swooped down upon the partridge; but hardly had bis claw touclight he bird when the monkey sprung upon him from behind the shutter. The hawk's head was instantly wrung, and the monkey with a tri-umphant checkle, proceeded to strip off the feathers.

This done, he carried the two picked fowls to his master, with a confident and self satisfied air, with a confident and self satisfied in.

This done, he carried the two picked fowls to his master, with a confident and self satisfied air, which seemed to say, "Here are two birds, sir, just what you gave me."

What the cook said, on finding one of the partridges converted into a hawk, as more than we are able to tell.

### SPEAKERS REGISTER.

PURISHED ORAFUTOURT EVERY WEEK.

[To be useful, this list should be reliable. It therefore behoves Lectures to promptly notify us of changeswhenever they occut. This column failured for Lecturer sizing, and it is so rapidly increasing in numbers, that we are compelled to traited it to the simple address, leaving particulars to be issured by special correspondence with the individuals.]

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# Beligio-Philosophical Journal

CHICAGO, FEBRUARY 27, 1869

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

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### "GOD IS LOVE" -- WHAT IS LOVE!

"GOD IS LOVE"--WHAT IS LOVE!

How little the world understands its true nature or significance. "God is love," comes welling up not only from the Bible, but from the rippling streams, the vast fields, the high mountains, the turbulent ocean, and lastly from the human heart. Love, what art thor? Poets have reveled in your ample folds, drank in the sweet incense that ever emanates from you, kissed your sweet lips, and gazed admiringly at your features all aglow with the divine attributes of the great fountain, "God is love." Notwithstanding all this, how few understand its true nature or significance. The mother with her darling child, the young man with his beau-ideal of life, the old, tottering near the grave—every one—are constantly feeling within their interior nature, the pulsations of this—what? Without this element fully developed within men or women, what are they? They are destitute of any sunsaime in their souls; they don't enjoy life as they should, but full of ridiculous angularities, selfish and exacting, they pass thagoil life without having lived at all. Their life in one sense is a blank. Better be born blind, deaf and dumb, or limbless, than desittute of this ennobling quality, the essence of the "God is love."

Among the ancient philosophers, we find the

Among the ancient philosophers, we find the

Among the ancient philosophers, we find the love-element developed to a wonderful degree in the person of Secrates. From his whole soul seffined to emanate, like so many rays of light, this delife element. He spoke of pure love as the diamond of the human mind, the brightest jewel in the casket of God's attributes. Yet, he with all his wisdom, was unable to define it, or give a solution of its divine qualities.

The philosopher, the statesman, the divine, ray well as the humblest peasant, are subjects of its demands. When Benjamin Franklin first saw the lady to whom he was afterward united in marriage, this element, love, set its intricate machinery in motion, and soon he was basking in the sunshine of its wonderful influence. During his eventful career on earth, he had drawn electricity from the murky cloud when surging thunders were passing to and fro in the sky, felt the sublimity and grandeur of God's vast universe, but when stricken down, as it were, by a something, a latent power of which he knew nothing, he did not attempt to philosophize, but untent it ilind. Thus it has ever been. Washington did not enjoy fully the divice effects of this wonderful element, for the lady on whom it was first concentrated, he could not obtain in marriage.

More potent in its action than electricity.

more driving in its attributes than steam, more exacting in its demands than the worst tyrant, more varied in its manifestations of power than any chemical compound in existence, it invades every house, it penetrates the muddy hovel as well as the king. It is infinite in its wonderful manifestations of power. We wonder not that poets have personified this bewitching element, making a mian of it—oh, no! but a beautiful angel, her countenance-all aglow with purity! her eyes glistening with the radiance of her divise mission! her features illuminated with a bright, pure smile! No wonder that poets have bowed in humble adoration before her, and in swectest verse, sang her praise. It is natural that they should do so. And as much as you may ecout the idea, if any are so foolish, as to do it, there is an infinite element of love, for God himself is love, and how could it be otherwise than infinite? To define love, then, would consist of a full understanding of Deity; therefore, do nat look for a full interpretation of this wonderful element. Alke the ancient philosopher, who, while gathering a few pebbles on the sea shore, caught a faint glimpse of infinity before him—we stand in the same relation to God and nature, as this arcient philosopher did to the sands of the sea; we are all picking up a pebble here and there, and by so doing catch a glimps of the vast fields beyond.

Although we cannot give you a full and camplete analysis of this living element, for it has an existence as such, just as much as earth, water or air, yet we shall examine it, if only by so doing, we catch but a glimpse of its wonderful powers are manifested and what makes them known. Allow us to say, however, that the savage in his leafy, home, or, the Esquimaux in the polar regions, knows as little of love, really, as the filthiest hog understands, the wonderful mechanism of the starry regions. In savage man, hove is of the lowes; order—lit might be mistaken for lust. The love (the savage, and the love of the wise sage of the spirit world, how more driving in its attributes than steam, more exacting in its demands than the worst tyrant, ore varied in its manifestations of power

point world, how great the difference! how wonderful the contrast! The love kiss in the pirit world is ecstatic in the extreme, for as nan progresses this element unfolds itself in the piritual organization, but little thought of at he present time. It is boundless in its sources of enjoyment, for it is infinite in its nature. wonderion ....

The man or woman who don't love, knows nothing of God, for he is the essence of love. However, there is no such person as that. This love-element permeates every soul. It is the blood of the affections, as essential to their existence as the blood is to the physical organization. In some it is thin and weak and many times is impregnated with scrofula, as it were, causing cruptions to show itself on the affections, the same as it sometimes manifests itself on the body. The licentious have this diseased blood, as it were, circulating within their affectional nature, and it is impossible for them to love truly, purely, nobly. Their affectional nature is diseased, and love, therefore, can not-manifest through it, its transcendant qualities.

manifest through it, its transcendant quantiles. As manifested in earth's children, what is love, and how is its presence known? Like off appetite, or any function of the organization, it requires the constant care of reason, that it may be kept in a healthy state, and its true nature understood. In the peculiar manifestations of its own inherent powers, it is productive, many times, of very strange results. It induces insanity; it causes its disappointed devotees to commit suicide; it imparts zeal, patriotism, and a strong desire to accomplish some particular result, and, indeed, there is, seemingly, po end to its varied manifestations of power.

commit suicide; it imparts zeal, patriotism, and a strong desire to accomplish some particular result, and, indeed, there is, seemingly, no end to its varied manifestations of power.

The man without his love nature in action, knows nothing of the pleasures of life, and is not of any benefit to himself or humabily; but when diseased, as it many times is, in the licentious—its works are far from being commendable. Like a river swollen by snow and rain, it breaks over its embankment, and destroys the surrounding country, so does this love-element of our nature when diseased, or misdirected, throw a Cark shadow over our whole life. This element is really incorporated in the physical structure of man. The blood is more attenuated than the bones or fleali; the magnetism that is incorporated in every part of the body is more subtile than the blood; the nerve aura is still finer in its make-up than magnetism; and finally, the love-elment, the most sublimated element is the organism, sits upon the throne of man's quintriplicate nature, the brightest, purest, noblest monarch in existence; an off-shoot of the OREAT I AM, for God is love! The most subtile, yet it possesses the most power, and is most wonderful in all its results. Its vibrations are the sweetest music to the soul, for all knowledge, all sensations are result of vibration. No sound could be heard, no object seen, no taste experienced without this vibration which is constantly going on in all creation. Whenever this love-element in nature vibrates, you feel at once the effects thereof.

thereof.

The mother when she imprints a kiss on her darling child, when lovers separate and exchange a parting salute, when friends meet with a cordial shake of the hand, this love element within the nature commences to vibrate and you feel the effects thereof at once. In one sense, mankind are selfish, and it is right that they should be so. They live for effects. They love for results! They weep for the soothing effects upon the sorrows of the soul. In pure love, the vibrations are perfect, and no jars follow.

# SOROSIS-WOMAN'S RIGHTS CONVEN-TION IN CHICAGO.

It is, doubtlessly, pretty generally known that there are two distinct organizations of the So-rosis in this city, each of which held a conven-

It is, doubtlessly, pretty generally known that there are two distinct organizations of the Sorosis in this city, each of which held a convention last week. One of them was largely attended; the other but moderately so. Near the close of the second day, a resolution was offered in the smaller, to accept an invitation from the larger, to unite with them, which motion prevailed; whereupon, the minority of the lesser convention claimed that such a course would be ascarifice of principles and immediately reorganized, with a new chairman, and perfected the original object of the convention. The larger convention did the same thing—no more—no less. Each organization has a newspaper; that of the larger convention is known as the Sonosis: the organ of the smaller, Citica-Go Sonosis.

The public are not very well advised of the castis belli, but they are both recognized as belligerents.

The larger of the two conventions was very much under the control of priests of the different orders, hence, some severe blows were attrack, to say nothing of the depth of the wounds inflicted—no deaths as yet, although one Universalist clergymen. Yet was an active member in the lesser convention, has been straigned since, before a grave tribunal of Universalist clergymen? This, however, is not the result probably, of the course pursued by the Rev. gentlemen at the Sorosis Convenigon. He, is young and talented, calls out large congregations, and casts the lesser lights in his order, (those who, claim the right to prefer charges, set upon his trial and pronounce judgment upon him,) into the shade. But we will speak more of this by and by. The Sorosis is our theme just now.

The gentle Anna Dickinson wielded her Damascus bisde to good effect. She and the Rev. Robt, Laird Collier were pitted against each other in single combat. The gentleman did not see things exactly in the Sorosis light. He got his eyes epened however, by the aid of the biade of the gentle Anna. She, in turn, learned something of the reality of the practical workings of

tion the workings of the two conventions, one grand success.

It was fully demonstrated that these Sorceis Conventions can be managed as adroitly by women, as other political conventions have been by old hacks, of the opposite gender. Another feature is worthy of note, viz: The priests and lesser lights among the candidates for office, are on hand to unite with the new party, knowing, perhaps, that they lose nothing by so doing.

Maybe some fragments of the loaves and fishes will fall to their share. However, all may be honest we will not pretend to judge. Certainly, the best feature, as a guarantee that the movement will eventually be a success, and that, principles will come out uppermost, is that the lesser convention would not be sold out, overawed nor betrayed; but when the trying moment came, they adhered to their principles and sifted out all that were too light to be counted solld workers.

awed nor ment came, they adhered sifted out all that were too light a solid workers.

We pass no opinion in regard to the merits of the one convention over the other. We simply admire the spunk of the lesser convention and God speed both in all good and noble

"ANSWER NOT A FOOL ACCORDING
TO HIS FOLLY, LEST HE BE
WISE IN HIS OWN CONCEIT."

We received the following by mail:
"Please answer the following questions throug
your columns. Who am I? My age? Wh
born? Have I a brother, sister, father, mothe
grandmother, or grandfather in the spirit-land
What was my mother's maiden name? Am grandmother, or gran What was my mothe married or single? ther's maiden name? Am I

married or single?

If you can answer these, please tell the name of the spirit that these it."

SUBSCRIBER,

Old theology has, in the past, taught the doc-trine that those who pass from this sphere of life to heaven, find themselves upon a plane of life where no further acquirements in knowledge are necessary. One eternal pasim singing, or thrum-ming of golden harps, is the never-ending occu-

One of this class of believers can, at once, be

pation.
One of this class of believers can, at once, be recognized by the tenor of thought manifested in his letters. He seems to think that if spirits can control mediums to communicate at all, they can tell all about his mother, grandfather, grandmother, and other relatives, and also the name of an anonymous writer, and whether he wrote with a goose quill, or some other kind of a pen. This is not very much to be wondered at, when we consider the dimensions of an orthodox heaven, as per Biblical measurement. The writer is yet in theological bondage, aye, ignorance. We are happy to say that the philosophy of Spiritualism, will eventually redeen, him and all others of his limited views, in regard to the number and condition of those in spirit like, from much mental darkness. Then he will realize the fact that his letter of longity is about as definite, and as likely to get an answer, as Pat O'Flannegan, of Ireland, was, when he wrote to his brother, addressing him as, "Brother Mike, United States of America."

The Chicago Sunday Times of the 17th inst., under the caption of "Men and Muskrats," offersome facetions remarks on the subject of tunneling.

offers some facetious remarks on the subject of tunneling.

Chicago furnishes, probably, the most advantageous field for the pursuit of this interesting branch of scientific investigation. The relationship between men and maskrats is more obvious in Chicago than anywhere else. It is traceable not only in the anatomical structure, but in the habits and occupations of the two species. The muskrat was first to discover the admirable adaptability of the site of Chicago to the construction of tunnels. He was the first engineer that introduced the plan of tunneling Chicago river. His cousins-german, the present inhabitants of Chicago, have only executed the plan on a somewhat larger scale. And, it is not to their honor it must be said, they have neglected to give him due credit for his invention. In the spirit of self-exaltation, they have inscribed their own names in profusion on the Chicago tunnels, but have ignored that of the original inventor. It is the common fate of genius.

Further on, the remarks take a more practical shape and assume a more business-like bearing, and allode to the subject or idea of tunneling for the various rallroads which now, or may hereafter center in this city. We quote: Another of Mr. Muskrat Chicago, in the subject of Mr. Muskrat Chicago, in the subject of Mr. Muskrat Chicago, in the construction of the muskrat Chicago, and allode to the subject or idea of tunneling for the various rallroads which now, or may hereafter center in this city. We quote:

cal shape and assume a more business-like bearing, and allude to the subject or idea of tunneling for the various railroads which now, or may hereafter center in this city. We quote: Another of Mr. Muskrat's Chicago relations now comes forward with a proposition to introduce Mr. Muskrat's system of tunneling in Chicago on a grander scale than ever. The proposition is nothing less than to convert the whole bed of Chicago river into one grand and stupendous tunnel for the accommodation of the numerous railways that enter Chicago. The execution of this project would remove the railway-tracks from the surface and place them under ground, where the Chicago muskrat thinks they ought to be. At a central point, a little north of the present Lake street bridge, a grand subtarranean depot, or muskrat house, would be erected, where all the differe lines would converge and unite.

The idea is a prodigious one. It is a scheme worthy of the engineering genius of the muskrats that preceded the present race of tunnel-builders in Chicago. It is worthy of the convergence of the muskrats that preceded the present race of tunnel-builders in Chicago. It is worthy of two to the railways, but for the inestimable advantages it would confer upon Chicago.

Grand and stupendous as the scheme may seem, we wish to record it as our honest conviction, that within twenty-five years it will be put into practical operation.

As a reason for these subterraneous passages for our rail-roads, it further says:

Chicago is growing railly. Engineer Ches.

for our rail-roads, it further says:

Chicago is growing rapidly. Engineer Chesbrough—the present chief official representative of the old muskrat race of tunnel-makers—estimates that, in 1883, the city will contain a million of inhabitants. So many people will occupy a good deal of ground, if they be limited to surface occupancy. The city, already, is spreading out in a rather promiscuous fashion over the surrounding prairies. City distances have become so great as to occasion not a little inconvenience to men who do business in the center, and have their homes in the suburba. What, then, must be the inconveniences in 1883?

But all this may be obviated by a general adaptation of the muskrat system. With that system, inaugurated, Chicago need not spread over any more surface. Instead of the present three geographical divisions, the upper division and the under division.

### WINNEBAGO, ILLINOIS.

nd lecture when passing near own. sss, Reuben Alworth, Esq.

WHERE THE MONEY GOES.

One of the officers of the "American Association of Spiritualists," boasts of receiving seventy-five dollars per month, from that Association. Rather an expensive Institution! Well, it is none of our special business, inasmuch as we have not, nor de we intend to pay an institution fee, nor a yearly contribution of five dollars per annum, for membership, as required by the articles of organization.

We now begin to see why the wire-pullers at our late Springfield convention, required members of the Illinois State Association of Spiritualists, in order to hold their membership, to support the American Association.

As soon as we can get the thirteen names that

port the American Association.

As soon as we can get the thirteen names that
composed the delegates to the Springfield Convention, we intend to publish them. For some,
probably wise reason, Jamieson, the secretary, in gating the proceedings of that meeting,
at Springfield, Ill., published, (in an interior town ary, in general the proceedings of that mee at Springfield, Ill., published,(in an interior in Michigan,) did not see fit to give the n nor number of delegates. His laudations profuse; facts which should make up a re

# THREE MONTHS FOR TWENTY-FIVE CENTS.

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

hands of fifty or a hundred of your best thinkers.

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

### DR. J. C. WONDER,

Writes to us from Milwaukee, giving in detail an account of his travels, seances, and diagono-sis of diseases.

The good work, brother, is going bravely on, and we are glad you are so earnest in your ef-forts to spread a knowledge of our beautiful phi-losonhy.

### KEOKUK, IOWA

Br. D. B. Zers writes us that the harvest is ripe at the above named place. Lecturers take notice.

Read the article taken from the Ameri-can Artian, found in another column, concern ing the patent Magic Comb, which we fully en dorse.

### Miterary Motices.

"The Gospel of Good and Evil," by Joseph S.

Silver.

This work consists of a hundred and thirtytwo short essays, designed, as the author says, "To illustrate the nature and uses of the various evils, each treated separately."

evils, each treated separately."

It is not often that we open a book of greater intrinsic merit, than this. The writer seems to grasp the inherent nature of good and evil, and carefully analyzes the same, coming to the sensible conclusion, "that good and evil are convertible towns." ible terms, and that each is necessary

lble terms, and that each is necessary to the existence of the other."

Each essay is complete in itself, the subject of of the same beingso critically and carefully examined, that nothing more is necessary to be said in reference to it.

Physical evils are first examined and defined. In so doing, however, he wisely refers to nature as "a system of violence, one thing driving another; and it is by the equipoles of checks and balances that order is maintained and perpetually insured." "From this," he says, "we derive the first hint, that we must go through evil to enjoy good; that evil is a contending force necessary to give to goodness life and motion."

There are severall reasons why this book will be read with pleasure and profit. Any disquisition that harmonizes, as it were, the contending forces of nature, and the seeming good and evil that pervades society, should be halled as a "Savior," by those who are anxious to arrive at the truth, and thereby comprehend the manifestations of Delty.

For sale at this office. Price \$1.50.

ations of Deity.

For sale at this office. Price \$1,50.

Better Views of Living.

The above is the title of a new work, by A.

It is not often that we meet with so much substantial food for the human mind, in one volume, as is contained in this new work by Mr. Childa. This work is particularly adapted for those who have been in the habit of giving the various religious tenets of the day, but a casual examination, for they will find in this volume some startling maxims, which cannot fail to awaken investigation in their mind. Starting out with the thought that every religion is divine; every faith true, and that no creed is false to the invisible cause of its production, the author, seemingly guided by inspiration, adds thereto, until a fund of information is adduced, that is rarely met with in one volume.

Feeling the truth of his statements, he gives expression to them, not deeming it nocessary to sustain them by a thorough course of reasoning.

His ideas of chastity are indeed, heautiful Childs.
 It is not often that we meet with so much sub tantial food for the human mind, in one volume

His ideas of chastity are, indeed, beautiful— He says: "To think evil of no one, is chastity in thought." "To love every one, is chastity in thought." "To do as we would be done by, is chastity in deeds."

The casual reader, the profound thinker, the metaphysician, the biblical student, and "ministers of the gospel," would do well to give this book careful attention. No one can read it without feeling that he is benefited thereby.

For sale by the Western News Company, 121 and 123 State Street, Chicago; also at this office, 84 Dearborn Street. Price \$1,00.

Our correspondent, J. W. S., offers the following, on our review of "Sunderland"

Our correspondent, J. W. S., offers the following, on our review of "Sunderland's Trance."

Mr. JONES:—There appears to be an error in your cursory review of Sunderland's new work, "The Trance." The author is dealing with the physical, and not directly with the spiritual phenomena of Trance, while your notice seems to make it appear that the spiritual phenomena were not fully done justice. Mr. Sunderland has chosen ground to explore, which has been very mysterious in the dark past, and I think" from a careful reading of his book, The Trance, he has done a work we greatly needed, to show that all his investigations harmonize with the wondrous phenomena of spirit forces.

that all his investigations harmonize with the wondrous phenomena of spirit forces.

There are thousands, nay millions, who would utterly deny the facts of Spiritualism, and what can we do with such persons till we have convinced them, by scientific and philosophical demonstration, that the facts exist? We may theorize forever. Sunderland's work, dealing exclusively with the physical condition of Trance, is just what is needed to effect an entrance into the minds of the millions, for the mental and spiritual philosophy which will afford a confirmation and completion to the work.

J. F. B. of Indianapolis, sends us the following criticism of a review of A. J. Davig' "Spirit Mysteries Explained."

BEOTHER S. S. JONES:—I find in the Investigator, of Boston, a review of A. J. Davig' work,

gator, of Boston, a review of A. J. Davis' work, "Spirit Mysteries Explained," and also of Sunderland's work, which I see you have just pub-lished. I mean "The Trance."

lished. I mean "The Trance."

Brether Seaver's entire argument is his inability to see or feel, spiritual existence. This is all he urges as an objection to A. J. Davis' work. Mr. Sunderland has written "scientific work on the agencies producing the trance state, and has chiefly confined his attention to the physical conditions of induction. Having read his book, we know whereof we testify, when we say it is a powerful sledge hammer, skillfully directed against the ignorance of that earth-philosophy which would deny the fact of spiritual forces. The work is collateral to Spiritualism, and must be of great value. I am glad you have introduced it upon the shelves of the JOURNAL book establishment.

and must be of great value. I am glad you have introduced it upon the shelves of the JOURNAL book establishment.

Mr. Sunderland, writing a scientule\_work on the physical conditions of the trance, could not well ignore the mental or physical conditions thereof, and has consequently said:

"It is not difficult to suppose that invisible persons exert power over physical bodies, and that intelligence, rationcination, music, &c., are middle without any human organs, or instruments." Brother Scaver, of the Investigator, says it is "difficult for him, very."

Very well, brother Scaver, Mr. Sunderland's work is admitted by materialists and by yourself, to be a scientific book, but because the author of "The Trance," shows facts which your philosophy does not account for, you throw him overboard, on the mere instigation of an "inability" on your part. "The Trance" is a book that we advise every. Spiritualist to read, and fortify himself with the store-house of its historical and philosophical facts, and we advise every materialist to read it also, for it will assuredly sid him to "conceive" of things and truths which are now "difficult" to the undeveloped. Indianapolis, Feb. 4th.

"Jehovah Unveiled, or the Character of the Jewish Deity delineated," to which is pragade a letter to the Bishop of Condoff, by Is Tagdesman. Published by J. P. Mendon, 1Boston Investigator office.

This is a pamphlet of over one hundred pages.

man. Published by J. P. Mendon, Boston Insection of office.

This is a pamphlet of over one hundred pages.
The work is keen in the extreme. The foundation stones oredd theology are shown to be of a
concrete that quickly crumbles to pieces when
exposed to the sunlight of common sense. It did
well enough to hold up a structure to be used
only by semi-barbarians. Now, it serves as a
land-mark, denoting the progress made in the
unfoldment of mind—and yet it is popular to believe in the myths of the past
For sale at this office. Price twenty-five cents.
Postage four cents.
The "Ignorant Philosopher and The Adven
tures of Pythagoras in India." By M. De Voltaire.

taire.

This little work is well worthy of a careful perusal, not only on account of the distinguished character of this ancient philosopher, but from the simple fact that in all his statements and advantage of the reflection can be obtained. ventures, food for reflection can be obtained.
Published by J. P. Mendon, Boston, Mass

The land of the living is the home of the ead. To die is but to live.

### Amusements.

The Worrell Sisters, whose partial failure at McVicker's Theatre, called forth some pretty severe criticism, are, this week, meeting with good success, drawing good houses, and giving the most ample satisfaction.

Their business Manager, A. L. Pärkes, was out in a card in the Times of the 15th, in which

out in a card in the Times of the 15th; in which he gave many good reasons for their not at first meeting the expectations of Chicagons; one principal one being that all three sisters, as well as several of the company, were suffering from severe colds. He concludes by saying that the amount of anxiety caused by the fear of an unfavorable impression has utterly prestrated the sisters on two or three occasions during the past week, and Miss Sophie, particularly, has been compelled to leave the stage in a fainting condition, swooning repeatedly during the performance, the result of an overwrought ann'ety.

Wood's Museum, Sharpley's Minstrels full houses during the week Their nit of Harry McArthy, the character act, charming Miss Lettle Estelle, brought, and ovation. At Col. Wood's Mus ave had full houses

them a grand ovation.

"The Field of the Cloth of Gold," continue to be a grand feature of attraction at Crosby's Opera House. The management can congratulate themselves in the presentation of this burdesque, on having made a capital hit, resulting in the most gratifying success, as it continues to draw nightly, and at the Matinese, over-flowing houses. It deserves, and probably will have a logg run; another wock at least.

a logg run; another wock at least.

"The Woman of the World" proved a genuine success at the Dearborn Theatre. Rarely if ever, has a comedy been better produced, both in action and mounting, than this. Mr.- Alken is entitled to great credit for the taste he displayed and the real elegance which marks every part of it from first to last.

It was given on Wednesday evening, for the last time.

on Thursday evening, Mr. J. W. Blaisdale, one of the most pains taking actors in the city, took a benefit. The bill was full of novelties,

took a benefit. The bill was 'full of novelties, and drew a full house.

We are not advised, at present writing, of what will succeed the "Woman of the World," but presume it will be Olive Logan's American comedy, "Surf," as we observe that it is in active preparation; as also Chas. Read's. "White Lies."

Theater Comique are out with a new programme, embodying additional attractions. The Tribune of the 17th. inst., says:

The Theater Comique has also proved a decided success at Sharpley's Hall, and is doing a very handsome business. As a variety show, it is the best gre have ever had here, for the reason that it is kept within the bounds of decency, and is made attractive by a constant succession of

The Arlington Minstrel's reappearance at Li-brary Hall has been asignal success. Crowded houses attest their appreciation of their min-

Ralph Waldo Emerson is to give a course of readings to a Boston audience, limited to one hundred persons.

DR. D. C. DAKE, THE HEALER,
Will be at Kalamazoo, Michigan, on the sixteenth, and remain twenty days; from the ninth
of March to the thirteenth, at Battle-Greek,
Michigan; at Marshall from the fifteenth to the
wentieth; and at Coldwater the-remainder of
the month of March.

# LIFE'S UNFOLDINGS.

## WONDERS OF THE UNIVERSE,

REVEALED TO MAN.
Is the title of a new work fresh from press
By the Guardian Spirit of David Corless.
S. S. JONES,
Poblisher.

10-PHILOSOPHICAL PUBLISHING ASSOCIA

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PAINTERS.

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

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

oom explained."
This work is neatly got up and consists of seveny-three closely printed pages and we hesitate not
say that it contains more original thought upon
portant subjects, a few only of which we have
numerated, than any other work of equal size we

have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents.

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THE ORPHAN'S STRUGGLE,

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Chicago III.

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

ey are aptly embellished and every way attrac-

tive and will be sent by mail on receipt of twenty five cents per copy. A reasonable discount to the trade.

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

## SPECIAL NOTICES.

B. S. S. JONES:—I see you are advertising the medicines of Dr. Clarke a spirit, who controlling prescribes for the sick through the organism of Jeannie Waternam Panforth. Per-mit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thio; St. Louis, Mo., Nov., 1868.

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

Panorama of Wonders

PAROFARIA Of Volucers.

Read In another column. "A Panoraira of Wonders by
the great Spiritual Remely, Mrs. Spence's Positive and Negattre Powders."
For sale at this office.
Address J. C. BUNDY, \$4 Dearborn St., Chicago.

### To Dealers and Traders

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Subserviors Street, Chicago, Ill.

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Beauty on the Mountain, Beauty in the vale, Beauty in the forest trees, That Deud before the gal-Beauty in the Ocean, With crest of dancing for

And BEAUTY in the special work, Of PATTON'S MAGIC COMB!

Yes sir, this is really, and emphatically true, desire to change dingy, yellowin, gray, or had looking the change dingy, yellowin, gray, or had looking Hairor Beard, to a BEAUTIFUL dark Blown, or Glowy Black, you will endoes \$1.25 to The MAGEC COME AGENCY, \$5 Dearborn Street, Chicagos Illinois, and receive, the Magic Comb by mail post paid, and if you follow the directions on the Comb, or guarantee perfect natisfaction.

A PLEASANT STORY.

In the atreets of Chicago, I wandered along, And careleady sung a familiar old sone; While riveing the care, hence, and such,—The Irish—the Scotch—the French, and the Dutch, And the strange Advertisements of these later days, On the Bulletin Bands, for concerts, and plays, When all on a sudden I saw something mew, On nice printed paper in Red, White aid Blee: It told of the virtues of something so next, So fixedy—to harmless—so perfect, complete, For coloring leard, the mustache or harr, Without any polson, or shipping, or care, And not only so, but the color is "tan?"

And Blee a bisomaker, if "atlacks to the last!"
In reading I pondered, and thought of my hair, Now as "gray and ard," once so glossy, and fair. I hunted, and found it—I tought it, and tried, When all lang gray hair, in a "liff" stepped ashe! My age is reserved—I feel twenty years younger—I will marp peet week—no use to wait longer, I will have no a wife, and the conforts of home, For all will be pained by the New Magic Comb.
Yeash, I found that Comb at is Daraborn Street, where they have a few more left of the same sort. Don't forget the place—Eaclees \$1,25 and address MAGIC COMB AGENCY, St Dearthers farter, Chicage Illinois, and you shall receive the MAGIC COMB by mail postpadd, A PLEASANT STORY.

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U. B. WISE,

### ADVERTISEMENTS.

DAWN.

ming Nevel. Very interesting to Spi Price. \$2: Postage paid.

MATHILDA A. McCORD, 933 BROOKLYN STREET, ST Louis, Mo. k-vps on hand a full assortment of Spiritual and Liberial Books, Pamphlets and Periodicals. Also a supply of Stationery, etc. The patronage of the friends and the public generally is respectfully solicited.

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rupted stream has continued to pour in apon me, daily in-reasing in volume and power.

Here come a letter from II. A. Tatum, of Aberdeen, Miss, telling me of the cure of Consumption, Chilis and Ewere, Billions Fever and other disease, by the POSITIVE AND NEGATIVE POWDERS; and here comerage from N. Church of Oskalosa; Iowa, say ing that the NEGATIVE POWDERS have cured a child of Denfiness of six years duration.

There is a letter from A. Didgesek, of Matagords, Texas, who rejoices that the POSITIVE AND NEGA-TIVE POWDERS have cured his child of Cholern Microus has vise of Chills and Pever and En-

who rejectes that the POSITIVE AND ACCA-TIVE POWDERS have cored his child of Cholera Morbus, his vide of Chillia and Pever and En-larged Spleen, and his neighbor of Neutraligita; and three is one from Mrs. M. Chrim, of Inship Pour Corners VL, informing per that the GREAT SPIRITEVAL REMEDY, the POSITIVE AND NEGA-CIVE POWDERS, have curid by hardend of Jaundices and of that unmanageable disease, Dhabet-ers; there dadgher of Erysipelans, and hierard, of Neu-raligita.

In one calculative high in sarranderic Cal., who is careful of Catarrh by the POWDERS, and who straight way administers them to delers, and "Cons. by Spinsins, Pevers, Meanles, and fairly routes excepting;" in another case, as reported by Mrs. P. W. Williams, of Water-vill, Me., it is a lady whose synight is restored from a state of Billindness caused by a shock of Paley feet years before.

Hills, Ohio, has a great and insexpected Worlder on him by the PO WDERS, "they cure him of a ture of twenty-five years duration, to say nothing cured Hacumation.

From the East, Mrs. N. S. Davis, of West Cornallo,

From the East, Mrs. N. S. Davis, of West Consulie, Ace, proports that the doctors declare that Mrs. McVin Lilicolis miss doe in tarce days, and threstopen abe tikes the FOW-DERS, and in four days is seated at the breakfast table with her faulty. From the West, C. L. Child, of Deco, rah, Iowa, reports that the box seht to Mr. Moore put him on his feet again, and the lost pent to himself cared his wife of McIdney Complaint, and his granden of Croup-On the one hand, Nebou S. Woods, of Fewn City, Nebrasia, shouts that the POWDERS have "A Encelled his rheumatism higher than in kite?") on the other, a neighbor of H. Welster, of East Penirotke, N. Y., declarers that he will not take one houseful dollars for his other, a neighbor of II. Wheter, of East Pembruke, b. v., electure that he will not take one hundred dollars for his half but of Powders because with the other half he curved his Coughs and Kidney Compilariat of four years stand-ing. Soft Tobey, of Tounel City, Win, has his hearing Pentonell and aloob L. Sargeut of Plainives, Minn, has his acro lips, of fitry years densitien, curved by a single box

restored; and Jacob L. Fargent of Plaintiew, Minns, has is one Ilps, offity years duration, cured by a single box of the POSITIVES.

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42 Questions, to be answered at our Inner Life scances, should be lacosic, well written, and directed to the editor, when inconvenient for the questioner to be present at the

Oh, Thou Spirit of Wisdom, let our thoughts be accepted by Thee Hear Thou, the secret prayers of our souls, and give his that strength, and light that shall enable us to walk in the path of wisdom and truth. Teach us to be true unto ourselves, that we may deal justly with the unto ourselves, that we may deal justry with the immortal germ within, giving it power to unfold itself in goodness and love, harmonizing it with all things and above all to be in harmony with it-self, thereby showing to one another that it is, love and wisdom within, that control the outer

manifestations.

We realize that through sad experiences, we are enabled to send forth greater sympathies to others. The heart which has passed through the trying ordeal, can enter into the deepes sympathy with those who are in like sadness.

Those sad experiences untold to us the great lesson of kindness, of brotherly and sisterly

We realize Thy guidance in the past, and we earnestly desire Thy presence in the present, and in all time to some. Give us to know that all things are governed by Thee; that Thou art a grand and mighty Principle, unfolding Thyself to us in many ways; that whether we call upon Thee as Father and Mother, as a Spirit of Light are Science Twickley. Wieden to us upon Thee as Father and Mother, as a count pon Thee as Father and Mother, as a Count Light, as a Spirit of Truth, Goodness or Wisdom, it matters not unto Thee, for Thou art ever present, guiding and directing all with a divine, will and purpose. Let us ever feel this, and present, guiding will and purpose. Let us ever new ever ascribe unto Thee ceaseless praise

### QUESTIONS AND ANSWERS.

QUESTION BY MR. BALDRIDGE.

QUESTION BY MR. BALDRIDGE.

Q. What became of the saints after the crucifixion, that came out of their graves?

A. Not having been present ourselves, we could not say; but judging from others, we should say their experience was similar to that of other spirits, that pass from the material to the spiritual plane of life.

QUESTION BY MR. LASALLE.

QUESTION BY MR. LASALLE.

Q. It is really astonishing to me where such intelligence comes from, to answer questions so promptly, and in such a satisfactory manner-questions that would puzzle almost any known person, now living upon the earth.

A. We say that every A, B, C or D, can answer them in his way, according to his deas of right; and from the fact that we have given them to correspond with your approval, it does not follow that it will meet with the same with every one else. While these answers might be satisfactory to you in every particular, yet there are minds whileh would, doubtlessly, find fault with every one of them.

Q. Please explain the origin of thought?

A. Thoughts, of necessity, must be within, and language is their external expression. All thoughts, then, seemingly, originate within the brain of the spirit, and they help to unfold the individual's life within, so that we can take cognizance of it by our external senses. Thoughts nave their origin in the great fountain of hife, and as every spirit is a part of that life, so we can say, thought is within the spirit. Two persons for instance, think the same thing at the same time, both, perhaps, will give expression to it at the same time. "And, again, afforter may give for instance, think the same thing at the same time, both, perhaps, will give expression to it at the same time. "And, again, another may give it expression, and the other will respond," It is exactly what I was thinking." How it is that we get these thoughts—that we cannot tell, ex-cept it is from the great source or fountain of thought, God.

# GEORGE E. WILLIAMS.

My good friends, I have been promising to come here time after time, and now that I three succeeded in getting possession of this organism, I propose to tell my story, and tell it in my own come here time after time, and now that I time succeeded in getting possession of this organism, I propose to tell my story, and tell it in my own way, too I don't propose to be driven away could be ready to go. If it be a fact that we, can come—and it must be, or else I should not be here—individuals have a right to come, and then they must have a right to stay until tiggy get ready to go. I don't wish to intrude spon any one, but there are a few things that I want to say. How'de say them so that they will carry conviction's my only study. God is infinite, God is good. If he is infinite, the has also power. If he had power years and years gone by to suffer people that once lived upon this easth to return, so he has the power to-day, and I want you to bear this in mind. You believe that with God all things are possible. So do I now, but I did not once. I believe that when he gave life a living existence upon earth, and gave that same life an existence after death, I believe that then he must have power. Now you believe that it is possible that any one can return and take possession of a physical organism after they have once left their own. Neither did I. You, like myself, would be very glad to have it so. If you could only be convinced of the fact, you would say, Amen, and bless God that it was so.. That I lived as you now live, that you know. That by disease I was forced to leave my body, that you know. You seelieve that he took me. I, living lived what you conceived a good and honorable life. Believe that I am happy. Now if I could not see you way from you, to make me happy if I could not see you To die, to leave dear ones

behind is a terrible, terrible thing. It was not God's will that I should die, but it was because my body was so diseased, and I suffered so much I could not stay any longer in it. You think that God took me. I thought at the time he was going to take me, but now I don't think so. But since it is possible for me to return to you gud tell you that I live, and something neadlow I live, I will not complain, but will take things as they are. Believe me, when I tell you that I had not been dead to you not one half hour before I witnessed all your grief. I then thought if I could go away as you would go away from witnessing the sorrow of any one that was dear to you, I thought I would go away; but I could not. As long as you continued to feel so, and grieve in the way you did, just so long I seemed to stay nearer and nearer to you. When you said at night, "III could only see him, if it was but for a few moments, that would be all that I would ask," then it was that I was close by you, but could not, could not, speak. That is, I could not speak so that you could hear me. I could come close, and lay my hand upon your head, but you did not feel it; you did not know that I was there. I witnessed everything that you did. I saw where you laid my body, and how anxious you were to keep it, thinking it was the last you could see of me on earth. You had no thought that I should ever say one word to you until you had passed through death the same as I have; but now it is ruge, and here I am. This is my body, seemingly, and yet, with my sense, I know it is not my body. If you were here, it would seem to me as though I could be just as real to you as I ever was in my life. How glad I would be if you were here. But by this you will think that it is possible for me to come here. It may be possible, if you visit some medium, I can then manifest myself to you. I will try to do that. Time alone can tell how I shall succeed. Emily, God bless you; God bless our little ones. I had so can then manifest myself to you. I will try to do it just as hard as I ever tried to do anything for your happiness. I will try to do that. Time alone can tell how I shall succeed. Emity God bless you; God bless our little ones. I had so many things that I had thought to tell you. When I first got possession of the medium, I felt strong and positive; now I do not feel so. It seems to me that I am growing weaker, as I did in my last sickness. To you, my wife I will say that I shall ever be near; and to you, my dear father and mother, I will be the same; and to our children, I will never, never leave them until they shall pass through death the same as I did. Oh, Emily, do not doubt, do not be afraid, no matter what people may say, no matter what they may think. You were the dearest to me on earth; you are the dearest now. I know Lyass dearest to you. Yea, your husband, George E. Williams, will never leave you. You will ask me why I do .not tell you my age. That thought comes to me: I wills say I was thirty-seven.

fHe has not stated place of residence : that is ortant.1

January 31st, 1869.

LEMUEL ELLIOTT.

If you want my place of residence I can give it to you, just as easy as can be, but I don't suppose it will make any difference to you. I did not come here to notify any one that is here. Now, you mind that. I came here because I have something to say to my folks. I heard you say that he did'nt give his place of residence, and, that that was essential or important; so it is, but you see that man was just exactly like a great many other christians. When they start out, they are very powerful; but as time passes on their religion passes away; and they are not near as powerful as they thought they were going to be. They do not hold out, near as well as they thought they could. Innere was a christian, I never belonged to any church except God's Church, whether they make any great professions of religion or not. If one does just the very best he possibly can, why, I don't see what more you can expect him to do. I will say that nine-tenths of all these christians, are christians because it is popular. They are christians because the shelve. LEMUEL ELLIOTT. will say that nine-tenths of all these christians, are christians because it is popular. They are christians because they believe that somebody will think a little more of them; and some of them are christians because they think that if they do not do just so, that God will strike their

will think a little more of them; and some of them are christians because they think that if they do not do just so, that God will strike them out of existence after death, and, again, others are afraid that they will go to a place of torment and there suffer eternally. But I tell you, such impressions do not stay long, for they are nothing more nor less than psychological influences produced upon them by what some powerful preacher has said—some strong minded individual that earns his bread and butter on Sunday; and the larger his salary, of course the better he can talk and the more terrible things he will portray to his congregation, and the better he is liked because the more converts he will make.

Belong to church! "Come into my church, and you will be all right." No, I won't do it-Everybody says "It is my church; it is my God," but its your devil sure, always. You never find a good christian that his any sort of any idea that it is his devil; but it is your devil if you do net like "our church." "Our Church." is a great institution. I heard the preacher when he said, "His spirit has gone, and it has gone to the God who gave it; and we leave it in the hands of—a just God; and by his taking this one away from his family, it will lead you to think and to be better christians." The devil it would! If God would take a person away from his family when he is needed by that family, just for the sake of making them better christians, I would call him a very uareasonable God. I had a great deal rather; because I have no use for such a God. If God, by his laws suffers people to die when they violate the same—now I mean the laws of health, why then of course, it can not be him. If people take, care of the meslews, take care of their families, and live honorably, they will do well enough.

I don't believe in people doing any great sins now, such as stealing or lying, or killing any thing 4ft that kind—I dont believe in that at

all. But I mean, good hones, everyday sort of people, who try to mind their own business, and let other people do the same. I believe they are just exactly as good Christians as GA ever cares to have them to be. Now that any God. I would not have any other God Al I could. I would not change him if I could. I would not change him if I could. I would not change him if I could. I would not, if I could, if you coid. Well I would not, if I could, I say. The whole long and short of it, is, we are born upon the earth without ever being constitted in regard to it, or the least thing about it whatever; and we have to take things just exactly as we find them; and we have to make the best of them, too. Parhaps, we have not the power within us tode just exactly as we would; then we have got to do just the best we can. I know very well that the preacher said, "he lived a good moral life." A good moral life: You sat and swallowed it al. It is just as well. It don't make one particle stdifference to me whether you do, or do not believe it. It was 'n a very great consolation to me after all. You thought if I had only just repented, if it had been only just a few minutes before that, I would be all right. Now I didn't repent at all, and I am just as near right as though I did. You say if I had lived a terribly, terribly wicked sinner all my life, and just a little while before I left that life, if I had called upon God for forgiveness, that he would have forgiven me, in just one or two minutes, for all the wicked deeds I had done—If that is so, why, I should think it a very great piece of injustice.

Again, I have told you many and many a time, that if God had the power to jorgive people for

piece of injustice.

Again, I have told you many and many a tit
that if God had the power to lorgive people
all their sins in a few minutes, why, of cou
if he wanted to forgive them he would a
way, and if he didn't want to forgive them, w way, and if he didn't want to forgive them, why he would not, and that would be the end of it.— And another thing you know, I told you many and many a time, that if God made every thing in the first place, and pronounced it good—now that's bible—and then made the devil to take

and many a time, that if God made every thing in the first place, and pronounced it good—now that's bible—and then made the devil to take charge of a certain portion of his children, why, he had an object in siew, in making him; and, of course, if he didn't take some of them, he would not carry out his aims that's all. I believe in everything being in its proper place.

Now, you will say, I have not changed one bit, not one bit. I will tell you, another thing; all of your prayers, all of your long faces, all of your prayers, all of your long faces, all of your prayers, all of your long faces, all of your prayers, all of your long faces, all of your prayers, all of your long faces, all of your prayers, all of your long faces, all of your prayers, all of your long faces, all of your prayers, all of your long faces, all of your prayers, all of your long faces, all of your way this is Sunday, and here I am a great sinner—I say all of that won't make you any happier or better after you get here. Now do you know that I think that the looks and the thoughts that you give to this one, or to that 'one,' and the other one, because they do not think just as you do, and do not belong to the same church that you do—do you know I think it is as big as in as any I ever did? I do. I tell you, that if you only knew what I know now, you yould see that to die, was nothing. "And why? Because we go into a life where everything is just exactly as good as you have it, and better, for this reason: Notody is picking at one another, for this reason: Notody is picking at one another, exactly as good as you have it, and better, for this reason: Nobody is picking at one another, because they don't think just as they do; and because they don't think just as they do; and there is no pulling and hauling, no strife among ministers or church members to see who shall have the mest, and who shall have the micest church, and who shall have the best preacher, and who shall have the most converts. There is not a particle of it, here, not a particle of it.—That is a great thing. I don't know but I am staying here a long time. I like it. If Christians can come here, why not I? Now-truth is the truth, ain't it, no matter who gives utterance to it; no matter how it comes, it is true that truth is the truth.

I believe that my God—now mind you I have

the truth, ain't it, no matter who gives utterance to it; no matter how it comes, it is true
that truth is the truth.

I believe that my God—now mind you, I have
got a God—I believe that with my God every
thing is a truth for itself. Now this is Sunday
night. I never went to church. This is just
about as near church as any church I ever went
to. I worked hard, you know, during the week,
and when Sunday came, I thought it was as
good a way to worship God as I could find, to
rest my body and prepare for my work. That
was all that I cared for Sunday. I didn't think
it was one particle better than any other day,
nor I don't think it is now. I think some where,
away, back in the past, when some great christians had control of matters and things, I think
that the day called Sunday, God's day, was set
aside for the purpose of making people live up
to their ideas of christianity. Now I can prove
that to you, just by things you see here on
earth. In some christian citles where there are
the greatest churches, and christians of the
greatest power, you will find how very strict
they are; and then in another city where a
kind of liberal minded people have control
of things, you will see that people can go to
church or stay at home. They can go to places
of amusement on Sunday—for there are such
places—or they can do the other thing. They
can do just exactly as they are a mind to, and I
like it. I tell you, I am heartily glad that people are getting out of this old ides that you
have got to do just so and so on Sunday. Just
think what an awful thing it would be, if a
person could not sing on Sunday. Think what
an awful thing it would be, if they could not
play on Sunday; it is God's day. There are
some people fod ay who would not have a meal
of victuals cooked in their house on Sunday for
any thing; it is God's day. You may go outside, and go wherever you like in the vegetable
world, and you will find that there is not one
thing that stops growing because it is Sunday.\*\*
not one thing. All animals require feed just

Jee one another and have real, good suitable times, because they don't work on Sunday, Now, that's my idea. "Just the same," you say," as he was before he died." How long is it since he died? Just'think of it! It is eleven years since. Now, wouldn't you link I had changed a little? Do you really think, if the devil had me I should be speaking here now? Now, mark t you think that evil spirits can come back, but a good one can't. Now how consistent that is. You think that evil spirits can come back, but a good one can't. Now how consistent that is. You think that evil spirits can come back for the purpose of what? For the purpose of making people sinners; for the purpose of seducing them'from the path of rectitude and virtue! If I say one word that is not God's truth—that is my God's truth—the tell m so. Now, if your God would let wicked people converse with their friends, and would not led good ones, would you really think that was just? No, no, not so. If evil ones can come, why, surely, good ones can. You do not think that a wicked man has any greater powers or deserves any greater blessings than a good one. Neither do I. Well, I have spun out a long story here—a very long one, I am afraid, longer than you will like; but if there is a part of it you want to discard the whole of it, why, do that; but I tell you, you can't discard the truth if you discard everything else.

Another thing; it will set you to thinking a little, because nearly all of this talk I have given to you more than once, and I am precisely—that isso far as my opinion goes, the same as I was then, only a little more so.

Now, right here in this room; there are some good christians, that is they think they are; and right here there are some others who are Spiritualists, that you think are the devil in all. Now, if you could asse then, just east your eye around as I do here, you could not tell the christian from the Spiritualist, or the every day sort of petson. They have just about the same look. It is Sunday, and one don't look any more like

where I now am, that are infidels either.

You will read this over and over again. You will sometimes throw it away in contempt, and think you will never touch it again; but something or other will come over you that you will kind of want to keep it. You want it destroyed, and then you will read it again. You will show it to others to read, and they will exclaim, 'now very like him. I wonder if it is really so. I wonder if some one there got this all up. If they did, they hit the mark pretty well. I really would like to have been there, when it was given." Well, I would like to have had you, but that is not here nor thore. Now, you know that. I live. Let me see. I lived between forty-three and forty-four years, and uever was a member of a church; and I never shall be a member of a chirstian church, because I am dead, dead to you, but not to myself.

Now I am going to say to you, that when the

you, but not to myself.

Now I am going to say to you, that when the time shall come when you shall die, as I did, and die you must, of necessity—and pass into the same world where I now exist, then we shall see each other aright. I lived in Memphis, Tennessee. I believe I said it was eleven years since I had been in this world. It was Typhoid fever that I died of.

Now then, this is the first time was have been.

since I had been in this world. It was Typhoid fever that I died of.

Now then, this is the first time you have heard from me, but it won't be the last time you will hear from me before you will die. I am sure of that, because I can control a medium and manifest, easier than I did this time, and I will again inside of three months.

Between three and four months, you will hear from me again. I will keep you thinking about this matter, until you find out it is true; and when I have done that, it will be all I care to do. It is 'not because you cannot get along without me; it is not that. But if I can get anny of the ideas out of your head, that you have got in it now, and give you some that are better, then I will so far, be a preacher and a teacher. My name was Lemuel Elliott, and though I have been dead, I vet live. This is night; when you read this it will be day—so I will say good, day. Then it will seem more as though it was just then. I am very much obliged to you all, and to the spirits that gave me permission to come. To every one here present, I will say good night.

Jan. 131st, 1869. good night.

JAN. 131st, 1869.

## Correspondence in Brief.

Harrison Augir writes to us from Calamus, Iowa. He is engaged in the lecturing field and, no doubt, is doing a good work. He has had several interesting debates with

those who do not believe in the power of spirits to communicate with mortals.

May he go on in his good work.

E. E. P., of Omargo, gives cheering accounts of Spiritualism in that town. The Society there has been favored with a lecture from E.C. Dunn, also from Mra Wilcoxson. Go ahéad, brother, in the good work.

In the good work.

Mr. Rathburn writes an interesting letter from
Shellaburg, Illinois, giving an account of a
dream wherein he was prompted to purchase a
certain book. Dreams, brother, sometimes reveal starlling facts, especially when caused by

our spirit-ginardians.

Dr. H. S. Brown informs us that the two Lyceums in Milwaukee are in a flourishing condition. We are glad to bear that Milwaukee is alive to the interests of the children.

He speaks flatteringly of the good work of Bro. Potter.

Bro. J. Mc Clure, of Albany, New York, writes to us that the Spiritualists there—

rould like to have our Western media upon them, when passing through that Bro. Mc Clure's address is No. 27, O

Benjamin Smith, Fallsburg, Kent county,

street.

Benjamin Smith, Fallsburg, Kent county, Michigan, writes:

I have long been a confirmed believer in our glorious philosophy, founded upon our own experience, my wife being a physical medium. I think that the JOURNAL now excells all other spiritual papers, for good, sound arguments and reading matter. I am much interested in Austin Kent's philosophy; his arguments are sound and come square to the point without dodging the question. The idea of an all-wise, all-powerful and all-good Delty, creating and controling the universe, to my sense of reason, is contradicted by stern facts. The evil and suffering which we every day can observe in the operations of nature, the cruelty of man and the lower animals to each other—the cat tormenting the mouse for more amusement—backs up the arguments of brother Kent. I have to take the position of the noble Dr. Robert Hare, that the creative principle lacks the power, rather than the goodness, and without these sufferings, we cannot reach a better state of things.

S. Stanberry, of Aroma, Illinois, writes:

The secret of success apparently is, that we shall say the right thing at the right time. It is not a feet that every reasons Spiritualist has

S. Stanberry, 6t Aroma, Illinois, writes:
The secret of success apparently is, that we shall say the right thing at the right time. It is not a fact that every zealous Spiritualist has made converts. The more a man says the more likely he is to be misunderstood. It takes but a slight jog for any one to become a Spiritualist, who believes in the existence of spirits, if we only knew when to push and how.

Mrs. Addie L. Ballou writes encouragingly from Miangesota where she has been lecturing for some time. She is one of our most efficient workers, and has done great good on those Western prairies. She says:

Why is it that we have so many floating speakers, poorly supported? I am glad to see some societies wise enough to agitate this subject, and settle at least a few. If the funds now benefting railroad companies, traveling expenses of our speakers, were given to keep speakers in the localities to which they are best adapted, we should as a society, have three the thift, and be a power in the land.

Closing my engagement with the State, I still remain to fill one made for the month of January with this Society, when each succeeding Sunday brings together a little larger audience. Our church is filled, and the interest great. Leiters or calls will reach me the first of next

ters or calls will reach me the first of next month if sent to Mankato. God-speed the right.

Luther Staten, of Luddington, Michigan, gives Luther Staten, of Luddington, Michigan, gives a curious account of certain noises heard in the forest. It gegmed as if some one was driving an ox team, the clashing of chains, etc., seeming as natural as life. Whenever any one would go where the noise proceeded from, there would be no team, and no indication that any had been about.

Dr. J. H. Kill, Knightstown, Indiana, says

Allow me to thank you for your confidence and kindness, for sending me your paper nearly a year without payment. Your untiring ener a year willout payment. Your untiring ener-gies are to be commended in he successfully con-tinuing to publish it under discouraging circum-stances, so fine a paper, which seems to be free to all who are wishing to express a thought in behalf of freedom, and progress.

From the American Artisan, Vol. VII, No. 19, p.202. Patant "Magic Comb" for Dyeing the Hair.

Perhaps one of the most popular applications of chemical science ever made, was that which enables the hair and beard to be changed from an unsightly or undesinable shade of grey or yellow to the more approved timb of brown or black. Hithers to the dyes by which such results have been secured have been applied in a liquid form, involving much inconvenience in their use, often staining the skin, and in many case failing to give that glossy brightness which is one of the finest attributes of moustachios or cheedure.

is one of the finest attributes of moustachios or cheedure. The miniature unique device represented in the accompanying eggraving is so formed, as will be seen by the subjoined description, as to be capable of use without any of the drawbacks incident to the employment of a liquid dye; and furthermore communicates to the hair the natural and glossy appearance always desired, but very unfrequently obtained by the ordinary artificial means.

The apnaratus, as shown in the cut, thay be

furthermore communicates to the hair the natural and glossy appearance always desired, but very unfrequently obtained by the ordinary artificial means.

The apparatus, as shown in the cut, thay be briefly described as consisting of a double comb, or, in other words, of a comb having two distinct sets of teeth, arranged at suitable distances apart. The teeth of one of these sets are coated to any desired thickness with a composition containing in a suitable proportion, the material which imparts color to the hair. The teeth of the other set are in like manner coated with a composition containing the substance which fixes the coloring matter-upon the hair when applied thereto.

In using the apparatus, the hair or beard, as the case may be, is first washed, and while yet damp has passed repeatedly through it that set of the teeth marked A, coated with the fixing composition. This fits the hair for the reception of the dye, and also effectually cleanses it from all impurities. This being done, the device is simply reversed and the hair or beard is combed with the other or B side, whereupon the dye on the last indicated, set of the teeth is uniformly deposited upon the hair and fixed thereon by the substance previously applied as jubbset forth, communicates the desired dark int thereto, and at the same time leaves the hair as soft and glosey as if no dye had been applied; no danger, furthermore, having been incurred of staining the skin, inasmuch as the dye is not liable to be brought in contact with the latter at all.

Aside from its efficacy in serving the purpose for which it is designed, the compactness of the device enables it to be carried, by travelers and others with far less inconvenience than the common liquid dyes put up in hottles; at the same time its convenient form allows it to be used in giving a darker shade to the eyebrows, in cases where the application of such ordinary dyes would be objectionable in the extreme.

This ingenious device is the invention of William Patton, of Springfield, Mass, to w

Patents on this invention have also been coured in foreign countries.

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FED May, 19, 1968. Are the chespest as freight free for mix dollars, a liberal de Ann Arbor, Mich.

J. C. TANLOR.

Najs vol. 5 13 wiz.

Christian Charity Afraid of Spiritualism Christian Charity—Afraid of Spiritualism.—A certain minister of the gospel said in Danville, New York, during the discussion between E. V. Wilson and Elder Miles Grant, "I prefer that Elder Grant should beat E. V. Wilson; nevertheless, I hate Elder Grant, but do not fear him. I hate Wilson and fear his principles"

You are right, Mr. Minister; you both hate and fear Spiritualists, and E. V. Wilson is a Spir-itualist everywhere. You do not fear Elder Grant, or his lying prophets; for their prophe-cies all fall, but the facts of Spiritualism are as

cies all fail, but the facts of Spirituanism are as frue as the everlasting inountains.

It was said on Sunday night, January 24th, 1860, in a revival meeting in Dansville, New York, "The Devil is going to hold a revival meeting this week in Union Hall, and we advise our young friends to, keep away, and let the brethren pray for the Lord to throw the cars of of the track, and thus prevent the speaker reaching Denswille."

of the track, and thus prevent the speaker reaching Daovsille."

Prayers of the righteous availeth nothing, for
Christ came not to them, but clears the track
of human progress, of every prayerful torpedo
that bigots may place upon the royal road, for
we know that our Redeemer liveta.

### Advent Truths Carried into Effect.

Advent Truths Carried into Effect.
While in Dansville, we dined, one afternoon, at the quiet and pleasant home of Dr. G., and on referring to a book from which Elder Grant read a great deal, and expressing a desire to see it, Dr. G. said, "My neighbor has it, just across the street, and I will send and get it for you." Hence, he sent his daughter after it. On asking for the book, she heard a lady say to the owner, "Don't let her have it, they want it for Wilson, tell her it is not at home." And then and there, the sister in the Advent church proposed a lie, another accepted and retailed it to a child, of whom Jesus said, "Of such is the kingdom of heaven."

heaven. Well, we are not surprised at this. A people whose ministers are false prophets, whose prophecy fails every time, may be expected to equivocate on small things; for it is catching in the Advent family.

According to Adventism, the apostles of Christ and the woman giving him birth, are in the

according to Adventism, the apostles of Christ and the woman giving him birth, are in the grave; are dead. Poor reward this, from one for whom they gave their lives. We prefer to work for him who lets his agents do as they please.

The Tables Turned.

Mr. and Mrs. Dr. Palmer, of New York city, are holding forth this week in the Pearl street Methodist Church, Buffalo, New York, preaching and teaching sanctification and holiness of heart, on Sunday and every evening through the week. This woman is before the people as a

week. This woman is before the people as a public speaker.

The Rev. Mr. Love, several years 290, said in the city of Milwänkee, Wisconsin, that "When God had anything 40 do, He always chose a man to do it about when the Devil had anything to do, he always chose a woman to do it for him." This was spoken in a church on Walker's Point, Milwankee, and if true then, it is true now; hence, the Devil is entertaining the brethren in the Methodist Church, on Pearl street. Brethren, chickens come home to roost occasionally.

street. Brethren, chickens come home to roost occasionally.

Not long ago, a minister of the gospel, and, in fact, within the last ten years, hundreds of them, have, again and again, called our sisters in the field, prostitutes, strampets, and women of bad character: have affirmed again and again that all women who enter the field as lecturers were of doubtful characters,—and cautioned their people against hearing them, or countenancing them as public feachers; and yet, here is a woman teaching holiness of heart.

What a change! And who has wrought it? The Spiritualists. Again, chickens will come home to roost.

We propose to commence a discussion in Danaville. New York, January 26th, to continue five evenings. Our opponent will be Mr. E. V. Wilson, a noted Spiritualist. Pray for us, that we may be successful in the defence of the word of truth as reveated in the holy scriptures, and thus glorify oar coming King,—The World's Crists."

Advent saints, did you do your duty? Did you pray long, strong, and well; and did your material God hear you? If he did, why did he

you pay long strong, and well; and did you; material God hear you? If he did, why did he let Elder Grant make the concession hecepressed on Wednesday evening, January 27th, 1802, viz: "If I am compelled to follow the Bible, and confine myself to it, then I may as well close the discussion at once, for I cannot maintain my detence from the Bible."

You spoke the truth, Elder; and for once, Jesus will have to record in heaven the fact that a Saddusee told the truth, and that it took a Spiritualist te squeeze it out of him.

Elder Grant on Thursday evening, January 28th, 1898, impeached Jesus Christ, in the prespect of four hundred people, and gave him the lie. Proof. We give it. We introduced Jesus to prove that John the Baptist will Elias. Malt. 11, 14: "And if ye will receive if this is Elias which was to come." Elder Grant denied the testimony, and offered John, 1, 21: "And they asked him: (John the Baptist), what then, art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, no."

Then said Elder Grant, "Is John-Elias?. No. by no means, and John says so."

Oh! oh!! oh!!! Elder. Grant, what have you done? Blasphemed, denied the testimony of John the Baptist, through third hands.

But enough for, this time. Only keep, it before the people, that Elder Miles Grant said at Dansyille, New York, on Wednesday evening, January 27th, 1809, "If I am compelled to follow the Bible, confine myself to it, then I may as well."

close the discussion at once, for I cannot maintain my defence from the Bible."

Settled Speakers.

Once more, we enter our protest against the system. A settled speaker is death to any Society in the United States. Many have tried it, and all have failed. Fon du Lac, Milwaukee, Chicago, Cold Water, Troy, Buffalo, as well as many other places, have tried it and failed, and that under the leadership of such speakers as Brs. Fisaback, Hull, Hayden, Lewis, Finney, Fish, Tiffaney and others. Sisters Cora L. V. Daniels, Buffene and Warner, have tried their high and noble influences at settled speaking and failed; and any one acquainted with the speakers above named, cannot doubt their ability to entertain an audience—all of them able and cloquent advocates of our cause.

named, cannot doubt their ability to entertain an audience—all of them able and cloquent advocates of our cause.

Why, then, are they failures? We answer: They are not failures, make when settled,—then they become stale and musty. Spiritualists will not listen to lecturers that read their discourses. Again, only good speakers and mediums are wanted as settled speakers; and these cannot be spared from the field of interant work. Every portion of the Union, and many places in the Canadas, are raising the Macedonian cry of come up to our help; and with this cry echoing in our cars, what right have we to consult the selfishness of any one society, to the exclusion of a hundred others. Three months' itinerant preaching from any one of the brothers and sisters mentioned above, is of, more value to Spiritualism than three years settled speaking in one place. All New-York cannot come to Detroit to hear Br. Pully, but he can go to New York many times.

one piace. All New Jork cannot come to New York many times.

Br. Ferguson is wanted in Tennessee and Mississippi, a good deal more than in St. Louis; hence it is not fair to take all of our good speakers and mediums out of the field and settle them in charge of societies. The Music Hall meetings, of Boston, are an illustration of the good results of itnernant speaking.

Spiritualism is not ready for settled speakers. It will fossilize fast enough without them. Let us keep our good speakers and mediums on the wing. Matrimony and setfled speaking is death to our societies and speakers.

Mattle, Hulet, Emma Jay, Miss Bebee, Bell Scougal, Emma Houston and many others, have married and noware lost to the cause.

Had the Methodist church became a fixture

Scougal, Emma Houston and many others, have married and noware lost to the cause.

Had the Methodist church became a fixture and settled their best ministers in its early history, Methodism would not be to-day what it is, and even now, they find it necessary to change their speakers every two years.

Some may ask, "Would you change a speaker to another place, who is drawing a good house?" Yes, by all means, if he has the power to get up a revival. I saw a little spleen fibralifested in Br. Peeble's department in the Banner of Liour, not long ago, by some one writing from Illinois, and we venture the remark that the writer would be the first one to go over to a new speaker or medium that might come into his place if he had a settled speaker.

Keep to your field of labor! Wait and see the glory of God! the itinerant speaker, and when you see the gates of progress closed there, you will find a settled speaker.

## Mrs. Townsend Hoadly in St. Le

Mrs. Townsend Hoadly In St. Louis.

We are happy to learn through a friend recently from St. Louis, that this gilted lady is at present dispensing the grand truths of Spiritualism in that city. A renewed interest scens to have been awakened. Over one thousand people listen every Stunday morning and evening to her stirring appeals and invincible arguments in behalf of humanity, and our glorious religion, the grandest and most, perfect culmination of all that elevates men and women to angels, and makes them equal with the Gods.

THE CONVENTON DAY JOUNDAL, published by the St. Louis Children's Progressive Lyceum, speaking of Mrs. Hoadly says.

We believe we may say, without any desire to flatter, that Mrs. Hoadly receives the warmest praws from every listener to her eloquent discoursest. We are indeed fortunate to have secured the services of one so gifted with the power, not only of receiving inspiration from lofty-ources of truth and wisdon, but of dispensing it with such a sweetness and force of logic that find a responsive amen in both hear tand-intellect.

Here the soul hungering for apiritual food, finds the bread of life, and the skeetle hears what turns his doubts to the joy, of bellef. In the plain, unaffected dignity of her womanhood, she stands before us, and unfolds the heautiful philosophy of our religion, with an elegance and power of oratory unsurpassed. She is evidently surrounded by beneficent and advanced epirits, while the divine love illuminating her face, tells us she has a heart for humanity, and is with us in our joys and sorrows. Each a. one is open the divine love illuminating her face, tells us she has a heart for humanity, and is with us in our joys and sorrows. Such a. one is open. The discharge of the contraction of the contraction of the properties of the contraction of the contr

For the Religio-Philosophical Journal.

Te the Spiritualists of America.

We, with mingled-feelings of joy and grief, announce the departure from earth-life of our beloved brother, Dr. Mason, of this place. Joy to know that he has laid aside the cares of this world and entered upon the joys of spirit-life; grief to think that we shall never again meet the loved form or gaze upon the leatures we have learned to look upon with affection and trust?

have learned to look upon with affection and trust:

We know that he was a faithful and untiring laborer in the field of reform, an earnest advo. cate of the beautiful philosophy that comforts us for his loss. Working without hope of reward fiere—content to know that he was doing good unto his fellow men—and in doing the work the angel-world gave him to do, he sacrificed a handsome property, and went out into that future of biles and rest, leaving a wife and two children almost utterly unprovided for. Knowing this, we have felt it a duty devolving upon us to present these facts to the Spiritualists of America, that they may be able to give to the ones left behind that substantial encouragement and remuneration for labor done by the one gone before, that was his due, but which he never received; and we know that every one never received; and we know that every one

who reads this communication will feel it a privilege as well as a duty to aid the companion and children of one who spent his fortune and exhausted his energies in doing good to others, and teaching the principles of Spiritualism. Any contributions from individuals or socie-

Any contributions from individuals or socie-ties may be sent in care of Issae Palmer, Deer-field, Mich., and the angel-world will bless all who freely give, and he who was ever ready to aid, the struggling and comfort the suffering with words of consolation and deeds of love, will look down from his spirit-home and bless them for their kindness to his loved ones here. Many J. Fowler.

J. W. VAN NAMEE. Deerfield, Mich., Feb. 2d, 1869.

God is love. He is every where present Therefore He rules our every act.

### NOTICE OF MEETINGS.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

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

travening tuser way to gree them a call. They will be kind-proceived.

Boston-Mencanylle Hatt.—The First Spiritualist Asso-Boston-Mencanylle Hatt.—The First Spiritualist Asso-lation of the Mencanylle Hatter Spiritualist Asso-prendent; Similar Spiritualist Companylle Hatter Treasurer. The Children's Progressive Lycome Develop-tion Associated Spiritualist Companylle Hatter Associated Spiritualist Companylle Hatter Music Hatt.—Lecture every Sunday aftersoon at 214 o'clock, and will continue until next May under the man-agement of L. B. Wilson. Engagements have been made with able, normal transc and inspirational spirakers.

with able, normal transand inspirational speakers.

SPRINGIES II.41.—The Bouth End Lyceum Association
inspirational speakers.

President in the American Speakers of the Speakers.

SPRINGIES SPRINGIES CONTINUES AND ASSOCIATION
interest the Springies of the Springies of the Springies of the Springies of the Springies Springies of the Springies of

Treasure.

Tenerate State Hall.—The first Society of Spiritnames hold their meetings in Temperane Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 r. M. Benjamie Odiorno, 91, Lexington atreet, Corresponding Secretary, Mrs. M. Hall, and State Stat

M. Peeddes during May.
WEISTER HALL—The First Progressive Lyceum Society
hold meetings ever Sunday at Webster Hall, Webster
street, crosser Oriesna East Baston, at 3 and 15 o'clock, P. at
Presidont, — Vice Presidont, N. A. Simmons; Tressurer,
O. C. Hilley; Corresponding Socretary, L. P. Freeman; Rocording Socretary, H. M. Wiley. Lycoum meets at 10% a
B. John T. Freeman, Conductor; Mrs. Martha S. Jenkin

m. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Gustrian.
Baltimore, M.D.—The "The Spritualist Congregation of Baltimore" hold meetings of Sunday and Wednesday evenings at Saratogo Hall, south-sut corner Calvert and Baratoga streets. Mrs. P. O. Hyrar spakes till further notice. Children's Tragressive Liceum incets covery Sanday at 10 A. M. Jarotawa, Halfatha.—The Society of "Progressive Spritualist of Lander Street, Mrs. P. Society of "Progressive Spritualist of the Pirst Free, Church, bold meetings every Sunday at 11 A. M. at Wakeler's Hall. Lyceum session at 12 M, George Chase, Conductor: Mrs. L. E. Bailey, Guardian of Groups.
Belvider, H.—The Spritual Society hold meetings in Green's Hall two Sandays in such menth, foregoon and eventuest at two victock. W. F. Janniseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Güzrdian

Ghicago, Ill.—Library Hall.—First Society of Spiritualists hold meetings every Sanday at 10½ P. M. Children's Tro-greavite Lycoun meets immediately after the morning ser-vice. Speaker engaged; Dr. H. P. Fairfield during April and May.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary: A. W. Pickering, Clerk.

responding Secretary; A. W. Fickering, Glerk.
Des Moins, Jona, —The First Spiritualist, Association meet
regularly for betures, conferences and minde each Sanday,
and 7.P. M. Ghilbrea, \*Progressive Lycenia meets at 13/2
P. M. B. N. Kinyon, Corresponding Secretary,
Deerfield, Mich.—First Union Society of Spiritualists bodd
regular meetings in Ormsty's Hall at 10/2
P. M. Sunday, Fegular Spinder J. W. Nankance.

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

Milax, O.—Children's Progressive Lyceum meets overy Sunday, at 10½ o'clock a. M. Conductor, Hudson Tuttle; Generaliza Emma Tuttle.

Monsouth, It.—Lycoum meets every Sunday forenoon. About one fundired pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Holen Nye, Guardian of Grants.

Groups.

YATIS CITE, ILL—The First Society of Spiritualists and Friends of Frogress meet every Sanday for conference, at Long's Hall, at 25/p. Im.

ROCTORD, LILL—The First Society of Spiritualists meet and have speaking every Sanday evaning at 7 o'clock, at Brown's Hall Lycom meets at 10 o'clock, a. In, in the same ball. Dr. B. C. Dunn, conductor; Sira 31 Nockwood, gazellan, CARALEGYON—The First Spiritualists association of Charles.

on Hold regular meetings at Central Hall, No. 25 Eim vet, every Sunday at 2½ and 7½ r. M. Children's Lyceum rets at 10½ a. M. A. H. Richardson, Conductor; Mrs. M. Mayo, Guardian.

meets at 199/4 n. A. 1. Richardson, Conductor; Mrs. M. J. Mayo, Garadisa.

The Children's Progressive Lyceum meets every Stunday at 19/5 a. M.; in the Machinatis and Blackemitts! Hall, corner of City Hall and Chelses street, Charlestown. Br. C. C. York Conductor; Mrs. L. A. York, Canadhan Sealing Leves every Conductors and Chelses street, Charlestown. Br. C. C. York Conductors and Chelses street, Charlestown. Br. C. C. York Conductors and Chelses and Chelses

Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Frogressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbis H. Potter. Harrond, Conn.—Spiritual meetings are held every Sam-day evening, for conference or fecture, at 7½ o'clock. Chil-dren's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

ductor.

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

Basson, Mr.—Spiritualies of the Sunday in Proper Chapiel
Basson, Mr.—Spiritualies evening. Children's Propriety
Lyceum meets in the same place at 3 p. m., Adolphus J.
Chapman, Conductor; Miss M. S. Curtis, Guardian.

evonings.

New York Citr.—The Society of Progressive Spiritualists hold meetings every Sanday, in Keverett Hall, concer of thirty-fourth etreet and sixth avenues at 10% a.m., and 1% an

The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m. Seats free.

Seats free.

RICULAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

Mrs. Della Pesso, Guardian.

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

Mancrisvens, N. II.—The Spiritualists hold meetings every Sunday, at 10 a. w. and 2 p. m., in the Police Court Room. Sees free. R. A. Seaver, President; S. Pushee, Secretary.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES,"
London, for the vess 1889. J. H. Stanly

London, for the year 1890. J. II, Stanly
Philadelphia, Pa.—Children's Progressive Lyceum No. 1,
meets at Concert Hall, Chestmut, above 12th street, at 9½ A.
M., on Sundays, M. B. Dyott, Coundreter; Mrs. Mary J. Dyo
ott, Guardian. Lyceum No. 2, at Thompson Street charch, as 10 A. Nil, Mr. Lingham, Conductor; Mrs. Mary Streets,
Chardian. The First Association of Regittualizes has its lec"The Philadelphia Spiritual Union Fusions at Washington
Hall, every Sunday, the morning depoted to their Lyceum,
and thas givening to lectures.

Toledo, O.—Moetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lycoum in the same place overy Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Gunzulian.

The Spiritualists of Lynn holds on and evening, at Cadet Hall.

noday afternoon and evening, at Caset Hall.

Chicago Idberal and Spiritual Associations meets every
inday at Crosby's Music Hall, at 10,35 and 7:30. Conferice at 12 x. Clair R. DeVere speaks for December. All
minusications to be addressed to— J. Spartfroug. Pres.

Atine

il meetings for Inspirational and Trance Speaking I Test manifestation, every Sunday at 3 p. m., and evening at 74 o'clock, in Grenada Hall (Upper 112 Myrtle avenue, Brocktyn. Ales Sunday and unings at 74 o'clock, in Continental Hall, corner d South Ninth streats. With

Cours metts at 2 p. in. Mr. George Rose, Conductor; Mass Chara Curtis, Guardian; 7. Less, Secretary. Berrato, N. Y.—Meetings are held in Lyceum Hall\_corner of Court and Pearl streets, every Sunday at 20% a.m. and 714 p. m. Children's Lyceum metts at 2.5 p. in. N. M. Witght, Conductor: Mrs. May Lang, Guardian. HARMONTON, N. J.—Meetings.

Wright, Conductor; Mrs. Mary Lams, Cusardán.

Harmotrow, N. J.—Mestings held 'every Sunday at 101/6
at Spiritualist Hall, 30 street. J. B. Holt, President; Mrs.

Ca. K. Foore, Secretary, Lycoreum neets at 1 p. m. J. O.

Ramson, Conductor; Miss Ideals Rondall, Guardian et al.

Ramson, Conductor; Miss Ideals Rondall, Guardian et al.

Jamar Curs, N. J.—Spiritualist meetings are holden at the

Church of the Holy Spirit, 244 York street. Lecture in the

morning at 10/5; a m. gain Natural Science' and Philosophy

as basis to a genulus Tiflodogy, with scientific capriments and

interactions with philosophical Apparature, Lycum in the

speakers, upon the Science of Spiritual Philosophy.

NEWAR, N. J.—Spiritualist and Pringis & Progress hold

con, dhardian of Groups.

Sernsbyrill, Mass.—The Fraternal Society of Spiritualisal
Society of Spiritualisal
solid meetings every Sunday at Fallon's Hall. Frogressive
yocom meets at r. H. Conductor, H. S. William; Guarlian, Mrs. Mary A. Lyman. Jectures at r. H.
VINILLEN, N. J.—Friends of Frogress meetings are held in
Plum street Hall. every Sunday, At 10½ a. in, and evening,
or and Mrs. D. 7. Seterasi, Corresponding Secretary and
treasurer, S. O. Sylvester; Recording Secretary, H. H. Ladd,
hiddren's Frogressive Lycoum at 12½ p. in. Hors Allen,
Conductor: Mrs. Porta Gago, Guardian; Mrs. Julia Brigham
and Mrs. Tamer, Assistant Guardian;

meets at 12 ks. Mr. Hammun, vocalities and Program-gr. Letter, Mr.—1 (1998). The program of the Control of the

Thomas Albeb, new Laborator of Lycona. Librarian 3 Myros Goloney, Conductor of Lycona. Carso. O—Progressive Association hold meetings every Carso. O—Progressive Association hold meetings every Laborator 3. Devey Guardian; Mrs. F. A. Perin, Cor. Sect. Systems of the Laborator 3. Devey Guardian; Mrs. F. A. Perin, Cor. Sect. Systems on the Laborator of Laborator Carson Systems of Laborator Carson Carson Systems of Laborator Carson Systems of Laborator Carson Systems of Laborator Carson Cars

CORRON.
RICHMOND, IND.—The Friends of Frogress hold meetings energy Sunday morning in Henry Hall, at 10½ a.m. Children and the Control of the

between 4th and 5th, Srcanous III.—The Children's Porgressive Lyceum Spramore, III., moets every Sunday at 2 o'clock, p. m., in Wilking New Halt. Harvey A. Jones, Conductor; Mrs. His-ratio Je.

manner over 100. Harry A. Jones, Conductor; Mrs. Ib-ratio Janes, Guardian.

The Pree Conference meets at the same place on Studay at 3 o'clock; p. m., one bour session. Essays and specches limited its ten minutes each. 'Channe's Ellwood, Esq. President of Society; Mrs. Sarah D. P. Jones, Corresponding end Re-cording Secretary.

cording Secretary.

ADMAN, Michael Regular Sunday nectings at 10½ a. m. and
7½ p. m., in City, Hall, Main street. Children's Progressive
Lyceum nectes at the same place at 12 m., under the anspices
of the Adrian Seciety of Spiritualists. Mrs. Martin Hunt,
Predicint; Eura T. Sherwin, Secretary.

tt; Mass.—The Children's Progressive ge every Sunday afternoon and evening.

Lyceum session at 10½ a. N. E. B. & a. J. F. Wright Guardian; J. S. Whiting

ing Secretary.

Bindarear, Coxx.—Children's Progressire Lyceum meets
every Sanday at 1975 a.m., at Ladovete Hall. II. II.

Open, Coxx.—Children's Progressire Lyceum meets
every Sanday of Velock a.m. John-Wilcox, conductor. Mr.

Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

Sabata A: 10 o riock 3. in. Join Wincox, conserver. After Theospoon, Assistant Conductor, Miss Cynthia McCann, Guardinospoon, O.,—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall Jr., Trustees; and A. Tilloteon Secretary and Treasurer. Finds of Progress' organized percentage and the Control of Progress' organized progress of Progress' organized progress' organized

The Court of the C

Foint. Contribution 20 cents.

\*\*SACCAMENTO, CAL—Meetings are held in Turn Verein Hall, on R. street, every Stundey of 11 a. m. and 7 p. m. Mrs. Lours on R. street, every Stundey of 11 a. m. and 7 p. m. Mrs. Lours Lary. Children's Progressive Lycique, meety at 2 p. m. Henry Abovana, Conductor, 186 of 7a. Browster, Guardian Roccuszerz, N. Y.—Belighous Society of Progressive Spiritualists need in Scilitzer's Hall, Stunder, and Thurnday evenings. W. W. Parasila President. Speakers engaged, Mrs. Sarnh A. Byrns, during Novi. C. Ramba Milyn, during Feb. Sarnh A. Byrns, during Novi. C. Ramba Milyn, during Feb. Sarnh A. Byrns, during Novi. C. Ramba Milyn, during Feb. Sarnh A. Byrns, during Novi. C. Ramba Milyn, during Feb. Sarnh A. Byrns, during Novi. C. Ramba Milyn, during Feb. Physician Milyn, Mrs. Lycan Milyn, Mrs. Lycan Milyn, Mrs. Lycan Milyn, Mrs. Lycan Mass. Lycan Mass. Lycan Mass. Lycan Milyn, Mrs. Lycan Mass. Lycan Mass. Lycan Milyn, Mrs. Lycan Mass. Lycan Milyn, Mrs. Lycan Mrs. Lycan

ductor; Nams E. Decego, Assistant Conductor.
Privotra, Mass.—Lroeum Association of Spiritualists
meetings in Lyceum Hallawo Suriays in each month.
dron's Progressive Lyceum meets at 71 Cytock A.M. Spoengaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. S 7cb. 3 and 5; I. P. Greenland, March 1 and 8.

Foo. 2 and 5: I. F. Greenies, March and 12; H. B. Blover,
Prinsuno, Mais.—The Spiritualists hold meetings every
Bunday afternoon and evening in Belding and Dickinson's
Hall. Speaker engaged:—Mr. C. F. Taber during January.
greater Sycum sites at 12; F. T. M. T. O'Cher N. L., Transon', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a. F.
CAMBRIGHTON, MASS.—The Spiritualists hold meetings every Bunday in Williams Hall, at 3 and 7 r. M. Speaker
FUTMAN, CONF.—Meetings are held at Central H. H.

comb, Conductor; Mrs. Louiss Kuth Guardian.

Wannmone, D.A.—First Society of Progressive Spiritualist, meet every Sunday in Harmonial Hell, Pennsylvania
ist, meet every Sunday in Harmonial Hell, Pennsylvania
to Carlon Company of Carlon Company of Carlon Company
to Carlon Company

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JOHN C. BUNDY, Drawer 6023, Chicago

# PROSPECTUS

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# RELIGIO-PHILOSOPHICAL JOURNAL

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