\$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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Biterary Department.

THE SPIRIT IDEAL.

Given through the Mediumship of Lazzu Dores, by the spirit of Edgar A. Poe, at the close of a lecture in Boston, Massachusetts.

> From the throne of life eternal, From the home of life supernal. Where the angel feet make music over all the starry floor,

> Mortals, I have come to meet you, Come with words of peace to greet you, And to tell you of the glory that is mine forever more.

Once before I found a mortal Waiting at the heavenly portal -Waiting but to catch some echo from that everopening door; Then I siezed his quickened being, And through all his inward seeing, Caused my burning inspiration in a fiery flood to nour!

Now I come more meekly human, And the weak lips of a woman Touch with fire from off the altar, not with burning as of yore, But in holy love ascending. With her chastened being blending, I would fill your souls with music from the bright celestial shore.

As one heart yearns for another, As a child turns to its mother. From the golden gates of glory turn I to the carth once more,

Where I drained the cup of sadness, Where my soul was stong to madness, And life's bitter, burning billows swept my burdened being o'er.

Here the harpies and the ravens. Human vampyres-sordid cravens, Proyed upon my soul and substance till I writhed in anguish sore. Life and I then seemed mismated. For I felt accursed and fated. Like a restless, wrathful spirit wandering on the Stygian shore.

Tortured by a nameless yearning, Like a frost-fire, freezing burning. bid the purple, pulsing life-tide through its" fevered-cliannels pour, Till the golden bowl-Life's token -Luto shining shards was broken, And my chained and chafing spirit leaped from

out its prison door. But while living, striving, dying, Never did my soul cease crying; Ye who guide the fates and furies, give! oh, cive me I implore. From the myriad hosts of nations-From the countless constellations,

One pure spirit that can love me-ere that I. too, can adore " Through this fervent aspiration Found my fainting soul salvation, For from out its blackened fire-crypts, did my quickened spirit sour;

And my beautiful ideal-Not too saintly to be real Burst more brightly on my vision that the fancy. formed Lenores Mid the surging seas she found het.

With the billows breaking round me. And my saddened, sinking spirit, in her arms of love uphore ; Like a lone one, weak and weary, Wandering in the midnight dreary, On her sinless, saintly bosom brought me to the heavenly shore.

Like the breath of blossoms pending, Like the prayer- of saints ascending, Like the rainbow's seven-hued glory, blend our souls forever more. Earthly love and lust enslaved me, But divinest love hath saved me, And Lknow now, first and only, how to love and to adore.

Oh, my mortal friends and brothers. We are each and all another's, And the soul that gives most freely from its treasure hath the more. Would you lose your life, you find it; And in giving love you bind it, Like an amulet of safety, to your heart forevermore

WILFRED MONTRESSOR:

OR. THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

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

BOOK THIRD-THE ARREST.

CHAPTER XXIV. THE BURGLARS FAMILY.

A dark, gloomy morning succeeded the night

of the burglary. Mrs. Williams had been entirely unconscious of the departure of her husband, and had continued in a profound slumber until day-break. On awakening, however, she perceived at a glance, that his head had not rested upon the pillow during the night. With terrible forebodings of evil. she exerted herself to rise and gaze around the apartment. The low stool was standing near her bed-side in the same position as on

the preceeding evening, when her husband had occupied it. The amily Bible lay unclosed upon the wooden table. But Andrew Williams was

not present. She called her daughter Jane from the adjoining chamber and questioned her anxiously. Jane knew nothing—had heard nothing of her father's movements. The alarm of the distressed invalid on discovering that her husband had not slept under his own roof, was excessive. Andrew Williams was a man of domestic habits, and this was the first time he had absented himself from home in a concealed or clandestine manner. The remembrance of his unavailing struggles for employment-his depression of spirits—his despairing language—fell like a dark shadow upon her soul. She knew that his affection for his family was too strong to admit of his protracted absence if he were alive. The thought of suicide flashed over her with torturing uncertainty. She beheld him in her imagination stabbing himself to the heart, or throw ing himself into the dark turbid river, in the agony of despair. Overcome with her fears and emotions, she fell back, exhausted, upon her pil-

The young girl flew to the bed-side, and with heroic fortitude suppressed her tears while she soothed the distress of her mother. She suggested the most plausible reasons to account for her father's absence. She strove, by soft and gentle words, to bring back the angel Hope to the forlorn and desolate chamber.

Bad news flies quickly. At eight o'clock of the morning the gossips of the neighborhood were excited by the report that Hugh Simonson and Andrew Williams had been arrested in the act of committing a burglary, and that they had killed a police officer in a desperate effort to escape. The nature of the report awakened the curiosity if not the sympathy of the neighbors. Mrs. Ramsbottom, the mistress of a boardinghouse on the opposite side of the street, was the person who volunteered to call upon Mrs. Williams, with the humane purpose of breaking the news to her.. She was a fat, red-faced woman of forty-five years of age, of a prying, curious disposition, though by no means disobliging or unamiable.

Mrs. Ramsbottom soon gained admittance to the chamber of the invalid. Mrs. Williams had partially recovered from the fit of exhaustion,

but her features were pale and very thin.
"Bless me, Mrs. Williams," said the visitor, "how poorly you look."

The sick woman gazed at the speaker with an unmeaning stare.

"Do you not know me, ma-am? My name is Ramsbottom. I live across the steeet, and hearing that something was the matter with you, I have come over in a neighborly kind of a way. Dear old Ramsbottom, when he was alive, liked to see me attentive to the sick neighbors. Where is your husband, Mrs. Williams?"

The woman made no reply, but Jane answered

" Father is not at home." "And Mr. Simonson? the man that keeps bachelor's hall below stairs,"

"I have just been to his room," replied the girl, "to inquire about my father, but the door is locked, and thinking he might be asleep this cloudy morning, I did not disturb him." "Bless me, girl, don't you know that your

father and Mr. Simonson went out together, last

Mrs. Ramsbottom stopped again abra ptly: for turning again toward the bed, she saw the eyes of the sick woman fixed intently upon her. "You have heard news of my husband?" she

murmured, gasping for breath.

Mrs. Ramsbottom hesitated to reply; and the invalid, raising herself on one elbow, inquired more vehemently: "Is he dead?"

"Oh no, ma-am; don't fret yourself too much, and you a poor sick creature. They have taken him, that's all. I dare say Mr. Williams is as much alive as any of us. It is the policeman that was killed ma am."

"What does it mean, Jane?" said Mrs. Wil-

liams to her daughter.
"Poor soul," said Mrs. Ramsbottom,in a whining tone of affected sympathy. "It will all come out in time, so I suppose it is my duty to tell you, and set your mind at ease. Mr. Simonson and your husband went out last night, and a dark night it was, to break into some rich gentleman's house, which is agin the law, ma am, as you know, though we poor tolks don't think it a hanging matter. Well, they got into the house, and while they were ransacking the closets, the policemen came along and took them prisoners. I dare say, ma-am, somebody will get them out on bail, and then the lawyers will keep them trom going to State prison. There is likely no truth in the story that they killed one of the policemen—that would be a bad business—but I don't believe it, ma am, I do not.. So keep up a

good heart, Mrs. Williams." As the thoughtless gossip repeated the rumors she had heard, the face of the invalid grew very pale, and became distorted with internal suffer-

"It is not true, mother," sobbed her daughter

Mrs. Ramsbottom turned toward the young girl, somewhat angrily.

At that instant a terrific scream of horror and agony burst from the lips of the sick woman. Her eyes glared wildly in their sockets—her features grew more and more distorted, and her limbs were violently convulsed. The scream was not repeated, but was followed by a succession of deep heart-rending moans. The convulsions

The boys in the adjoining chamber were startled from their slumbers by their mother's screams and timidly approached the door of the apartment, which was standing ajar. On peeping through the crevice and beholding a strange woman near the bed side, they retired from the

door and began tremblingly to diress them-

"Run for a doctor, girl," said Mrs. Ramsbottom to the invalid's daughter. Run for a doctor as quick as you can, and I will stay here with your mother. Bless me, who would have thought the poor creature would take it so hard-

Jane Williams had partly raised her mother's head from the pillow, and was striving, by words. of tenderness, to restore her to consciousness. The request of Mrs. Ramsbotton was equivalent to a command. Leaving the bed-side, the young girl flew to the apposite side of the room, and snatched a plaid bonnet from a nail driven into the wall.

"Where shall I go for a do tor-to the Dispensary?" "Any where, child, so you are guick about it.

As I live, there goes Doctor Everard, afoot, on the other side of the street."

"The tall gentleman with a cane?" " Yes: run after him and beg him to step in and see your mother. He is one of the best doctors in the city."

Mrs. Ramsbottom continued talking after the departure of the girl, partly to herself, partly to the unconscious invalia: He raised young Mrs. Bambury, the niece of my neighbor, Captain Thompson, from the point of death. It was almost a miracle. There, Mrs. Williams, don't go on so, don't. I am sure if I had thought she . would be overcome in this way by the news, I would not have fold her. Somebody else would though, and the poor creature might as well know it first as last. There, there, ma-am, I dare say they won't hart your hasband. I am sorry they caught him."

In this manner the gossiping mistress of the boarding-house occupied the brief interval between the departures 1 Jane Williams and her return with Doctor Everard.

The young girl had soon overtaken the docthe particulars of her mother's attack, and implored him to visit her.

As Doctor Everard approached the mouning, struggling invalid, and took hold of her emaciated hand, Mrs. Ramsbottom commenced very

"This poor woman, doctor, has been in a weakly way for a long time." "Silence, madam," said the doctor, gravely,

"you have done mischief enough already by your talking," This rebuff from D actor Everar I silen et. Mrs

Ramsbottom completely. The doctor took a couple of viais from a pocket case of medicines, which he carried with him, and asked for a teascap. He poured out a teaspoonfull, or thereabouts, of landanum, and the same quantity of tincture of castor. Adding a little water to the mixture from the broken pitcher on the table, he presented it to the lips of the invalid. The woman swallowed the draught without much difficulty, and the doctor stood quietly by the bed side watching its effects. In a few minutes the spasms and convalsions diminished sensibly in violence, and the mouns became less froment and prolonged. At the end of a quarter of an hour, the nervous excitement of the invalid had disappeared almost entirely. Her eyes were closed, however, and she manifested no signs of conscious existence.

Doctor Everard consulted his watch, and was on the point of giving some directions to the young girl, Jane, in regard to her mother. The noise of footsteps on the staircase and the eager joyful glance of the gir., sented his lips for the

"Father is coming," said she in a whisper, to Doctor Everard, as she flew to the door and onened it.

Andrew Williams entered slowly, tollowed by a stranger. His eyes were red with weepinghis features wore a more settled aspect of despair than they had ever done previously-his form was bowed as if with uge. He looked around the room without any manifestation of surprise at the presence of Doctor Everard and Mrs. Ramsbottom. His gaze was anxiously turned toward the miserable couch on which his wife was lying, and became fixed upon her prostrate limbs and pallid countenance.

Clasping his hands together he exclaimed: "Great God, I have killed her." The sound of her 'husband's voice seemed to awaken the consciousness of the woman, for she

murmured, in low, audible tones "My husband." " No, she is not dead," uttered Williams, vehemently, hastening to the bed-side, and sinking

upon his knees, "here Patty, here I am." The invalid opened her eyes slowly and beheld the face of her husband.

"You are alive Andrew—not stabled or drowned," she said rather languidly. ".No, Patty," replied the kneeling man. The recollection of Mrs. Williams returned

with the gradual restoration of her faculties. "Ah! I remember—it was more dreadful than that. Somebody told me that you were a tiller in the hands of the police." "It is true, Patty.

The young girl, Jane, sobbed bitterly at her father's admission; but the woman looked inquiringly at her husband; as if not wholly understanding him.

"It is true, Patty," said the man, hurrying through his narrative, yet frequently interrupted by the strength of his feelings. "The officer has permitted me to come home and take leave of you and the children before I go to jail." A deep groan burst from the woman, but she

evidently sought to restrain herself. "It will break your heart, Patty, I fear," continued Williams, "but I did it for the best. The children were crying for bread, and you were lying on a sick bed in want of everything. I was persuaded into it by Mr. Simonson, but I did it for your sake and for that of the children. It was that I wanted a few dollars very much.

and could get no work, and the gentleman whose house we went to rob was very rich, very rich indeed. This is the first time, Patty, that I ever attempted to steal the value of a dollar, and I never mean to do it again. I did not mean to ecome a thief."

In this terrible crisis of irrefrievable ruin, become a thief."

the fortitude of the woman struggling for ets ascendency over bodily weakness and mental

"You have acted very wickedly, Andrew."
"I know it, Patty," replied the man; "wilk
you pardon me and love me still?"

"Ask pardon of your Maker, whom you have so greiviously offended." I have repented bitterly, sincerely. Whatever happens to me, I will never, never commit

another crime."
"I will pray for you," said the invalid, with wonderful self-possession. "I will fry to bear it, and think of yours I have done. But to hear you branded as a thief," she continued, shuddering, "and to know that disgrace, as well as poverty, must henceforth rest upon us, and upon our children, is indeed a burden of grief and misery."

The man wept in silence, "Come Williams," said the policeman, wearying of the scene, "your five minutes are un-

we must co. The burgler rose from his kneeling posture, and pre-sing only his wife's cold, trembling ingers turned away.

During the progress of the scene, the younger children of Andrew Williams had crept softly into the room.

The eldest of the boys approached the police officer, clasped him around the knees, and said. imploringly, " Don't take father to jail." The man disengaged himself gently from the

ov. and 'reas ring to a Villous to follow him, left the upartment.

Andrew Williams cast one despairing look at his wife and children, and followed the officer. As he descended the stairs, the low, suppressed sobs of his daughter, and the cries of the terrified boys fell upon his ears.

The agitation of this scene and her previous Illness, increased the feebleness of Mrs. Willtams to an alarming degree. In a whisper, scarcely audible, she complained to Hoctor Everard of a sensation of faintness in the region of the heart. The Doctor wrote a prescription on a slip of paper, and gave minute directions to Jane Williams for administering the medicine, apprising her also of the precarious condition of her mother's health, and the necessity of unre-

axing attention to her wants. The prudent management, the untiring affection of the young girl, in the trying emergency f her position, were remarkable.

At the approach of evening, Mrs. Williams rained considerably. She watched, unperceived, the movements of her daughter, as she pursued her household duties, silently, and sadly, but in-"Come hither, Jane," said the invalid, slowly,

I have something to tell you."

Dear mother," said the girl, approaching the

bed-side, " Doctor Everard says that you must abstain from talking until you get a little more strength. "My strength will never return, my daughter.

his blow is irrecoverable. "Let us hope diserwise, dear mother. Doc-

tor Everari says-"We will change the subject, Jane," said Mrs. Williams, interrupting her daughter. I have been lying here for half an hour thinking seriously about the wants of the family.

"Do not worry yourself," remarked the girl, the neighbors have been very kind to us." God bless them! but their kindness is no reliance for you and the boys. I am only a burden, and your father-there is no longer any room for hope.

The young girl brushed from her eyes the pringing tears, and kissed her mother's pale

"Much depends upon you,my daughter, young and destitute, as you are; but I warn you, as you value the blessing of your dying mother,let no extent of poverty or distress, drive you to the commission of an immoral or dishonest

"I will not, dear mother," said the girl. "I

will not, as God is my helper."
"He will help you, Jane. There lies my greatest hope. It is our daily duty, however, to appeal to the justice and benevolence of our fellow beings, in times of great need. We have relatives in this city, in good circumstances; but they cast me off entirely, when I married your father; and it would be useless to apply to them. I advise you to go to them only in the last extremity. When I am dead, perhaps, they will listen to you."

"I will work myself to death, before I will sue to those who have treated you so cruelly, said the young girl, with a burst of tears.

"There is a portion of my sad history," said Mrs. Williams, "of which you are ignorant. As sit possibly affords a slight hope of relief, I will now reveal it to you.'

"Do not tire yourself with talking dear mother; remember the Doctor's orders.

"The story will soon be told. At the period of my earliest recollection,I lived with my mother, in the family of her natural uncle. As I subsequently learned, she had separated from my father, in consequence of a domestic quarrel, shortly after my birth. During her lifetime, my mother received a yearly allowance for the support of her child and herself. The decease of my mother, in my ninth year was followed in a few months by that of my father; and it was then discovered that he had bequeathed the bulk of his property to his partner, Mr. Owen Tracy. was left almost entirely to the charity of my relatives.'

The young girl listened intently to this narrative.

" Mr. Tracy has become very wealthy, and retired from business He is said to be a harsh, miserly man; but surely he will not refuse some measure of relief to the family of the only daughter of Charles Mountjoy. Ascertain his residence, Jane, and apply to him in person, immediately.'

Mrs. Williams went into some further details of her history, until she sunk beneath her returning exhaustion. During the stay of Mrs. Ramshottom, who came in soon afterward, to incuire after the health of the invalid, the young girl slipped out of the chamber and sought, in obedience to her mother's desire, the residence of Owen Tracy.

From the Banner of Light, February 20th 1:60.

Extraordinary Phenomena. Many of your readers are familiar with manifestations by the Davenport Brother. also with those of Mr. Wm. Fay, who is a

ated with them. There is in the city of Washington a lee fourteen years, through whom manifesta: are presented, which are, in many part 3.2 similar to those of both the Davenports and ...

Frankie Gunnell is the son of H. D. Gu and Esq., Commissioner of the Seventh Was and an old and highly respectable resident . :: city. At a private audience on Friday e: ing last, there were about sixty ladies and gentlemen present, among whom were Hon, Thomas W. Ferry, member of Congress from Michigan, and other members of the United States Congress, the editors of the city papers, half a dozen medical gentiemen, and other prominent citi-

Frankie was seated in a small cabinet, in the door of wh. a, rea, the op, a diamond-shaped hole was cut, The door was closed, and Frankie was tied by unseen hands. The Committee of Examination, consisting of Hon. Mr. Ferry and Dr. McWilliams, examined the cords and pronounced the lad securely tied; his hands being fastened together behind him, and secured to the back and bottom of the chair on which he was sitting. A guitar, tambourine, violin, drum, and a bell were placed in the cabinet. Immediately on closing the door, which was bolted by an unseen power inside—the clicking of the bolt being distinctly heard—music was heard from the instruments, and hands were exhibited and thrust through the aperture in the door, one holding the violin bow, and an other the drumstick. The door was then unbolted inside and instantly opened, when, oncareful examination, the Committee pronounced-Frankic to be tied precisely as he was when examined before. The door was again closed, and hands and arms were instantly presented through the hole in the door. The bell was rung, and continued ringing until the door was unbolted inside and opened, when Frankie stepped out with the cords removed from his

He then took a seat in the front purlor, the audience being assembled in front of him and occupying the back parlor, the doors all being . thrown open. The musical instruments were placed on a table by the side of the medium. The lights were then put out, and Frankie was immediately made tast by an unseen power, with his hands lashed together behind him and fastened to the chair. The lights were again but up, and Frankie was examined and pronounced to be securely fied. Again the lights were put out, and the musical instruments were seen flying through the room, distinctly recognized by he phosphorus that had been subbed up in them a few minutes before. The lights were called for, and the medium was found to be bound as when last examined. The experiments were repeated with similar and varied results. The medium, then, with the lights out, asked some one to "request the spirits to take my (the medium's coat off," which was done in an instant, the hands still fied together and to the chair, The request was made to have it put on, which was done in an instant. Mr. Ferry then, at the request of the medium, took his coat off and laid upon a table. The room was no sooner darkened, and the request made, than the coat was put upon the medium, and after examination was taken of with equal dexterity. A request was made to show the hand by which this was done, when a hand was seen immediately on the bottle of phosphorus sitting on the mantle-

I am not a believer in spiritual manifestations, nor am I of those who would reject, without examination, such manifestations in evidence of spirit-communications as are here presented. "I am an earnest juquirer after truth. I have been on the committee and in the cabinet with the Davenport Brothers. I um satisfied there is no collusion on their part, and I am equally con-vinced that young Frankie Gunnel is not an imposter. Lam yours,

AN ADVOCATE OF HONEST INVESTIGATION. Washington, D. C., Fib. 6th, 1869.

'An Exciting Scene."

An exciting scene once occurred at Alca-zar, in Spain. Mdlle. Rose Saqui, rope dancer, was performing some jugglery feats, balancing daggers, lighted torches etc., on the tight-rope, when suddenly the cry, "You are on fire," rose from the audience. A piece of burning stuff from one of the lighted torches had fallen on her head and set her long hair on fire. With one foot on theiron rope and the other in the air the woman did not lose her presence of mind. She passed her hand over her clothes and felt nothing. "Aux chevux!" (In your hair!) cried the excited people. Mdlle. Saqui understood, and carrying her hand 'to her head, rapidly stifled the fire. She then continued her performance as if nothing had happened.

Pacitic Department.

Selden J. Finney.

It is with great pleasure that we learn that brother Finney has so far recovered his health. that he will be in the city of San Francisco, sometime during the month of February, to speak to the people. He is a thorough humanitarian, believing in and preaching the largest liberty to every soul, to grow beautiful and strong. The Franciscoians can promise themselves a rich treat when he comes. A more eloquent or philosophical speaker has never graced a rostrum in behalf of Spiritualism.

Dial. M. Grant.

Had Spiritualism done nothing more for mankind than simply relieve the world to the extent that it has of physical suffering, it would be worthy of our cordial support. The gentleman whose name heads this article, is truly a remarkable healing medium. He has, to our personal knowledge, performed some as wonderful cures as any we have ever heard of from Dr. Bryant or Dr.Newton. His profession is no sinecure, indeed, but like the majority of mediumships, poorly paid; and did we withhold from them our cordial sympathy, we should be ungrateful to a fault.

His office is 410, Karney street, San Francisco.

'Antioch.

Is a fine growing little town on the south bank of the San Joaquin river near its junction with the waters of the Sacramento. Somehow, since its existence it has never been blest (or cursed) with a great amount of christian preaching. Four or five months since a man by the name of Woods, (he is far from being out of the woods,) an Old School Congregationalist preacher came among them. Things went on swimmingly for a time, and the prospect was so fair for building up a society that they came to the conclusion that they would build a temple for their God in which to worship him. Query: Had their God to sleep out of doors over night in Antioch until

In November, we received an invitation to visit the place, and give them some lectures on Spiritualism. We gave three lectures, and then wended our way to Somerville, a coal-mining village lying in the foot-hills around Mount

Thinking that ye had gone for good, the Rev. gentleman thought that he would annihilate Spiritualism, and gave notice accordingly, that he would do so on the next Sunday. Word was brought to us of what was to transpire, and we thought that if Spiritualism was to be killed we would like to be present and see how the thing was to be accomplished. So we made it in our way to be present on Sunday morning and listen to his discourse. If was a tame affair, and no wonder; it came from a weak brain. Mr. Woods is a very good man, but there is no danger of his setting the "woods" on fire with his intellectual efforts. I was greatly amused at one remark that he made, namely: "That he could quote one passage from the Word of God, that was of more value than all the sayings of philosophers that ever lived." And what passage do you think it was? Nothing but the Golden Rule. Did he not know that the Bible was indebted to the great Chinese philosopher, Confacius, for this same Golden Rule?

· Are the Orthodox clergy as ignorant, indeed, as they appear, or are they dishonest?

If ignorant as they appear, they are objects of the most heart-felt pity and commiscration.

We gave quite a number of lectures in the place, the result of which is best made known by a remark of one of Mr. Woods' members. He said, "It was too bad for the Devil to send him here just at this time. We can't raise the money to build a church now."

We thought of their poor God that would have to sleep out of doors over night a while

The Errors of Theologians.

NUMBER TWO.

Probably, no greater or more erroneous doctrine was ever promulgated by popular Theologians, than that of demeaning mankind as it regards their relation to their Crentor.

Representing man as totally depraved, and, at best, only a poor, weak, sinful worm of the dust, —and then to corroborate and substantiate their statement, they quote their sacred Book wherein it says, that man "Has no soundness in him.but is full of wounds, bruises and putrifying sores from the crown of his head to the sole of his feet." They utterly ignore man's physical condition as something not to be taken into the account at all. The care of his physical nature must be left entirely in the hands of an M. D.; but his moral and spiritual nature must be entrusted solely in the hands of a D. D. And we are frank to confess that we see but little hope for humanity after being disposed of in this man-

The M. D. kills his body when it suits him so to do, because he has a license from college that prevents his being arrested for the crime of

The D. D. kills his soul when it suits him so to do and claims immunity on the ground that he has a commission for his work from the Al. mighty. The D. D's., tinkering blunderers as they are, foolishly suppose that they can take the greatest sinner in the world, and utterly regardless of the state of his physical condition, mill-him through a certain process, and bring him out a saint of the first water, labeled for the through train from a life of sensuality and crime of the deepest dye, right into the arms of his Je-

Now, we take the ground fearless of contradiction by any philosopher, that a man cannot be religious while he is suffering under a severe attack of the dyspepsia.

We have known several individuals in our

dyspepsia. They would naturally become melancholly and low spirited. They looked upon their suffering as a dispensation of Providence. BY..... TODD which they must endeavor to be resigned to and bear with all the christian fortitude imagin-

After a time their suffering would become a kind of second nature to them, so that they would almost cease to complain. By and by they would become astonished at their patience under the chastening hand of God, and begin to think that they were indeed christians. A conversation with their favorite pastor would give them occasion to confirm their faith, and they would comply with his invitation to unite with the church.

But shortly after, along comes some good physiologist, who readily cures them of their dyspepsia, and lo! to their astonishment, when their dyspepsia stept out, their religion went out

They are in a sad dilemma now; they do not like to leave the church and acknowledge that they did not have any religion, least they should be called a hypocrite. So to avoid being called a hypocrite, they put on a sanctimouious garb and become one in reality.

But this demeaning mankind in their relation to their Creator, all grows out of the false idea that we owe God so much that we never can pay. We take the ground that we do not owe God anything; and it is fortunate that we do not, for we have nothing to pay with. Hence, if we are indebted to God, we must remain in a state of bankruptcy to all eternity, unless God should do what he never yet has done, namely: Enact a general bankrupt law whereby we may may escape. How it can be made out that we owe God anything, is more than we can divine. We never made any bargain with Him, nor have we ever been consulted by Him with regard to our interests.

He never asked us whether we would be born of Peter and Marinda, or Joshua and Corinda, but sent us into the world with just such a constitution as Peter and Marinda could give. He never consulted us with regard to the surroundings of Marinda, while we were in a state of gestation, whereby certain psycological impressions should be indelibly stamped upon our being. Nor has he ever consulted us with regard to our surroundings in infancy, nor our childhood, young-manhood, or more advanced years; but He has forced us along by an unmistakable power, on the stream of time, to be knocked about by the eddies, whirlpools and rocks, whithersoever they would. We have had many angularities and fough corners knocked off from us by this process, but some yet remain. and we expect they will in time be removed in the same manner. Nor do we expect that this work will cease until we become shaped and fashioned according to the grand architect's designs.

But when the square of the Master shall be applied, and we are not found wanting, then we shall become a well wrought stone in that spiritual temple that shall rise like the eternal years of our God forever and ever.

But on the other hand, God owes us all. that we need to make us what He designed us to be, and we need not have the least fears but what the indebtedness will be promptly met. I have long since quit telling God what a bungler He was when He made mel and I recommend to all my good, christian friends, to do the same.

The Last Outrage.

Is it possible that we live in a christian land and such villians at the head of those churches which claim to be christian? Has not the darkest of those days passed away which admit of deeds to mean and contemptible for daylight? Is there one being on earth devoid of every redeeming quality which should place him above the brute? It would seem so, and still in our utter disgust and condemnation, we would not be unjust to the animal.

The deed is this - A very excellent member of the Episcopal church, Dr. Collins by name, of this place, in good and regular standing, one who had always freely supported the church, and by so doing had helped to support its pastor, in a state of partial insanity, not long since, put an end to his earthly career by taking poison. He was a fine citizen and respected by all. Of course, in due time, the pastor of his church was called upon to pay the last tribute of respect to the lifeless form. But what think you was the pert retort of this self-righteous Pharisee, one who had taken from his purse so freely when he was alive, to support his animal wants, for he was a liberal man. He could not bury a suicide, was his response. He never wished to pollute his hands by having anything to do with one who had committed so great a crime.

O, those holy hands! Were they never stained with sin? Did they never take from the poor widow her last dime? Were they never caught in mutilating the poor Chinaman whose offense was nothing more nor less than that of passing through his lot. Perhaps his ground was too holy for the poor, weary traveler to tread upon, and only fit for his saint-like presence. How precious he must stand in the sight of Him whom he would pretend to honor by this act, arrayed in those christly robes characteristic of his church. Can God have any use for such conceited, selfish, black-hearted wretches as this? And still he officiates at the head of one of the most fashionable churches in the land. He has a flock in charge whom he expects, with himself, to bring up at last on the right hand of the Father. He would be much surprised to meet there the poor suicide. But

he says his religion forbids him burying him. A pretty compliment upon his religion. Then his religion helps him to be mean. These are beautiful institutions which tend to make men act like brutes, are they not? No wonder he wishes to, remove the stigma attached to such an act by laying it to that, but in so doing was he aware it was calling into question his honor? He realized his religion made him mean, still he clung to it with bull-dog tenacity, for bread

too lazy to work. He was confident, his honor. would not suffer by expressing himself in this manner, for such a thing as honor and principle would, like the fair exotic, wither and die LEOLINE. transplanted in his breast. Grass Valley, California.

Original Essays.

For the Religio-Philosophical Journal EDITOR JOURNAL:-The following lines are

elected from Lord Byron's works. A. C. BARNES.

LORD BYBON A SPIRITUALIST. When coldness wraps this suffering clay, Ah, whither strays the immortal mind? It cannot die, it cannot stay, But leaves its darkened dust behind. Then, unembodied, doth it trace

By steps each planet's heavenly way" Or till at once the realms of space, A thing of eyes, that all survey? Eternal, boundless, undecayed, · A thought unseen, but seeing all.

All, all in earth or skies displayed, Shall it survey, shall it recall : Each fainter trace that memory holds, So darkly of departed years, In one broad glance the soul beholds; And all that was, at once appears.

Before creation peopled earth. Its eye shall roll through chaos back; And where the farthest heaven had birth, The spirit trace its rising track. And where the future mars or makes, Its glance dilate o'er all to be, While sun is quenched or system breaks, Fixed in its own eternity.

· For the Religio-Philosophical Journal. The Death Penalty Examined.

BY HENRY L. SLAYTON.

A true system of human government still remains an unsolved problem. What code of legislation will best serve the peace and safety of society, and at the same time give the largest liberty to the citizen, has puzzled alike the philosopher and the lawgiver. To effect, in our opinion, a proper solution of this problem, all reyengeful laws should be repealed; all laws which take away human life; all laws inconsistent with Christian principle, and a milder and consequently more certain punishment-substituted. the practical advantages of which, history and experience fully demonstrate.

The penal codes of nations form the most important branch of legislation, yet they present he darkest and saddest picture in the annals of time. In all ages, the sacredness of human life has been disregarded, while the most careful lend marks have been planted, to guard the rights of property. The legislator has favored the selfish rapacity for unjust power, instead of listening to the voice of reason, and regarding the dictates of humanity.

An eminent writer has said: "When the rights of human nature are not respected, those of the citizen are gradually destroyed." The innocent as well as the guilty have suffered the rack and the torture, been exposed to wild beasts and nailed to the cross, with other modes equally shocking to decency and humanity. By the laws of England, in the eighteenth century clipping an English shilling was no less than high treason. The heart of the offender was torn from his body while in his death agonies. and then burned. And this was a law of England for centuries. Stealing a fowl, or breaking down a cherry tree, and a hundred other trivial offenses, were punishable with death. Well might the angels weep at such fantastic tricks before high heaven.

But thanks to truth and a more liberal Christianity, such aggravated systems of injustice are being numbered among the things that were. In our day, witches are suffered to live. Persecution for opinion's sake, can no longer be enforced. The right to worship God according to the dictates of conscience, is inviolate. Neither kings nor priests are infallible, and capital punisbment is losing confidence and power.

Thus, constant innovations have been going on, undermining the foundations of tyrannica power, until, in most countries, the punishment of death has been restricted to a few of the greatest crimes, and in some instances, its total abolition has become a practical fact. These examples, and those furnished by history, like flashes of light in the long night of human errors afford proofs of a better and more just system of laws than has ever been modeled from the old

But whence came this pretended right of governments to inflict death as a penalty? On one side we have the answer: Moses taught this doctrine, therefore it is sanctioned by divine authority; and on the other, that God, by precept and example, has denied to society, as well as to the individual, the right to take human lifehence its exercise is but usurpation and repeated murder. The Mosaic code, and the covenant of Noah, has always been a favorite resort for the advocates of blood. Driven from every other citadel, they are sure to intrench them-selves amid the types and traditions of a system that has long since passed away. It is the ready weapon which the political and spiritual despohas ever used in every age to oppose the great reforms and moral improvements of the world: From the same source, and with equal propriety, might even slavery and intemperance be justi-

The code of Moses, the merits or demerits of which we will not discuss, was designed for a peculiar, people, under peculiar circumstances, and has no reference nor application to any other nation or people, except such parts as the great teacher incorporated with the gospel. This is the only perfect system veuchsafed to man. It is the living law. "Old things have passed away, and all things are become new." The law of Moses was an eye for an eye, and life for life. Christ taught us to resist not evil. Moses said hate your enemies. Christ said love them. The law of Moses is the law of man. The law of Christ is the law of God. The divine command "thou shalt not kill" or in other words, thou shalt not take away the life of a human being, applies as forcibly to nations as to individuals. Consistent with nature and revelation, universal in its application, no proviso was annexed to it when it was given, and it needs none to make it complete. Unless the advocates of the death penalty can find favor or assistance from the writings of "Him who spake as never man spake," then they should yield this part of the argument. But they look in vain to this quarter for any comfort or consolation. Christ, always compassionate and forgiving, prohibited all acts of retaliation and vioence, and has revealed by his every word and act, the only system of mofals that will give lasting peace and happiness to mankind.

When God set a mark upon Cain lest any one should kill him, a most significant example was given to all kings and magistrates, and we would recommend to those who take to the Bible for a justification of capital punishment, a careful pelife experience, that have been attacked with | and butter was at stake, and surely this man is | rusal of this trial, reported in the sacred vol-

ume. It points out a mode of punishment for the highest crimes, and not only warns man of the awful crime of murder and its consequences, but expressly forbids us, under any circumstances, to take the life of the murderer. "Whosoever slayeth Cain, vengeance shall be taken on him seven fold." "To me belongeth vengeance and repentance," saith the Lord. "I kill and I make alive." Hence, this right for which so many baye contended did not contend which so many have contended, did not exist in a state of nature, when men were without a habitation or a name, nor, as a consequence, could it in the formation of society, have been transferred to sovereign authority. If a man cannot rightfully dispose of his own life, how can he transfer this right to others? A wrong, sanctioned by custom, never made a right. Though all just power is derived from the consent of the governed, yet they cannot forfeit or bestow rights that they do not possess. A man may surrender certain rights and privileges to be governed, exact services, and in default thereof, deprive himself in a measure of his freedom and society, but no one can rightfully take or surrender his own life, nor can any power take it from him except God who gave it. These who make and enforce laws to deprive a poor. human being of his life, are murderers in fact, if not at heart. Legal murder is no less excusable than premeditated murder by the individual. The former is, (or should be) the result of calm judgment and deliberation. The latter, not unfrequently, is the effect of a combination of circumstances over which the offender has no

The advocates of capital punishment trequently urge that it is necessary and expedient to hang the criminal for self protection and to escape anarchy. If there was any truth in this assertion, it might be well to consider how policy is to be substituted for justice. Point out a single instance where it has proved necessary to murder by law, and we will name a thousand innocent victims to this bloody Moloch of wickedness. If the example is so necessary for the prevention of crime, why have public executions been abolished in England and nearly every civilized country? If this example is as effectual as many would have us believe, ought not the public to have the full benefit of it? But it has been weighed in the balance and found wanting. Men are learning a higher course of action. There have been instances of murder soon after an execution in the immediate vicinity of the

Over ninety per cent. of those who were ever milty of this crime have witnessed public executions. If, then, public executions have failed to serve their purpose, there can be no excuse for further resort to private ones. A punishment cannot be necessary which fosters a propensity

We should not forget that the object of punishment is to prevent crime and reform the criminal. The latter object is never attained by capital punishment. How effective the former has proved, let history answer. It has been observed in China that, in proportion to the fre quency of capital punishment, the Empire approaches a revolution. The sanguluary laws of Draco only aggravated the evils they were intended to remedy. In England, during the reign of Henry VIIII., the number of yearly executions amounted to two thousand. "So dreadful a list of crimes," says Justice Black-stone, "instead of diminishing, increases the

number of offenses." "Every execution" says Dr. Lushington in Parliament, "brings an additional candidate for the hangman." The Rev. Mr. Roberts, of Bristol, England, presents the astounding fact that he " conversed with one hundred and sixty-seven convicts under sentence of death, one hundred and sixty-four of whom had witnessed exe-

On the authority of Diodorus Siculus and Herodotus, no death punishments were enforced in Egypt, for a period of fifty years. Stated kinds of labor were substituted with success for the death penalty. By the Porcian law, it was enacted that no citizen of Rome should be punished with death. This law was in force during the most flourishing period of the commonwealth, and was considered so just and beneficial by the Roman people, that Cicero in the height of his fame was sent into exile for its violation. "In this period," writes Blackstone, "the republic flourished." Under the Emperors severe punishments were revived, and then the Empire fell. In the reign of the Empress Elizabeth of Russia, a period of twenty-five years, the death penalty was not inflicted. From that time to the present it has been seldom exercised, and Russia is one of the countries in which the least number of crimes are committed. In Belgium, from 1799 to 1834 it appears from statistics, that while executions increased, murders increased and when executions began to decline, murder declined in about the same ratio. This experiment of abolition in Belgium is now said to be

In Tuscany, the practical advantage resulting from the abolition of this law have proved most satisfactory. While no death punishments were inflicted, only five murders occurred in a quarter of a century, and at one time the prisons of the Grand Duchy were entirely empty. It may be asked why, at a later period, the punishment of death was, restored? Simply because an enlightened and humane sovereign was succeeded by a foreign conqueror. It excited the envy of Napoleon, and by the code of Leopold was abolished. But to day capital punishment is not only a stranger to the laws of Tuscany, but it is abolished throughout the whole Kingdom of Italy. In a word, all history, experience and observation demonstrate the fact, that where the punishment of death has been the more frequent, crime has thereby increased. Where, then, is the right or expediency of such a system? The answer is "nowhere," It is dangerous to liberty, fosters discontent, hardens human nature, impairs public morals, aggravates crime and defeats its own object.

. Not only is it against the teachings of true religion but it is incompatible with every principle of good government. It is the main trunk from which springs all the branches of evil in criminal jurisprudence.

Every enlightened nation is losing confidence

in its efficiency. Thanks to our enlightened age, laws which are enforced by the hangman are fast becoming dead letters.

In France scarcely one half of the judgements of the courts are executed by the Government. In Prussia nearly nine-tenths of the penalties were commuted during a period of five years ending with 1862.

In Austria there was about the same propor tion in ten years ending with 1864, and at the present time the death penalty is virtually abol-

In Portugal the practice of the crown has been for twenty years to commute the penality to im-In Denmark and Sweden for sixteen years of

the former ending with 1863 and six years of the latter ending with 1864, ninety per cent. of the sentences to death were commuted, and quite recently the King of Sweden has announced that no capital execution shall take place/in his King-

Up to 1865 there had been no executions in Bavaria for four years, nor in Warmherg for two years, nor in Baden for three/ years, while the number of murders has not increased and the people of these German States are said to be well satisfied with this de facto abolition.

Capital punishment has been nearly abolished by many of the cantons of Switzerland. In England for many years past the executions for murder have been fewer than the couvictions, and by the efforts of the reform party, the death penalty has been confined to treason and murder.

In this country where capital punishment is in force, a large per cent. of the convictions are pardoned or commuted to imprisonment. Convictions are also less certain because juries wili sometimes let the guilty escape rather than be the instrument of his death according to the forms of law. Hence capital punishment has become to a great extent impracticable, and this fact is a growing and serious objection to this

Of what avail are laws when no punishment follows their violation? Like so many rotten timbers in the building, they weaken the whole structure of legislation. Confidence in their efficiency is lost, restraint upon crime is taken away, and the oftender has always some hope of escape from punishment. It is the certainty of punishment more than its severity that prevents

When our laws are mild and uniform, and based upon humanitarian principles, the penalty which follows their transgression should be as unfailing as the punishment which follows the violation of the laws of God. Then the laws will be properly respected, and there will be no occasion for resorting to the pardoning power, which has become a cause for crime.

The laws of the United States prescribe death

as a punishment for treason, and yet, although these laws have been violated by thousands, no one has been tried and punished in accordance with their provisions. We are not of that number who would have even the prince of traitors or murderers "hanged by the neck until dead." We do not believe that such a course would save us from future rebellions, or stay in a single instance the hand of the assassin. But we do helieve in a system of laws sufficiently mild that there may always be a certainty in their execu-

All laws which are not enforced impair more or less the efficiency of others. Experience has taught that the law for the punishment of treaon is impracticable.

It has not been enforced. The moral sense of the community is against it. It has not and never will prevent men from committing treason to their country. Let it, therefore, he blotted out from our statute books, and a law more mild and practicable substituted which will give us, as a people, better guaranties for future safety and protection. With all our Christian churches; with a free pulpit and a free press; in a word, with all our pretensions to good government and an elevated humanity, the unequal and unjust legislation for the punishment of crime in the United States has been disgrace to the age and our free institutions.— It had its origin in the law of Moses, and has been handed down to us in the common law of England. This became the foundation of American jurisprudence, and time only can purge the evils of this system from our Government and ts laws.

In 1837, in the State of Pennsylvania, only one crime was punishable with death; while in the State of North Carolina there were twentythree. This is only an instance of the injustice and inequality of our laws. But this relic of barbarism, which seems to cling, like the superstitions of youth, to the whims and fancies of men is slowly but surely losing its vitality and

The signs of progress and reform were never stronger. There has been such an improvment in legislation during the last quarter of a century that not over two crimes are now punishable with death in a majority of States.

For many years past capital punishment has been abolished in the states of Michigan, Rhode sland and Wisconsin, and more recently Illinois and Minnesota have passed a law providing that no person shall be sentenced to death unless the jury shall have so found in their verdict upon trial. The result is that in all the States where imprisonment or hard labor for life has been substituted in the place of the death penalty, lite liberty and property are more secure—its advantages over the old law are so apparent that it has silenced in a measure the clamor of its enemies, and there is also greater certainty of conviction and less crime.

In Michigan statisticts show that crimes of v.olence had actually decreased for three successive years after the abolishment of capital punishment. Letters have appeared from time to time, from her public men and secretaries stating most emphatically the good results from the abolition of this law.

Five years elapsed and Rhode Island follows the example of Michigan, repealing her death penalty in 1851. Since that time there has been no executions in this state and in 1859, her secretary testified "that there has been no increase in the relative average of deadly crime." Wisconsin followed next repealing the death

penalty in 1853. In 1867 her Secretary of state Nothwithstanding the increase of population and the change produced by the late war, it is safe to say that the people are well satisfied with the present law abolishing capital punishment. There is greater certainty of correction under the present law and no increase of crime." Not so many murders have been committed in any of these states by fifty per cent. in ratio to the number of population as in other states, where the gallows is still in vogue. Are not such facts as these sufficient to con-

vince any candid reasoning man that this relic of barbarism should be swept away. There are a thousand instances to prove that executions instead of preventing crime, foster it, and create a propensity in others for murder. Convictions are less certain where capital punishment is in force.

The alternative of death by hanging was presented to the jury in the case of Cole for the murder of Hiscock and between the two evils the jury wisely choose the least. We do not believe that Cole could have escaped conviction by a mere quibble if it bad not been for 'the law of capital punishment in the state of New York.

We are sorry to chronicle the fact in this con. nection that some short-sighted but well meaning persons are attempting in this State a revival of the old law of capital punishment, or one similiar to it. A bill is already before the Legislature with a view to this object. We have hopes, however that such a foolish proposition will meet with overwhelming defeat. We challenge any man to show us any good reason why it should be revived; on the other hand we have already shown in this article that such a step would be impolitic, unjust and inexpedient.

If the members of the State Legislature of Illinois know their own interests, the wishes of the people, and the happiness and prosperity of our noble State, instead of putting this relie of barbarism again upon our statute books, they will see to it that not even a jury should have the power to pronounce sentence of death, in any case, upon a human being.

If the Christian world would teach man a

reverence and a love for God, they must first inculcate and inspire within him a proper reverence and respect for human life. Love to God is first made manifest in love to humanity. When men will labor for this object with as much zeal and faithfulness as they do for self interest, and the conversion of sinners to their schemes of calvation and theology, then they will have laid the foundation of universal good will, and will have done something towards repealing unjust, unchristian laws. Governments are more or less swayed and tempered by the influence of Christianity. The people, to a great extent, look to the church as the great patron of morality and

reform. Let, therefore, all true men and women of whatsoever creed or belief, show by their deeds what they advocate in words.

sacred above all human institutions.

Man is God's most holy and sacred temple, the highest personification of Deity. We therefore, would say to the nations, and all others in authority, as we would to those who violate the law, and in the name of vigilance committees take it into their own hands, beware how you trifle with the life of a human being and the destimes of a human soul. For every transgression of human rights, God will hold the offender to an account.

If, then, our conclusions are correct, and history speaks in no uncertain voice, there is certainly no good reason for continuing longer a system of laws condemned by justice, religion and the moral voice of mankind.

The sacredness and inviolability of human life should never be disregarded. Only by a strict adherence to this principle, will nations ultimately prosper.

For the Religio-Philosophical Journal.

WHAT ARE WE? By K. B. Dowd, Rosicrucian of the Ten-

PART IL

"That man is a feel who limits things by his senser." - Jou-

To resume where we left off. All things are dual, aye triune in their character. We have but little difficulty in demonstrating the duality of nature; but it is not so easy to always find the third part. All will concede the existence of mind and body; but how many thousands there are who deny the existence of spirit; and claim that mind is only an effect, like the blaze of a candle or the tick of a clock. With all such, I beg leave to differ; and for the following

reasons: ist. They call body, cause, and mind, an effeet, or a result of organization.

2nd. They limit things by the senses and ciaim that matter is eternal, self-existent, and consequently, indestructible.

3rd They are of necessity driven to the denial of the existence of a God, or Gods; and hence, claim that man is the highest entelligence. All of these propositions I am called upon to refute. In the first place, then, the only difference between us is this; they begin at the wrong end to reason, and consequently reverse the whole of my proposition. Men claim to reason from cause to effect; but the truth is, we always reason from effects towards cause, which we never reach. In answer to the first, I simply refer the reader to my first article and if the reasoning therein is not sufficient for the objector, it is useless to waste words with such an one, for they are not capable of comprehend-

ing sublime principles.

And in reply to objection second and third, I will ask: What right have we to set limits to nature; and say to the Infinite God, "Narrow yourself down to our finite senses, or we deny your existence?" What right have we to say that mineral rock, earth, air, electricity and all that pertains to this little world of ours, is the sum total of matter? And that there is not in God's vast universe a condition of matter, ave! millions of conditions of matter, so absojutely separated or disconnected from our matter as to be imponderable to us, and yet in reality be far more ponderable and real; less subjectto change, less liable to decay. What right have we to say that a drop of water does not contain myriads of living things and intelligent, even, simply because we cannot see them with the naked eye? How do we know that the vast oceans of space with its myriads of worlds floating there like specks of dust in a cup of water, are not the waters and rocks and earth of some monster world embracing all, and that we are not animalcule in its waters? And that other beings inhabit its waters all unknown, and undreamed of by us-Gods nor Devils-of its vast and incomprehensible depths; and who sometimes look in upon our daily life, all unknown to us, and whisper a thought which changes our whole life,-makes us something else. Or who for pastime let the hurricane loose, or unchains the dogs of war, or pestilence at will. I say it is folly for us to assert that these things are so or to deny their existence. Let us assert nothing, deny nothing, but prove all things and accept that which is in harmony with our own being, which of necessity we must. Now, here is the evidence. Look, reader, abroad upon earth and behold the finger-marks of an intelligence more than human. Look in the petals of every opening flower, upon the form of every worm or insect that crawls or flies, and ask yourself, is this the work of man? And you answer unhesitatingly, no. If ever man arrives at a condition of power wherein he is capable of forming worlds and clothing them with life, then he will be no longer man. We remember when we were boys tottering around our mother's knee, but we have no recollection of our nursing days, and yet those days and all the days preceding, were as full of life and experience, as any that have transpired since; and we have no authority to say when the day of existence dawned for anything. Our mothers remember the prattling infant of other days; but let her lose the infant at four years of age and not see him for forty years; and she sees not a trace of her darling there. If we could separate the man from the child, and stand them side by side, the mother would swear they were two individuals. Is not the child destroyed utterly and absolutely annihilated, swallowed, up and absorbed in the man? And what reason have we for saying when we lose sight of the man at death, that he shall eternally remain man? Infancy is swallowed up in childhood, childhood in youth, youth in manhood, manhood in old age, and old age in death. Here we have the visible six of the sacred seven. So much for individuality, and identity which are talked so largely about in these days of progressive ideas. As to the destructibility of matter, there are two ways of viewing this subject. Viewed from our own limited stand-point, matter is being annihilated every moment.

Subject a lump of coal to heat, and it soon ceas-

es to be coal; to us the coal is annihilated. But in the absolute, there is no such thing as annihilation, because in the absolute, there are no Keep continually before the minds of the peo-ple the command, "Thou shalt not kill," and cut ucate the world up to the idea that human life is things of earth are no more or less than, the shadowy projections of the master psychologist of the universe; and man is a walking somnambulist. That there are two principles in existence, I readily admit, that is, they exist to us and for us; but in reality, there is only one principle, and which is the cause of the other. Attraction is the cause of repulsion, for matter must first collect together ere it can be repelled. Love is the cause of hate; sympathy is the cause of aversion. Attraction, love and sympathy are one, and the only principle in existence. God is all, intelligence is his soul, fire his spirit, and life his body-and cannot be destroyed; but the visible means by which he manifests himself are being destroyed every moment. The immortal germ called soul is a spark of the Infinite, shipped on its eternal voyage, and grows as it journeys, being in different boxes or bodies from one port to another; and as one wears out, builds for itself another; improving as it grows, and builds, first, mineral: then vegetable: then, animal: and then, in the first stage of the next degree, as man. What he will be in the next two stages, who can tell? But of one thing rest assured, man has the power to be whatever he desires to be; and when any one says to me, "I have no knowledge or evidence of a future state of existence," I say to him, I believe you, you have not been long enough on your journey; you have not yet built your future home; you still belong to, and will for ages, perhaps, revolve in the narrow realms of matter and sense. What is that part of man, which is eternal? Answer: The same that resides in all the lower orders, viz: The consciousness. Now, the consciousness of vegetation, animal and man is identically the same, differing only in uegree. Plants are sensitive, which is only another name for sensation or consciousness. Animals are conscious in a little higher degree, and man higher still; and the cause of the difference of degrees is the quality of the matter in which the conscious principle is imprisoned. Some animals have no consciousness of danger until admonished of its presence by feeling: while man whose organization is of such superior quality that he becomes conscious of danger long before it knocks at his door; and yet, it is through the same medium, feeling, that each come en rapport with external things. As this soul germ rises in the scale of being, it is continually enlarging its sphere, becoming more and more conscious, more and more sensitive, (which is only another name for intelligence,) until it feels every throb of the great Infinite heart of nature or God. And here let me say, quality governs form. Then, study well the visible forms of nature, for here is the key to the inner temple wherein sits in dazzling light, the mystery of mysteries, the regal soul, for it hath built its own house, and according to its consciousness hath adorned and decorated its habitation; and its house bears some analogy to the house from whence it has but recently came. We may know by the looks, build, and manner of motion and expression of men, to what part of God's universe they belong. Some say, God is a principle and not an individual. Tell me, philosophers! What is a principle? and what do we know of it, only as it embodies itself and takes form. Love is a principle; but what would we know of it if it never took form and individualized itself in actions and deeds among men? All principles must embody themselves and become visible to man to be known at all. And when men call God a principle, and deny him individuality and personality, it looks to me like trying to annihilate Deity; and when I say there is only one principle really in existence or out of it; and that all others are so only in the seeming; and that fire, life, and intelligence is that triune God or Infinite principle, I do so, knowing that it cannot be successfully controverted. But, says the objector, those are not things. How do you know they are not things? One thing is certain, they are not matter, and yet are something. For in these three (which are inseparable and therefore one.) does all power and consciousness reside; and

[To be continued.]

although we are in our limited capacities una-

ble to define God, in our own minds so as to

give him form and individuality, yet we may

learn of him by studying the books which he

has written with his own finger, and spread

out before us, on all sides, and find whole ser-

mons in a snow flake, and volumes in a rose

Voices from The Leople.

Letter from Samuel Montross.

BROTHER JONES :- Some time ago, I addressed a letter with one dollar inclosed and sealed letter, to Mrs. E. A. Claffin for answer according to the advertisement in the Journal, which I have never heard from. I also addressed another note to her, to hear from her about it; still I got no answer. Now, it appears to me there is something wrong about it, for I was sure I directed my letters according to the advertisement. If there is no such person, and if there is, it would be well to ascertain about her resnonsibility, in order that others may not be disanpointed by the advertisement, which should be

Pleased with the lively tone of the Journal I am sincerely thy friend and fraternal brother in the cause of humanity and progression.

reliable, to establish the fact of spiritual inter-

course, as well as the reputation of the adverti-

SAMUEL MONTROSS, Reedsburg, Sauk County, Wis. Feb. 2nd, 1869.

REMARKS:-The person referred to will take notice, and if a kufficient apology is made by Mrs. E. A. Claffin, we shall advise our readers; if not, they will govern themselves accordingly-use their own judgment. We know nothing of the medium personally.

Our Children.

" A child is born; now take the germ and make it A bud of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purest hnes; For soon the gathering hand of death will break it From its weak stem of life, and it shall lose All power to charm; but if that lovely flower Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain?"

LITTLE WHITE LILY.

Little white Lily, Sat by a stone, Brooping and waiting, Till the sun shone. Little white Lily Sunshine has fed; Little white Lily Is lifting her head.

Little white Lily Said, "It is good; kittle white Lilv's Clothing and food." Little white Lily; Brest like a bride! Shining with whiteness - And crowned heside

Little white Lily Droopeth with pain, Waiting and waiting For the wet rain. Little white Lily Holdeth her cup : Rain is fast folling And filhog it up.

Little white Lily Said. "Good again, When I am thirsty To have pice rain; New I am stronger, Now I am cool: Heat cannot burn me, My yeins are so full."

Little white Lily Smells very sweet: On her head sunshine, Hain at her feet. "Thanks to the sunshine. Thanks to the rain!

Is happy again!" [MacDonald.]

How Monkeys are Taken in Darfour.

Monkeys are pretty common, yet as all the family are remarkably cunning, has it ever occurred to the reader how they are taken? Pitfalls will take a lion, and the famished monarch of the forest will, after a few days' starvation, dart into a cage containing food, and thus be secured. But how are monkeys caught? The ape family resemble man. Their vices are human. They love liquor, and fall. In Darfour and Sennar the natives make fermented beer of which the monkeys are excessively fond. Aware of this, the natives go to the parts of the forests frequented by the monkeys and set on the ground calabashes full of the enticing liquor. As soon as a monkey sees and tastes it, he utters loud cries of joy, that soon attract his comrades. Then an orgie begins, and in a short time the beasts show all degrees of intoxication. Then the negroes appear. The few who come too late to get fuddled escape. The drinkers are too far gone to distrust them, but apparently take them for larger species of their own genus. The negroes take some up, and these immediately begin to weep and cover them with maudlin kisses. When a negro takes one by the hand to lead him off, the nearest monkey will cling to the one who thus finds a support and endeavor to go off also. Another will grasp at him, and thus in turn till the negro leads a staggering line of ten or a dozen tipsy monkeys. When finally got to the village they are securely caged, and gradually sober down; but for two or three days a gradually diminishing supply of liquor is given them, so as to reconcile them by degrees to their state of captivity.

A Little Girl Three Years of Age Carried off by a Bear–Marvelous Recovery of the Childafter Scarching Thirty-six Hours,

We have to record a very singular deliverance of a girl about three years old to its parents, after being carried off by a black Bear, and a search of about thurty-six hours through the forest by the excited parents. The facts as near as we can gather them, are substantially as follows:

Mr. Henry Flynn lives about forty miles east of this place at or near the logging camps of Mr. Ludington, and we believe has charge of one of the camps. He started one morning to take a horse to pasture, about two miles distant from the house, and as he was ready to start, his little girl appeared and seemed very anxious to go with her father, who, in order to please the child, put her upon the horse's back and let her ride a short distance, perhaps forty rods from the house, but in plain view of the house, where he put her down, and told her to run home. He noticed that the child was standing where he left her, and on looking back after going a little further, saw her playing in the sand. He soon passed out of sight, and was gone about un hour, expecting of course that the child would return to the house after playing a few moments.

On returning home, he made inquiry about the child, of its mother, who said she had not seen the child, supposed he had taken her along with him. On going to the spot where he left her, he saw huge bear tracks in the sand, and at once came to the conclusion that the child had been carried off by the bear.

The family immediately gave search through the forest, which was grown up to almost a jungle, rendering their search very slow. All day these anxious parents searched for some trace of their child, nor did they stop when darkness came on, but remained in the woods, calling the child by her name, and with aching hearts would listen with an almost breathless fear to catch some sound by which they could discover their lost darling. Morning came, and their search

A couple of gentlemen looking at land came to the house, and being informed of the circumstance, immediately set out to help find the child. No doubt existed as to the fate of the little one by all, and if they could only find where the bear had dispatched its victim, they might then go home with the assurance that they were never to see their child again; but until some

trace of her was found, there was hope. The gentlemen alluded to, had wandered about. and as they were passing a swampy spot, where the undergrowth was very thick, they either called the child, or else were talking loud, when one of them heard the child's voice. He then called the child by name and told her to come out of the bushes. She replied that the bear would not let her. The men then creeped through the brush, and when near the spot where the child and bear were, they heard a splash in the water, which the child said was the bear. On going to her they found her standing upon a log extending about half way across the river. The bear had undertaken to cross the river on the log, and being closely pursued, left the child and swam away. She had received some scratches about her face, arms and legs, and her clothes were almost torn from her. but the bear had not bitten her to hurt her, only the marks of his teeth, being found on her back, where in taking hold of her clothes to carry her

he had taken the flesh also. The little one says the bear would put her down occasionally to rest, and would put his nose up to her face, when she would slap him, and then the bear would hang his head by her side and purr and rub against her like a cat. The men asked her if she was cold in the night, and she told them the old bear lay down beside her and out his "arms" around her and hugged her to him and kept her warm, though she did not like his long hair. She was taken home to her parents, who could hardly express their joy

The bear has been seen lurking about in the vicinity, it is supposed for the purpose of yet carrying off the child. The supposition is that it is a female bear, and having lost her cubs, came across the child and adopted it. Steps are being taken to capture the bear. - Wisconsin paper.

Crrespondence in Brief.

D. Tatum, writing from Aberdeen, Mass.,

There is quite an interest felt on the subject of spirit communications in this country; several remarkable mediums developing.

W. F. Ridge, writing from Lime Ridge, Wisconsin, says he has been a constant reader of the Journal, and could not now well get along without it, liking it better than ever.

We'are glad, brother, to have our efforts appreciated; shall always strive to make the Jour-NAL the best family paper in the United States.

A letter from Dr. N. A. Miller, of Washington, Iowa, informs us that steps are being taken to bring about a medical reform in that State. He thinks a convention should be held to discuss' this matter about the time the Spiritualists hold their State Convention. He would like to hear from the people.

"Progress" writing from Camden, Indiana,

"The whole country seems favored with an influx of spirit influence, to be found to a similar extent in no other locality I have visited. Mediums visiting here testify to the fact that they experience a superior controlling influence. Mrs. Amelia II. Colby has recently visited us, and completely silenced the theological batteries brought to bear against her, and her cause, of which she stands an able advocate. Prior to her arrival the church had secured the services of S. P. Leland, who scandalized and falsified Spiritualism and Spiritualists, until the ministers and their blind devotees became deluded with the idea that our philosophy was the sum of all villiany. But sister C. effectually took the starch out of their theological garments, and Warren Smith is here completing the work of demolition. He leaves the crimson flag drooping at half mast on the "Old Ship Zion," and the watchman on the wails bewailing the languishing condition of their holy cause. But the work of demolition is completed—the rubbish is cleared from the site of the new edelice and constructive labors are in demand.

A magnificent free Hall and flourishing Society and Lyceum are in store for this community at an early day. Bro. Hiram Gregg, with scores of kindred spirits, have enlisted in the cause. The RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT are read by the masses, and the watchword is onward and upward."

Kossuth has written a letter to the Spaniards urging them not to lose the present opportunity to form a republican government.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

To be useful, this list should be reliable. It therefore be hooves Lecturers to promptly notify us of changeswhenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals. Harrison Augier, Calamus, Clinton, Co., Iowa.

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Beligio-Philosophical Fournal

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S.I. Dearliorn Street, Chicago, Ill. Who Penis mightier than the Sword."

GOD AND MAN.

How true it is that one-half of the world are totally oblivious to those things that concernthe other half. The Chinese philosopher whom accident had deprived of his feet, was inclined to complain in regard to his unfortunate let in life; but when he saw a man who had neither feet nor arms, he was induced to patiently resign himself to his fate. It is, indeed, difficult to resign ourselves to the idea that what is, is right, and accept our position in life without a murmer. Being finite in our nature and capabilities, we are led, many times, to deplore our own lot, and that of others in life, when in fact, any other position in the scale of existence would have been the worst imaginable misfortune for us. God being infinite in love and capabilities, possessing all power, and being infinite in mercy, we have, seemingly, a right to demand of him, that his children should be harmoniously organized, and that,—as he has given each one of them certain tastes, they should never want for gratification. In this position, we are separating the children from . the Infinity, making them distinct creatures,which is certainly a very great error. The Orthodox churches make man and God two totally distinct creatures, the one not connected with the other by any known law, and that the former is under obligations to obey the latter in thought and deed, yielding him ceaseless praise and finally, should-the former neglect to yield implicit obedience to the latter, then he, as a punishment for his disobedience, casts him into a lake of fire and brimstone. Horrible idea! well worthy of a savage vindictive monsterwhose whole being is curdled, as it were, with revenge, and whose sullen countenance speaks. nothing but bate! God Vindictive! God revengefui! Who says it? To give expression to such a thought; to indulge in it for a moment, would be blasphemy against the Holy thost! and the various orthodox members are guilty of that every day. What a fearful list of crimes will be recorded against them, and which they will be compelled to answer for, before they can be ushered into the realms of infinite beauty and love!

In this, then, is the great mistake of the various Orthodox churches: They separate God. infinite in his nature and capabilities, entirely

The physical organization is a part, or parcel of the infinite realms of matter. You can not separate it from the grand whole, and make it distinct from it, for if you could, at that moment, it could live independent of it, and be in no way governed by any law that directs and controls it. The physical organizations being a part of the infinity of matter, so must every part of man's wonderful make-up, be a part of infinity, taking as one grand whole: Why not? If matter is infinite, extending, through all space, in various sublimated states, and man being a part of one quality of that infinity, we have a right to conclude, that he is a part of the grand whole!

Beautiful, grand, sublime! Man a drop from the Infinite! A spark from the throne of the eicstial! An emotion from the Infinite mind! We bow in humble adoration before the thought! God is love, and he transmits to his creatures rits divine essence. It glitters êveywhere. Fool, cans't thou see it. It may have a rough exterior; so it has in the prostitute, but it is there, Think not, then, you saint, you pious pretender, you praying christian, that any are lost, or that all of God's divine qualities are concentrated in you. In the mebriate, in the licentious, the essence of the "God is love" glistens beautifully, though only seen by angel's eyes, and the day is not far distant when its rough exterior will be washed away, and its heavenly brilliancy will indeed be visible, even to your eyes. Man, then, does not stand in the relation of a subject to God, the Infinite, but as a part and parcel of him, owing no allegiance but to the God-element of his nature; worshiping no God only by

obeying the promptings within. Hence, the materialist will say, we have you. The physical organization, a part of the infinity of matter, loses in the course of time its identity, and returns to that from whence it sprung, and then what reason have you to suppose that the idea prevailing in India will not prove true that the intelligent principle will finally be absorbed by Bram, and that, too, lose its identity? The best reasons, my friend, in the world. We desire to make our way clear; to drive away the mists of ignorance that may hang over it obscuring its existence, and show to you that man exists throughout all eternity. The physical organization can be dissipated but not destroyed; it remains as matter still, in whatever shape or condition it may be in. The intelligent principle, a part of our make-up, can not be dissipated, for if it could, there would be an infinite number of little intelligences, as it were, resulting therefrom, which would be absurd. The decaying trunk of a tree. Mind is a something taking from the infinity of mind, a part of it, vet in one sense distinct from it, and which can

not destroy matter, neither can you destroy the intelligent principles that stand enthroned in it. Matter never ceases to be matter; neither does mind ever cease to be mind. When mind ceases to be mind, then matter will cease to be matter, and inothing" will exist throughout all space. But matter puts on beautiful forms, and seems to be revolving in almost endless cycles, never retaining its identity but a short time. True. How, then, does this intelligent principle assume an individualized existence, as it were, seemingly distinct from the Deity himself, and yet retain its individuality throughout all eternity, while the physical organization, to which it owes its very life and existence, is dissipated ufter a certain length of time. Then, according to this theory, a part is dissipated: a part retains its individualized existence. That seem absurd. -not much. Await a while, and we will make the subject clear to your mind. In all the departments of nature, we find an effort constantly made to arrive at certain results. The seed germinates to produce the flower and plant, and thus,-it continues to perform its yearly cycles. Not so, however, with man. He comes forth like a tender plant, reaches manhood, then old age, and then finally dies; seemingly lost to the world. Lost, did we say? That certainly does not touch a responsive chord in the mind of any person, although in his growth and decay, he resembles very much the life of animals. Why can't the fact be demonstrated without the aid of Spiritualism, or clairvoyance, that man lives hereatter. If a fact, we should be able to demonstrate it without the aid of Spiritualism or | Great Spirit, that these who have once lived as clairvoyance, and make the fact as evident as the solution of a theorem in geometry, or a problem in algebra.

Everything that man possesses, exists in space in an infinite degree. He possesses nothing that he did not derive from some source, and of course, that source can be nothing but infinity itself, and yet it seems highly probable that if his body is dissipated when death takes place, that his mind is also. Why not? When a man lives to the age of eighty years, he has had probable a half a dozen bodies during that time, and yet each succeeding one-did not affect in the least, the intelligent principle, the mine, which it enveloped, but on the contrary, it continued to grasp new truths in the sixth body as well as in the first. In fact, he had been constantly changing bodies without being aware of the fact at all, and the last change simply consisted in same intelligent principle that had existed in no | man of science to scorn—calls him crazy. less than six different bodies. The matter comprising the physical organization is dissipated; but the mind, the intelligent principle and the spiritual organization, lives forever, and why? Can matter eliminate an immortal element, give expression to an ever living principle, an intelligent entity, that can solve all the problems of nature, measure the distance of the stars, weigh the planets, and tell their dimensions, and all the laws to which they are subject? We pronose to answer that enection in a future linea

THE PHILOSOPHY OF SPIRIT CON-TROL -CRAZY JERRY'S COMME-NICATION.

Mr. Entron: -I noticed in your last paper a communication purporting to come from Crazy Jerry. Now, do you publish this as a literal communication from one who was crazy in this

I had hitherto supposed that derangement was caused by a diseased condition of the organ through which the mind acts, and that when freed from the body the spirit would not be troubled with insanity. If that is the case, I can see no reason why it should become insane again, when acting through a healthy medi-

It seems to me much more reasonable to suppose that your medium is crazy, than that the spirit is crazy. Yours inquiringly.

B. C. WAKEFIELD. Kingsville, Ashtabula County, Ohio, Feb. 13th,

REPLY:-We publish the foregoing, presuming that many others who read the communication referred to, may entertain similiar views to those of Br. B. C. Wakefield.

We are often "wise in our own conceit," suppor subjects of which we know very little. Mankind in all ages have been very wise in their own conceit upon the subject of spirit life. One eternal fo-so-la, thrumming of golden harps in a seven by nine heaven, one eternal wail while in an endless hell, amidst the scotts of imps and demons damned, "a plan of salvation" by "vicarious atonement," through church ordinances, the changing of wine and bread into the blood and flesh of a man,-God, Baptism as a saving ordinance, and other absurd things too numerous to mention,-are all sound doctrines, and graciously received with sanctimonious approval.

But when a new phase in mental philosophy is presented, it it in any wise conflicts with preconceived popular opinions, however absurd, it is scouted as the most consummate nonsense.

Of the philosophy of the way and manner that a disembodied spirit, so to speak, gets control of a-living organism, a medium to speak through, and to use as his or her own, we know but little at best. That such is the fact, however, is demonstrated beyond reasonable contradiction, to many millions of intelligent men and women. a much larger number than any of the arts and sciences are intelligently demonstrated to: the truthfulness of which no man pretends to deny unless it be Deacon Homespun.

Those who have investigated the phenomena of spirit control know it to be a fact, that almost every one when he or she first controls a medium to communicate, after passing to spirit life, feel the same as in the last 'sickness, or whatever it may have been that caused death. Why phosphorus of our system;—is phosphorus such feelings come upon them, they do not know. whether in the physical organization or the We know not in this life why under certain conditions every person is subject to psycological hallucinations of mind, a condition where apparently unreal things are made to seem real. never be re-absorbed by it, and why? You can | In many cases a healthy physical organism has |

sunk and died when there was no disease, but that of the mind. May not the minds of disembodied spirits when clothed upon by mortality be similarly affected, even to an extent that shall cause them to hastily leave such an organism and abandon all idea of communicating to friends.-rather than endure the painful revival of the feelings of earth-life suffering?

It will be borne in mind, CRAZY JERRY said that he realized the fact that he felt while controlling as he did in earth life, and that the people called him crazy: therefore he was crazy, then, he supposed: but that such feelings would leave him as soon as he left control of the medlum: that he had none of those feelings except while again living upon the material plane of life, through-the organism of a mortal.

We well remember the spirit of a young lady. who was crushed to death in the falling of Pemberton's Mill, some fitteen or twenty years ago, who controlled our medium some three years since, and communicated the circumstances of her death, and said that the feelings of her last suffering in the terrible struggle for life while being crushed to death amongst the ruins of that fallen factory, so forethly returned upon her that she was commelled to shorten her communication, and forego the control of the smed: ium.

That all is true that spirits say in regard to this subject, we doubt not. That our knowl edge is exceedingly circumscribed upon all subjects, and especially upon that which appertains to spirit life, we must admit. But we thank the we mortals now live, without distinction of person-, can communicate and in some degree tell us of that life to which we are all tending. But for that fact, the ignorance of the people in this life would always abound as heretofore. While some may deride and condemn the Inner Life Department, thousands bless God and His holy angels, together with all classes of spirits, that the way is opened up for their communion with mortals, and that the BANNER OF Light and Religio-Philosophical Journal have special departments for publishing all that may be said by those who may be able to get a hearing through the mediums of the same.

The power of certain spirits to control matter, to disintegrate and reform with the velocity of thought, solid metals, is known to be true: but it is strange to us and our Brother B. C. Wakefield, as the seconce of chemistry and astronomy dropping the external form at once; leaving the , is to the Hottentot. The Hottentot laugus the

POOR OLD THEOLOGY. >

The high church party, and even the most bigoted of all protestant denominations, have latterly looked back to "" e flesh-pots of Egypt," the Roman Catholic church, with a sort of longing for a union, to resist the onward march | tion of one of the best liberal newspapers in the of spiritualism, as a last resort.

How vain must be their hopes as the "scales fall from their eves," as fall, inevitably they must. Old Theology can make no permanent stand: her forces will day by day full away, and her ranks by degrees become thinner and thinner, the numbers of liberalists increasing in a similiar ratio

A few weeks since a distinguished polemic-Roman Cutholic, in this city, predicted "that in twenty years, America would be Roman Catho-

If his predictions were to be realized, the theories of all reformers, would prove to be a delusion. Progression, ever onward and upward, in the murch of eternal unfoldment of mind, is our watchword! We believe that old religious theories, originating in the ages of ignorance, like similiar theories in the arts and sciences, must give way to the light of experience, seience and common sense; consequently the past revolutions, and theories of to-day, can never go backwards. If Roman Catholicism were to gain the ascendency and become a feature in our government, and hold control of the mass of minds in America as she has in the past, and now does in Catholic countries-farewell to all advancement in thought, all progression in mental unfoldments, all toleration, to all that makes life now, and in the future, desirable.

Of the truthfulness of such a prediction, that America is to become Catholic-Romish, every day's experience contradicts. That Catholicism underlies Protestantism in its Theological forms, is aoubtless true, and that the whole fabric is crumbling to pieces, and will eventually tumble into ruins in one hideous mass, is certain. The system of espionage practiced by the catholic priest, in almost every household, and the instrumentality of the confessionals, and the early inculcations into the minds of every child, that the dogmas of the church are not to be questioned, gives them an almost supreme power to control the mind of the devotees, and holds them in absolute servitude to Old The ology. Yet, in spite of all this, the principle that underlies the law of eternal progression, is crumbling all such bonds, and daily inroads are being made into and upon the power of the Priesthood. A few scenes likethe following, and the power of the mother church is forever dissevered. That power cut off, and the foundation of the fabric crumbles to dust-rum is in-

In Auburn, New York, the Roman Catholic Bishop McQuaide attempted to turn out a priest named O'Flaherty, and to install another named Kavanaugh. The people of that religion in Auburn said it should not be done, and, when the bishop himself came to celebrate mass, the congregation rose up, took hold of the apostolic robes, and led the right-reverend wearer thereof out of the church. A large meeting of Roman Catholics was held subsequently, which condemned the bishop's action, and declared a determination "not to submit to one-man power any longer in the United States."

The Chicago Daily Times, a paper largely read and supported by the Roman Catholics, of the West, in commenting upon the proceedings

This was clearly the outburst of a spirit of rebellion against ecclesiastical authority. It goes not merely to the autocratic authority of missionary bishops, but to the authority which on & Co., and arranged with Me the church herself assumes to exercise. It is the publish his poems in future.

natural and the inevitable outgrowth of free and self-regulating institutions in the Roman Catholie mind. Its tendency is to assert the right of individual judgment against ecclesiastical authority, not only in the persons of bishops, but in the councils of the church behind them; and not only in matters of government, but in matters of faith. Is such a tendency one to encourage the opinion that America is likely to become a Roman Catholic Country ?

A few weeks since, if there had but been a precedent like the one referred to in Auburn, Bishop Duggen would have found himself handled in the same way by the devotees in this city, for his interference, and intolerance towards certain priests whom the Bishop displaced contrary to the will of the parishioners. Thus the work of disintegration goeson, and while every Roman Catholic in the land loves to be tickled with the announcement from a bishop that America is to be ruled by Catholics, their own acts give the lie to the utterance, and ever will until the whole institution shall only be known as a matter of history.

OUR TROURLES, BETTER PROSPECTS.

The arranging of our list of trial subscribers, has been a work of great labor, and no little annoyance to our friends and ourselves. It became necessary to call to our aid several temporary clerks, to do the work required, and then it was so full of errors that time only could

We could not mix this class of subscribers with our regular mail, that is done on the machine, as it costs about twents-five cents each, to arrange for so doing, consequently we had to mail by hand.

System was required to avoid errors. It took time to bring that system into operation; hence, a great deal of confusion, to the mortification of friends who had worked hard to get us clubs. We regret that any such mistakes should have occurred, and really believe that everything is so systematic now, that all will get their papers promptly. To those who have not got their papers regularly, we will make amends by commencing their time as late as when they do begin to come regular, leaving it to each subscriber to fix his or her own time.

We will correct errors as fast as we learn of their existence. Tell us kindly of our faults, and we will feel under obligations for it, and try to made amends.

THREE MONTHS FOR TWENTY-FIVE CENTS.

We still make the offer a little longer to send the Religio-Philosophical Journal to those who have not become acquainted with its merits, to any address for three months, on receipt of twenty-five cents. It is only the cost of the blank paper, it is printed upon. This offer is made in the hope of permanently widening the circulaworld. It is outspoken, philosophical, scientific and spiritual-radical.

We want clubs of, from twenty to five hundren from every town and city through the United States and the Dominion. Who will help? Let every one who receives this number, use their influence with their neighbors to that end, and the work can be done in one week's time. Help us, friends, and we will put our hands deep into our pockets and supply the material aid, to do the work well, until aid shall come from those who shall be inspired by the good qualities of the Journal, to become permanent subscribers.

J. B. CONKLIN.

The above named gentleman is one of the oldest, and best test mediums for communion with deceased friends, in the world. There is nota medium living, who has been instrumental in converting more skeptics to the truth of spirit communion, than Mr. Coalsta. He informs us that he will visit this city, the fore part of March. We advice all who desire to test the truthfulness of Spiritualism, from the country and city, to improve the opportunity, by visiting him while here. He is a medium that almost any spirit can control.

On Mr. Conklin's arrival, we shall mention the fact, and state where he can be found.

E. V. WILSON'S MOVEMENTS.

E. V. Wilson will lecture in Cleveland, Ohio, during the Sundays of March, 1869.

This will afford his many friends along the lake shore road, and within fifty miles of Cleveland, an opportunity to hear him on week day evenings. Those wishing his services had better write him at once.

Direct to Cleveland, Ohio, during Murch. BANNER OF LIGHT, please copy.

LIBERAL COMMUNITY.

All persons desiring to aid or unite in forming a Progressive Community, in a middle State or latitude, resembling in its social and Industrial economy, the Oneida Community, but liberal and tolerant in religious and spiritual matters, are requested to address, E. F. Doyd, Minneapolis, Minn.

MISS A. HARTHAN, THE HEALER.

We are informed that the above named lady now residing at 52 North St. Paul's St., Rochester, New York, is a healing medium of rare pow-

WARRENSBURG, MO.

Br. H.T. Hush, writing from the above named place, says they would be pleased to have lecturers call when near, and speak for them.

ALEX. Hogy E, of Rutland, Ohio, informs us that a good test medium would do well to visit that place.

R. S. Bun, West Lafayette, Ohio, desires lecturers and mediums to call when convenient.

Tennyson has left his former publishers. Moxon & Co., and arranged with Messrs. Strahan to

Bilerary Notices.

BEST BOOK FOR EVERY RODY .- The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the best book for every body that the press has produced in the present century, and should be regarded as indispensable to the well-regulated home, readingroom, library, and place of business. - Golden Ero.

GEOLOGICAL SURVEY OF ILL.

The third volume of Geology and Paleontology, by Prof. A. H. Worthen, State Geologist, has been laid upon our table, and is worthy of an especial notice.

Prof. Worthen has associated with him, Prof. F. B. Meek, in the department of Paleontology. The first chapter of this volume treats of coal. Mincene, or Lower Carboniferous Limestone, and is a subject of great interest to the reader, and of vast importance to the state of Illinois.-In this chapter mistakes heretofore made, are corrected, and much that heretofore was unknown, is brought to light.

The engravings in this volume, illustrative of the fossils found in the different parts of the State are beautifully executed and manifest goo. taste and skill on the part of designers and en-

That Prof. Worthen is the right man and in the right place, is yearly becoming more and more apparent to the careful observer. Through his able management as State Geologist, every farmerand land-ówner will be able scientifically. to determine the nature of the soil and the mineral wealth beneath the surface. Mother earth is no longer a scaled book. Her pages are well written un and are being scanned by the men of science; and such meh are becoming almost as numerous as the sons of toil.

Amusements.

The Worrel Sisters close their engagement at Me Vicker's Theatre with the close of the present week. Their successful version of Offenbach's Opera, the Grand Duchess, is to be the grand feature of the week.

And on Monday March 1st, Mrs. D. S. Powers will begin her first engagement in this city. Mrs. Bowers is one of the leading actresses in our language, and her recent brilliant success in California will make Chicago people curious to see

At the Opera House the wonderful extravaganza, "the field of the cloth of Gold," is the grand and leading attraction; drawing full houses every night and at the Saturday afternoon Matinces. The present constitutes the third succesful week. The introduction of local attractions from time to time by the management constitutes one of the leading attractive features of the play.

On Monday evening, March 1st, will be introduced some startling new features. Among others, the management will introduce the wonderiul "Man Fish," who, [if a man,] or which. lif a fish, leats, drinks, smokes and performs many extraordinary feats under water, in a mammoth glass aquarium placed on the stage.

On Monday evening Harry Crisp took a benefit at Aiken's Dearborn Theatre. Harry is one of the old museum's favorites, and his friends testified their appreciation of his dramatic tailent by a most substantial benefit. On Tuesday evening the 23rd ult, Charles Read's "Whitelies" was produced, and kept upon the boards throughout the week, except Thursday evening, when Mr. Marsh, the treasurer had a benefit

On Monday evening, March 1st, will be preduced Mr Aiken's specialty, the "Ticket-of-Leave-Man," which always draws a full house.

Sharpley's Minstrels have left the museum for a visit to Peoria and other provincial towns. And the Museum is given up to Mr. Harry Mc Carthy and Miss Lottie Estelle, who will give a thorough character entertainment as given by him in London.

The attraction at the Theatre Comique fo: this week is a Mr. Edwin Rupert, who gives the Lingard style of entertainment, with "Capt Jinks," the "Charming Young Lady," etc.

Rersonal and Cocal.

Chicago never enjoyed better sleighing than at present writing. General Dix will resign the Ministry of France

John C. Breckinridge arrived at Bultimore a few days since.

Dr. P P. Cawles has been lecturing to the folk;

in Lettsville, Iowa to good acceptance. E. V. Wilson is to lecture in Cleveland usring the Sundays of this month.

Mrs. M. J. Wilcoxson is engaged to speak in Onarga, Illinois, during June.

Mrs. Laura Cuppy is lecturing at Mechanic's Institute Hall, San Francisco, during the present

the world is becoming Christian, when the fact is Christianity is only becoming worldly. General Rosecrans breakfasted with Presi-

Archdeacon Hare says that often people fancy

dent Juarez and dined with the chief officer of the City of Mexico on New Year's day. Miss Anna Swan, the Nova Scotia Giantess,

exhibited for years at Barnum's Museum, has gone to England to call on the Queer, Miss Swan is twenty-one years old and nine feet high. Robert Dale Owen will deliver an address

at the celebration of the semi-cencennial aniver. sary of the founding of Odd Fellowship, which will take place at Indianapolis in April next. Mrs. Waisbrooker has been lecturing in Kansas City, Missouri, Wyandotte, Topeka and

other points in Kansas. At Topeka she hoped to get the ears of the legislators of Kansas on the subject of suffrage for women. . Victor Hugo's new work is said to surpass

any of his writings for the past decade.

The Pope has given a divinity cap to Reverend Dr. Storrs, Vicar General of the New York

DR. D. C. DAKE, THE HEALER,

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

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.

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

· The Introduction entitled "The Unvailing" treats of man as the grand objective ultimate of Life's Unfoldings .

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

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

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

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

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SPECIAL NOTICES.

Dr. Wm. Clark's Vegetable Syrup.

Borron Jouanai. Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of our milk-woman, had been long contined to his room from the effects of a fall rom a building, which injured his side, some year and a half since. Suffering with pains from internal temors. I sent him the bottle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored womon, and to take the syrup internally. The result of which was, that in tendays, he was out and at his work, that of a ommon laborer.]

His wife, a devoted Catholic, said, "she had spent quite \$100, upon him for doctors, with no good result: but having faith in good Spirits, she would fry this."

His hame is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternily.

ABBY M. LAPPLIN FERRE. Georgetown, D. C., January 7th, 1868.

Dr. Clarke's Remedies.

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

St. Louis, Mo., Nov., 1863.

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A PLEASANT STORY.

. In the streets of Chicago, I wandered along And carelessly sing a familiar old soar, While viewing the cars - horses, and such,-I . Irish -the Scotch - the French, and the ibite, A. I the strange A loortisements of these latter days, On the Bulletin Bow is, for so everts, the plays, When all on a sublen I six something new. On thee printed paper in Red, White and Blue It told of the virtues of smoothing so near. So handy -- so harmi -- -- perfect, joinplate, For coloring board, the mustache or hair, Without any poison, so stopping, or care, And not only so, but the color is " first," Ami liken shoomaker, it sticks to the last " In reading I ponder of, and thought of my hair, Now as "gray as a cat," one so glossy, and fair. I hunted, and found it -i bought it, and trief. When all my gray hair, in a " int stopped aside! My 22 is renewed -I feel twenty years younger I will marry next we all no use to wait longer, I will have him a wife, and the comforts of name. For all will be gained by the New Magie Comb. Yes sir, I found that Combat \$4 Dearborn Street, where they have a few more left of the same sort. Don't jurget the place. Bullow May and abiress MAGIC COMIR AGENCY, 34 Dearborn Street, Chicago Illinois, and you shall receive the MAGIC COMB by mail post-paid. U. B. WISE.

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In one case, it is a lady in Sacramento Cal., who is there of Catarrh by the POWDERS, and who straight way administers them to others, and "cures up Spasma, Fevers, Measles, and fairly routes everything;" to another case, as reported by Mrs. P. W. Williams, of Watervill, Me., it is a lady whose excelent is restored fram a state of Blindness caused by a shock of Palsy iv a year

Away off in Marysville, Cal., Thomas B. Attaissen, was has the Chills, buys a lox of DIRS, SPENCE'S POSITIVE AND NEGATIVE POWDERS n passing tin peddler, and though having "no more could dence in them than so much dust," yet they "curs his charlike a charm;" and John Wright hearer by, at Part Waler. Hills, Ohlo, has a great and unexpected wonder with-i on him by the POWDERS," they cure him of a Run-

cared Rheamatism. From the East, Mrs. N. S. Davis, of West Cornville, Madres ports that the doctors declare that Mrs. Melvin Lincoln month die in three days, and thereupon she takes the POW-DERS, and in four days is seated at the breakfust table with her family. From the West, C. L. Child, of Deco. rah, Iowa, reports that the box sent to Mr. Moore put him on his feet again, and the box sent to himself cured his with of Kidney Complaint and his grandson of Croup. On the one hand, Nelson S. Woods, of Swan City, Nebraska shouts that the POWDERS have "knocked his rhenmatism higher than a kite"; on the other, a neighbor of H. Webster, of East Pembroke, N. Y. declares that he will not take one hundred dollars for inhalf box of Powders because with the other half he cured has Cough and Kidney Complaint of four years standing. Seth Tobey, of Tunnel City, Wis, has his hearing restored; and Jacob L. Sargent of Plainview, Minn., has his sore lips, of fifty years duration, cured by a single bez of the POSITIVES.

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Ag-Questions, to be answered at our Inner Life scances, chand be lacovic, well written, and directed to the editor, when inconvenient for the questioner to be present at the

INVOCATION.

Eternal and immutable principle, Life, within and around we see Thy work. Upon every form Thou hast left Thine impress, and Thou dost breathe upon us, quickening and awakening new thoughts and new desires, making us reach still higher and higher for Thy Divine truth and wisdom, and with that desire Thou hast given the assurance that it shall be given. We see Thy perfecting influence in all vegetation; we see Thee in the flower; we hear Thee in the heautiful birds: we see Thee in the rip-> pling stream; we see Thee in the tiny blade of grass; for Thou are God, art Life! And as the rain, the dews, and the sun unfold the flowers.so may Thy light and Thy love shine upon us, that we too may expand in intellect and wisdom. O, Father, while we pray with our tongues that Thou mayst bless us, may we pray with our hands and bless others, and realize by doing good unto others that we at the same time bless ourselves, and show that we are more like unto Thee. We need not ask Thy blessing to rest upon the afflicted of Thy children, for we know that that which seemeth evil is oftimes blesings in disguise!

Thou are a loving Parent, and all alike will receive Thy blessing! We thank Thee for all life, for all light; and as we are enabled by that light that Thou hast given us to realize Thy blessings, we would ever praise and honor Thy

QUESTIONS AND ANSWERS.

QUESTION BY M. C. CHILD.

Q. What proof have we that communications come from spirits?

A. What proof have we that it is spirits that live in material organisms upon the material plane of life? Why do we call them spirits? Because we feel that there is a Great Spirit, or life-principle permeating and pervading everything in nature; every thing that we can see; every thing that we can take cognizance of in any way. We call the life-principal that pervades the human soul, spirit. Hence, it is that we say that spirits give communications thus and so. Now, what proof is there of that? What proof have individuals upon the material plane? We answer, abundance of proof. Spirits that once lived as you now live upon earth, have passed from the material organism, and where are they? As every thing has a place, so, of necessity must spirits disembodied from the material plane. Now, when they come to manifest themselves and try to substantiate their identity upon the material, they give you facts that you are conscious of, while they existed upon a plane like unto this.

It is not necessary for us to give you these facts. Yet there are those individuals, to day, upon the material plane of life, that are conscious of the effect of the evidence they have received. For instance: When the father or mother, brother or sister, or child, manifest themselves, to the friends they claim, they, claiming the relationship which they held while upon the earth, give such facts as reach the hearts and souls of those to whom they are addressed.

The most scientific minds that you have upon the material plane of life, have investigated the subject, and have tried from time to time to attribute it to some other source besides spirits from the spiritual plane of life, and every time they are lost; they can not attribute it to any other source than that which it purports to come from-and that is spirits. We must say, that we know of no individual but what loves to hear from those that have passed on to the other side. If all the old ideas could be laid uside, then they would be ready to listen and believe. Take the mother when she loses her babe, and has laid its form down in the earth, and ask her if she would not like to hear from it; if it is old enough to talk would she not like to converse with it? Take the husband when he has lost the companion of his bosom, and ask him if he would not like to hear her speak again. He will tell you, yes, and so on. Take the wife; take the father; take friends, and they will tell you, yes, let me hear from them. As time passes away, they say, more superstitiously than any other way, let them rest. Yes, when all alone with their own thoughts, many, many times, they will call upon them to know their condition, and also to give them advice as to what and how they should

Q. Could not a clairvoyant become en rapport with a person's mind and get communications from such, as a medium, without those who are present being aware of it?

live for their own individual happiness.

A. We answer that they could. Q. -Would such control be similar to that of

a disembodied spirit?

A. Similar, and yet not the same. Q. Would the principle be the same by

which the control was obtained? A. It would not be the same, because the clairvoyant would get possession of the thoughts of the individual and present them, while the spirit gets control and presents the thoughts

themselves. Q. What good will it do for spirits to come back and control a medium? I can not see any good that Saul derived from Samuel's coming back, nor would it have done any good for Lazarus to have returned to warn the rich man's friends, as is plainly stated in the bible. What is your opinion upon the subject?

And the second s

A. What good can they do by coming back to manifest themselves to mortals? What can we do by manifesting ourselves? In the first place, if we substantiate the fact of the existence after the dissolution of the external form, that is certainly a vast amount of good to individuals upon the material plane of life. To know that we live, that we have a continued existence after death, is one of the greatest things the human mind can be made conscious of. Then, again it can do good by letting individuals know that they are surrounded by spirits, and thus restrain their from doing what is called evil acts. There are two things-that are certainly of great good to humanity, to say nothing of the consolation of hearing from such friends.

The mediums that are made use of to convey such ideas, do not receive any particular benefit themselves-that is, if they are unconscious. If conscious, it shows the fact to their minds, that it is an influence and a power foreign to their own, and gives them ideas that they knew not of, and shows to them as well as others, that there is life after death. To an infidel mind, one that believes not in a future state, it is one of the greatest facts he can obtain possession of -this fact that he lives after a change from the material to the spiritual plane of life. To those that are sorrowing and mourning for friends that have passed from their sight, it is a great consolation; it is a great good to their individu-

And, again, let every soul upon the earth be conscious of the fact that the spiritual plane of life is around them, that every thing that they do is seen by their friends upon the spiritual plane of life, and it is one of the greatest things. to lead them to let every act be just and right in their own eyes; to say nothing of the fear of God and the punishment here and hereafter; so what good can they do? We can say it is a world of good! Let every one know that their life while upon the material plane is not blotted from existence and that they can ever see that life, and it will be to them one continued life picture, that will be ever present with them, and they will be happy. There is no fear. When we think of God seeing us, of his telling of anything-our acts may be good and they may be what is called evil-there is nobody going to tell of it. To the Christian mind, it is simply the judgment of God pronounced upon them when it shall be theirs to be judged; and those who do not believe in that, let them but know that the dearest friend that they ever had upon earth, is standing by, and they will be just as loth to do an act of which their conscience does not approve, as they would, were they there in the material form. These things they can do, and we might say as we said before, it is impossible to tell the amount of good that we

Q. A lady of my accuaintance was left, seven years ago, a widow and penniless, and she hoped to get something from an insurance policy on some lost property; but the lawyers kept it all. Can she get any knowledge from spirits which may aid her in securing her rights?

A. We can not see any reason why she might not, and yet we can not say that she

Q. Is it not often the case, that spirits do take an interest in such affairs, and by impression or otherwise relieve those that are similarly situated as the lady above alluded to, and by proper counsel and advice, tell them what course they should pursue?

A. We should certainly say that it is; yet, if they do not, it does not follow that those friends have not a desire, that they are not anxious to aid them, but may not be able to do so, for various reasons.

Q. Are you personally acquainted with the spirits of any who lived on the earth so long ago as the christian era? If not, how old are your oldest spirit acquaintances?

A. We know of no time when there was not some sort of christians, and we believe that all are christians in their way; yet we must say that we are not personally acquainted with the oldest christians, neither can we say how old in years are our oldest acquaintances. An individual may be what you call old in experience, and yet their years are few.

Q. Are the spirits of Washington, John Bunyan, Augustine, Paul, Isiah, Noah, Adam, and any or all of them, accessibly to spirits in your plane; and have you any direct intelligence of their present existence bisides what we, ourselves have in the earth-life?

A. I shall not say that we have not, but I shall say that I have not. I shall confine it to my individual self.

QUESTIONS BY MR. MEEKINS, OF MASS. O. Who stands in the greater favor with the

Spirit World, the intellectual rogue, or the hon-A. As far as honesty is concerned, we might

say the honest fool but so far as intelligence is concerned, intellect, we might say that it was the rogue. Each stands in a position essential to their natures; and as we know of no one that is a rogue, any more than to act out their inborn nature, because of their surroundings, we should not say they are rogues-not rogues as you would term them.

Q. Then there is no wrong, but it is all right?

A. No two are alike, and what is seeming wrong to one, may not seem wrong to another. There are no two that require the same experience for their unfoldment; and it an individual seeing that which is to him wrong, and avoids it, he is avoiding what was right to another but wrong to him.

Q. Will this earth always centinue to be the home and abiding place of human beings?

A. When you say human beings, you mean those pertaining to the material plane of life.-We believe it is thought by many, that the time would come when individuals would become so sniritual that there would be no change physically, from the material to the spiritual plane of life; but just so long as it is necessary for the material organism to clothe the spiritual in the first place; then we can see no time that the

material organism will become so spiritual that there will be no change from the material to the spiritual life. In all time past, that we are conscious of, there is a fixed law governing in regard to this matter, and we know that God never changes, and, therefore, we believe that law is unchangeable.

Q. As everything is subject to change upon the material plane of life, finally alternates in maturity, and decomposition, and disintegration, may it not be a fact that this earth will finally arrive at that condition, that the material part of it will disintegrate and disappear, and nothing but the spiritual part remain. When I say spiritual part, I mean that which would correspond to the spiritual part of man-which lives after the dissolution of the physical form-even so, may not the physical form of the earth disappear, and leave the spiritual form with its inhabitants?

A. Truly we can say, may it not; but we can not say as truly, that it may.

Q. Is there only virtue in merit-in obedience to the law of what is usually considered right? In other words is right better than what is considered wrong?

A. We cannot say that one thing is right and another thing more right. We might say as far as the virtue of the individual was concernedso far as it is seeming virtue to him, so far it is virtue. And yet, when individuals take into consideration what every act is, and what every thought is, and why it is, we cannot see that there is any great virtue attached to it. We know of nothing that is absolutely wrong, as we remarked a moment ago to this lady on our left, and no one has power to change what God has designed to be so; and as he is the great designer of all things, believing that he is just, then we must say that every thing is right.

Q. Will this earth on which we now live, always exist in its present form and condi-

A. We say we believe it will always exist but whether it will exist in its present condition or not, we should not say that it would, because everything changes.

WILLIAM.

I came here to-night, friends, to occupy a little of your time, by your permission, and by permission, also, of the spirits that have control or charge of this circle. And it is to answer a few questions of her who was my wife. She would know, if I, to-day and every day, am conscious of her troubles, of her sorrows, of her trials; and if I am, if it is not possible for me to tell her what to do-to tell her of the best course to take for her happiness, and the happiness of her children. In the first place, I am conscious of it all, and if I possessed greater power—and God knows I wish I did-I would take every sorrow from you. I would take every heart-throb of anguish to myself, yes, I would bear it all now as cheerfully as I would while upon earth. I wish, I sincerely wish, that I could tell you just what to do, but as things are to-day, I cannot tell you exactly what to do, everything around you seems to be so fearfully tangled, so firmly knitted together, that I really don't know how to tell you to act. But I will say this-that by the law of kindness you can accomplish a great deal; by the law of force or unkindness, you will accomplish but little. And you as you loved me, as you studied my happiness, love and treat kindly our children. When you would be influenced by others to treat them otherwise, let your thought turn to me. Think, as near as is possible for you to think, what I would do, if I had stayed with you. There is no sorrow that you have but what is my sorrow.

When they would treat you otherwise than with respect, at the same time that you think of me, talk to them of me, of what I would do, and of what, I would say. Everything has went wrong with you seemingly, since my death .-When I look back and think how very young you was, how inexperienced, how little you knew of the cares of life, while I was with you and how careful I was that you should not know of them, I, in part, blame myself. And if I had known that I should be taken away from you so soon, how very different I would have done, different to you and different to our children. But let me say to you as I said before, treat them kindly, and try your best to keep them together. Try to keep the family cord of love and sympathy strongly knitted together, and let every day instead of making it weaker and weaker, make it stronger. I know you are tempted sometimes to leave everything, and put an end to your earthly life and come to me. I have seen you many, many times, with that idea firmly fixed upon your mind. You did not see just how you would do it, yet, you thought you certainly would. But if I have any power left within me. I shall certainly exercise that power to keep you from committing any such, to me rash act, or taking any such terrible step. Let me say to you, that were you here with me, upon this plane of life, that all that I could do, and all that your friends and my iriends could, would not make you happy, because you would see so much that you might have done had you staid with them. Then again, witnessing the sorrow of our childrentheir lonely condition left in, to them, an unfeeling world, with neither father or mether, to care for them, you would wish over and over again that you had staid with them; you would think "if I only had had strength and not have taken that rash step, how glad I would be," so anxious as you are to be with me, and also to leave your cares behind you, do not think that the changing from the life you now live to the one where I am would give you perfect happiness. Think of this-that you are their mother. Werê it not for you, perhaps, they would not have had an existence upon the earth, and if it was just to give them that existence, it is also just to help them to live out the best of that life or that existence that they can, and that it is theirs to live while upon earth. It seems as though you have ties to bind you to your present life.

You would know if certain things grieve me.

grieves you but I share it with you although von know it not. No matter what may be said to you, there is no one that can tell you just what you should do, as your own soul can tell you. When you think of me, you think of how truly I loved you, and liow you loved me. As I would have kept our family together, so must you try to keep them all together. Let them feel, that although their father was taken from them, and you, yet you will try to fill the place of both father and mother. Act upon their love nature, and I am sure that you will do better .-Show them this, let them see it, as I know that you will, for yourself, and then as you value my happiness, or as you did value it, and as you do now, keep them together. Their father, and he that was your husband once if not now, will ever have the same love and the watchful care, that he had while upon the earth for you. I will try to come again, time alone can tell whether I shall succeed or not. You always called me William, and that is all the name I will give now.

EDWIN CORWIN.

I would get just as far away from a spirit or a person that would have such a feeling as that, as the North pole is from the South. Such a feeling don't do any body one particle of good. They only convey the idea to persons upon earth that we suffer all the sufferings of our friends on earth. Now, I for myself, would a great deal rather go so far away that I would not know one thing about them, than to suffer all that they suffer. I am naturally so selfish myself that I never wanted to take any body clse's sufferings upon myself. I think I have enough of my own, and if I carried my own that was all I could do, or cared to do. Sensitive persons can go to work, like that one over there (pointing to a gentleman present) and be the most wretched person in the world, by allowing themselves to enter into the sorrows of other people.

Now this one that has just gone has tried to do this. He works himself up into such a fever that my arms now tremble with the feeling he has produced. My arms now actually tremble-I believe that if any body would lay their hand upon my arm, they would find that it actually trembles. Just lay your hand upon my arm and see if it don't. (To a lady.) I never did believe, from the time I was twenty-four years of age that there was a God, and not believing that, I did not helieve there was any devil. I did not believe in either. I believed that if a person lived right on the best they could, that when we died, that would be the end of us; but, now I know I was mistaken.

Q. Does the medium's arm feel as though it was your own arm now? You spoke as though it was your own arm that trembled.

A. I don't know of any medium. I know of myself. You don't doubt me, do you? [1? ch, no, but I wanted to know it you realized you were controlling a medium.]

A. I realize that I have got some body else's body, because I don't have a body now; but I realize nevertheless, that I am myself.

Q. The influence that you felt upon taking possession of the medium, was it the result of the teeling of the spirit who had just left?

A. My dear sir, I am not one of that class that answer questions. I did not come here for that purpose. As soon as I can get rid of this feeling I will be off. Whatever questions you have to ask, you can ask of those whose business it is to answer them.

Now, my dear brother, Trueman L. Corwin, you said, time and again, that if I, your brother Edwin, that believed the same as you now believe, but who had passed through death, could come and give you a communication, and give it In such a way that you might know that it was your brother, that you would believe in an existence after death, and also of spirits to manifest

themselves to their friends and others upon earth. Now, if I should not say another word, only what I have said here at this hour, if you could have been here and seen me, you would have been convinced of my identity. I did not believe, and you believed, that from the fact that I could not find anything upon earth, but what had a beginning, and the fact that it had a beginning, implied an ending, that consequently there was no existence after death. Knowing that, we could not see why it was, if there was a Supreme Being governing everything, the necessity of a material birth for the purpose of establishing an existence upon earth and a continued existence through all time. But that was our course of reasoning. We thought, and you think now, that it was good reasoning, and we watched closely, and scrutinized every thing as closely as we possibly could. I did not see any thing on earth to convince me of a life after death, and I don't believe that you will ever see any thing to convince you. I now know, for my own individual self, that I do exist. How I exist, by what power I have an existence, I do not know any more to-day, than you know how it is that you exist.

There was not ten minutes—no, not five min utes, that I lost perfect consciousness at the time the change of death took place... I knew everything that you said, every thing that was passing around me for three hours, that you thought I was unconscious. I knew every thing just as well as you did, but I had not the power of speaking. Then, when I was what you called dead, when I passed through that change, there was a kind of dizzy, whirling sensation, such as you have experienced, and I had experienced before. Yet I did not lose myself. Every thing seemed to whirl right around, and around, not, it seemed to me, to exceed five minutes, before I found myself individualized, and possessed of a form corresponding to the one I had just left and yet not exactly like it. I saw the body that I had left, and knew that it was my body. If I had lost myself for any length of time as many have done—for I have stood by and witnessed the change of a great many since that time, if I had lost myself, as some have that have passed through death unto life, or from earth to heaven, or from material things to spiritual things, call As I have said before, there is nothing that I it what you will—that the past has been impressed upon me by some one, but by whom I know not.

You have followed right along with me and had the same skepticism that was characteristic of me; and now, my brother, I tell you just as clearly, just as distinctly as ever I uttered a sentence in my life, that I did not lose myselffor one single moment. I was conscious, but could . not take perfect cognizance of things around me, from the fact that every thing was whirling with such rapidity, and I seemed to stand in the centre; but as that whirling ceased, then it was that I was myself perfectly. Seeing my body. as I said before, I knew, of course, that it was myself, and I knew that it must be the change of death.

Then again, came to me our sister, and she says: "Yes Ed; you too, have passed the change called death, and now find yourself an individualized being upon this, that we call the spiritual plane of life."

Now, to convince you that I saw just what you did with my body, I will tell you that I saw every preparation that you made to lay my body away; and while our mother and our dearest friends said," Let us put every thing new upon that body," you said, "No, what is the difference; it is going to dust. Let us put on the same clothes he used to wear, so that the last look that we have, may be as natural as possible." Now you said those very words. If I had not heard them, I should not' know it. But I was there, and I heard you and I saw what you did. Now you felt that that was the last —that that was all that you would ever see of me. And is all you have ever seen of me upon earth, and it will be all you will ever see of me too. . Upon hearing and reading somewhat of what has been said of the returning of spirits. then it was that you said that if I would come back and tell you all this, then you would believe. Now all that you asked and more, too, I have given you. Now there is a lady that you are pretty well acquainted with, and I desire that you should go to her. Say nothing of what you have read purporting to be from me, but go there and tell her that curiosly alone impelled you to go, and then just so sure as you go, just so sure I will be there, and just so sure I will tell you more,a great deal more than I have told you now. When I first came here, following the spirit that went away, the feeling was terrible, and I felt as though I could not go on; and I felt as though I did not care whether I said what I have said now, or not. I did not care before. When I first came here, it was the worst feeling I have had since I died, and almost, it was worse than any I had before I died. Now my good friends, that is all. Let me see-47,13, -you don't know what that means, but I do, and my brother will know what it means. Good bye, everybody, and when it is yours to pass from death unto life may your sufferings be no more than was mine, and may you not lose your own individuality any more than I did myself, I am very much obliged to you indeed, for your kindness in keeping still, and for your attention, also for your kindness in noting what I has

· For the Religio-Philosophical Journal. Scientific Principles.

GIVEN THROUGH THE MEDIUMSHIP OF SARAH

RAMSDELL.

They are the basis of natural laws, and must understood and fixed in the mind; then there can be no trouble in giving up the old preconcieved ideas of fabled Theology. Theologians of ancient times, were little versed in the sciences; their knowledge had no solid basis; it was founded on myths, to them not understood, because, their vision of accountability was so proscribed, so narrowed down to earth life, their spirit intuitions were feeble outbursts of contending factions, for power and glory on earth, But as bloodshed and crime run riot, a satiated feeling and disgust crept into the hearts of nations. They wondered at their own cruelty, and sought means from heaven, to allay the fierceness of their atrocities. The blindness of superstition so benumbed the faculties, prostrated the energies, that no power but an arbitrary presentation of God's justice and wrath, could suit their feeble code of honor. The conflict that was going on in the dynasties of Europe, had succor and support from the ecclesiastic church of Rome, and hence their disregard of evangelical teachings. They were in prosperous and unlimited con-

dition of power-were God's chosen delegates for assumption and power on earth. The Jewish dispensation was a still more ancient date of despotic Government; they were clanish, barberous, their inklings of Gods kingdom were gained from traditionary lore of skeptical authority. The Jewish nations were infidel in theory and practice, therefore Christ's teachings and abnegations of self had no beauty of character for them. They wanted power to maintain their despotic sway, and bring other nations to their shrine of worship, and thus, you see, Christ was only recognized as an imposter by them. They sought an earthly king and savior, a power on which to build their Papal glory. The farther back historic revelation brings us, the more we will see of inharmony and strife, despotism and crime, a lavish expenditure of blood, and a slavish fear of usurpation, and God's wrath poured out through the church. The church has ever been a stepping stone to power and influence on earth, has ever had its delegates of honor, its prerogative assumption of rights, and its perilous by-ways of superstition and craft. The maintainance of right, only through creed has ever been her office, and up to the present time, her statutes keep sacred their laws. But by some means, there is a drawing away of force, to sustain her by-laws, and fatten her kingdom, There must be a ransom payed for error, in any form, and truths yielding force must come to the rescue,

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Resewood Square Grand scale and Action, Overstring 2 large round corners, with mouddings and setpendine planth gethic or fluted legs, Same as above, will carved legs, Rosewood Square grand scale and action, overstring, I large rounds back finished like front, plain case gothic ordinted legs, Same as above with carved legs Rosewood, square grand scale and action, overstring, 4 large round back fluished like front, with mouldings and serpentine plinth righly carved legs, Rosewood square grand scale and action, overstring 4 large rounds back finished like front with extra howy moulding on plinth, righly ce All es IX. c. e.

heavy moulding on plinth, richly carved legs Resewood squere grand scale and action, overstrung, 4 large rounds back tinished like front superbly carved case, and very richly carved

legs, Rosewood aquare, grand scale and action, overstrung, 4 large rounds back finished like front, massive ornaments, and very richly carved logs,

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

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Krontier Department.

BY E. V. WILSON.

The Angel Came to Our House.

The angels came to our house, and mother went away with them, to their home in the Summer Land.

On the morning of January 22d., 1869, at nine o'clock, Lois Emerson, relict of the late William Emerson, of Emerson Farm, Du Page county, Illinois, went away amil songs and joy with the angels to their home in the Spirit World.

Our mother had suffered much for months before she left us; but knowing that her Redeemer was with her continually, she bore her trials with the patience of a true Spiritualist, and with a smile resting on her face, she left her normal body without a struggle, calmly and peacefully entering into her spiritual life. She passed over the river in company with those who had preceded her. On Thursday, the 21st., we noticed a change in her, and saw that she was pressed for breath, and Mary her daughter, said, a Mother, I feel that you are to leave us."

"Do you?" she said. "Yes, mother, I do, and have you any fears?"

" No, no, why should I," she answered. She spoke this so calmly, and her words were so full of peace, and with a sweet smile on her face, she said, playfully, "Maybe I am not go-

ing now." Mary said, "Mother, you are, and what will

She held her close to her and kissed her many times, saying, "Darling, darling child, why do you wish to keep me here to suffer? I am willing to go or stay. "Not my will, but Thine be dolle," we heard her say many times. She thus continued sitting in her chair through the day. She often asked for spirit counsel and advice, and messages were sent her through Planchett and other ways. The angels spoke unto her words of comfort. Thus was she comforted, and thus encouraged. In her last hours she was

Late in the day, she said she would lay down once more, and did so. Her mind was clear, her voice full and strong, talking much with us, sending kindly-words to all, and thus she continued through the night.

A little while before she passed away, she asked to have her head turned to the West. This was done, then the end was at hand. Mary then took her in her arms, and the angels told us to sing; and Mary, Sarah, and Dora, daughter, and grandaughters, with eyes filled with tears, sang the "Beautiful River," until she was over its waters.

So peacefully she left us, we scarcely knew when the birth was completed. Mary continued to hold her, when Sarah said, "Mary, lay her

"No," said Mary, "sing once more."

We continued singing when mother's lips moved once more as though trying to speak, and then were motionless. And our mother was an

No stranger's hands were allowed to touch her form. Mary, Sarah and Dora, dressed her for the last time. There was no noise, or confusion, for the angels were present, and they did not like noise and confusion.

Sunday came, a bright and heautiful day, indicative of her cheerful nature, and beautiful spirit life. . We placed her form in a beautiful casket, and the casket on two frames by the side of the Piano, and those sweet singers, Mr. and Mrs. Willis, of Eigin, and Mr. and Mrs. Spaulding, of Chicago, grandchildren of our mother, were the singers on this occasion.

By her request, her old minister, Father Mc Chesney, and the Rev. Mr. Tompkins, of the Union church, were called to officiate at her funeral. Mary called Mr. T. to her side, and handed him the selections made for the singing, saying to him, "Mother wished us to meet at this time, not to mourn for her, but rather to make it a season of rejoicing over her birth into the Spirit World. She charged us over and over, not to mourn, but to rejoice that her sufferings were over."

Mr. T. received the spiritual songs, reading the first piece, "Our Mother," Spiritual Harp, 28th page, which was played and sungwith masterly execution, and listened to with profound attention, all standing, for it was "Our Mother," and her favorite song. Mr. T. said "I will read one more song as very appropriate on this occasion;" and read with fine affect, from the "Spiritual Harp," "She crossed the Shining River;" after which, Mr. T. made a few remarks in regard to the sublime beauty of these songs, and how appropriate they were on this occasion.

Father Mc Chesney made a short and beautiful prayer, after which the choir sang "The Beautiful River," with great effect. . Many were overcome by its gentle strains.

Mr. T. then read a few choice selections from the burial service, after which he made some excellent remarks, speaking of her great love for her friends and enemies; of her pure life, her patience and resignation, enduring the greatest suffering without murmuring, and that it had done him good through the two months preceding her departure for her tuture home. He called our attention to her wish that we should rejoice instead of mourn, and that to him, in view of her great suffering, it did seem meet to rejoice. He then referred to her joining the loved ones gone on before her, and of her anticipating meeting them, and that in his own opinion, there was not a doubt but she had met them, and that there were recognition of friends and relations in heaven.

The choir then sang with fine effect, the song, "Shall woknow each other there," after which. the congregation which was large, passed by her, many weeping as they bid her loved face farewell, and then, we kissed her good bye.

Then came her oldest friends and carried her tenderly to the family burying ground, followed by her children, and grandchildren, and a long train of loving friends, to the last resting place

of her mortal remains and as they were lowered into the ground, the choir sang that grand old hymn, "There is rest for the weary." All was done in quiet, no confusion; harmony pervaded all, and all felt that it was a season of joy and not of sorrow.

She has promised to come back, and she will, and will bless us from her spirit home, with pearls of wisdom and words of cheer.

Dear mother, thy loved face is no more with us; but thy spirit is, and may we live as thou hast lived, a pure life, and in our last moments as thou resteth fearless, firm, loving, cheerful, and willing to go hence, and then may we say with thee, "Thy will, not mine be done." .

Mother was eighty-two years, ten months and twenty-seven days old. She was born at Lynn, Mass., Feb. 26th., 1786,

We thank thee, and bless thee, dear mother, and will remember thy loving words of counsel in thy last moments, until we meet thee again, "Beyond the rolling river."

She has left a large circle of relatives and friends, who will rejoice in her great gain, and in consideration of her great age and pure life, we do not mourn her going away from us; but we shall miss her very much.

Passed to Spirit Life.

· Dr. J. Gates, of Rochester, New York, passed on from the shores of time to his home in the Summer Land, on Sunday, January 31, at eleven o'clock, P. M. Aged seventy-two years.

The Doctor was of the Thompsonian School of Medicine, and well known through Central and Western New York. He was an able and fearless advocate of the Temperance cause, and for a long time a minister of the church called Christian. Becoming dissatisfied with their contracted views, he left them and became an Infidel. On the appearance of the spirit raps with the Fox girls, he was appointed one of a committee to examine and report on the phenomena, as an Infidel. He proved the girls to be genuine mediums, and to use his own words 'After a thorough and critical investigation, reported: Remarkable phenomena, intelligent and outside of any collusion with the girls.' Subsequently he became a firm, consistent Spiritualist, and passed away in the full possession of the facts of demonstrable immortality. A short time before he died, he called his friends and relatives to his bed side, shaking hands with them, bidding them g ood bye, saying, " Do not mourn for me."

Remarks were made by Dr. R. G. Murray, of Detroit, and sister Mary Parkhunt, of Rochester. And then the following lines written by the Doctor a short time before his death, were

"To die, we never die in fact. It simply is a change from the casket of clay in which we are packed. Like the Butterliy, we range, and pass from flower to flower, and rise to higher planes, never to reunite in time with our bodies or

Glory, glory, hallelujah! Let us join and sing. O'er the grave we've gained the victory. For us, death has no sting.

Thus has another one of the old pioneers gone out from the shores of time. May we meet him

in the Summer Land. JOSEPH A. BRIDGE.

Gone from his late residence, 86 Senaca street, Buffalo, Joseph A. Bridge, aged fifty-one years. He left in joy, on Thursday, at two o'clock, P. M., January 14th., 1869.

He was a true man, a good husband and kind father, and passed away in the full possession of his mind and the enjoyment of our glorious

Just before he passed away, he saw his father and mother beckoning him to come. Calling his companion and children to him, he said, "See, they are waiting for me." Then turning his eyes up to his wife, he said, "Now you will let me go, will you not."

"Yes, darling," cried the weeping wife, "remember us when you are safely over the river.'

Then with a gentle pressure of the hand, and a sweet smile beaming from his face, he closed his eyes and left his form, his home on the shores of time, to dwell in the Summer Land.

On Saturday, the 16th., we committed his earthly body to the bosom of Mother Earth, and his spirit form was present and greeted us in joy, from his new home in the Summer Land.

Words of cheer were spoken by the writer to a house full of friends who came to pay their last respects to the good man, and we say: Brother, remember us when in the Summer

THE IDEA OF WORSHIP BEAUTI. FULLY EXPRESSED

In a valued exchange, we find the following ideas and sentiments upon the subject of worship: The sentiment is so much in unison with our thoughts and feelings that we offer it to our readers without further comment:

. "God is a Spirit. They that worship him must worship him in spirit and in TRUTH." As the ivy clings to the oak, as the tendril and vine, all life seeks its source, so the aspirations of the human soul go out to him in whom

we LIVE and breathe. "That is worship only which comes wholly from the spontaneous offering of the spirit." Work is worship. "Which of you," asks Jesus, "having a sheep fall into a pit on the Sabbath day will not lay hold on and lift it out?" So, it is right, 'tis worship to do a good deed on any day. The Sabbath was made for man's accommodation,recreation and benefit, because man is better than a sheep. It is the soul elevating power and essence of utility, the religion of uses, with which our Father is well pleased.

All nature is in continual devotion, because in ceasless motion. Inertia is a foolish fable. In our Father's great working worlds all is industry, motion, activity, work. There is nothing without industry, and the constant aspiration of all life tend in worship to its great source.

The worship of the Divine, you can to no place nor creed confine. Pure worship is sweet incense and oblation of good deeds; the lovely are of the higher bending down and assisting the lower to ascend. Faith without such work is dead and valueless.

To assist the afflicted, fatherless and the widow For as much as ye done it unto the least of

these, ye done it for me." Who so blesses the raceworships God. Ye toiling millions, eating your bread in the sweat of your brow, whose le gacy and litany, alas for ages has been, "Toil and die." Look up, thank God, and take courage. The no-called curse, a blessing shall be found.

Priestly oppression is passing; useful occupation to day is worship, every where acceptable and free. All earnest soul aspiration will have its prompt response, that such useful occupation has its posthas its part in the great work of our salvation. "The soul must by gradual steps of its own growth, climb as does the ivy and the vine,—for maturity, then will it receive spiritual strength as natural as the flower, the sunshine."

Rev. A. J. Fishback, formerly a prominent Unitarian Clergyman, is engaged to speak at Sturgis, Michigan, from February until July

Theodore Tilton is described by a correspondent of the Springfield Advertiser as much resembling the immortal "J. N.

NOTICE OF MEETINGS.

ATHENS, MICH.-Lyceum meets each Sabbath at I o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs.

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

ly received. Boston.—Mercanthe Hall.—The First Spiritualist Asso-clation meets in this hall, 52, Summer street. M. T. Bole, President; Samuel N. Jones, Nice President; Wm. Duncklee, Treasurer. The Childrens' Frontesive Lyceum meets at 16 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary 51 Planant Street Assistant Secretary, 51, Pleasant street.

Music Hall.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The Sough End Lyceum Association have entertainments every Thursday eventing during the winter at the Hall No. 80, Springfield street. Children's Pro-gressive Lycoum neets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs.-M.J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 314 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French,

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 2 and 7 p. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Maconker Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Jahiette Yeaw during April; J. M. Peebles during May.

Webster Hall.—The First Progressive Lycoum Society hold meetings every Sanday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7\2 o'clock, p. m President, ——; Vice President, N. A. Simmons: Treasurer, O. C. Elley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lycoum meets at 10\2 a M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins

Baltimore, Mr.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday even-ings at Saratogo Hall, south-east corner Calvert and Saratoga atreets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. · Broadway Institute.—The Society of " Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

Battle Creek, Mich.—The Spirituallists of the First Free. Church, hold meetings every sunday at 11 A. M. at Wakelee's Hall. Leceum session at 12 M., George Chase, Confictor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Fil.—The Spiritual Society hold meetings in Green's Hall two Sandays in such month forence and even-ing, 10½ and 7½ o'clock. Children's Progressive Lycenm meets at two o'clock. W. F. Jamiseou, Conductor: S. C. Haywood, Assistant Conductor : Mrs. Hiram Bidwell, Guar-

Chicago, III.—Library Hall.—First Society of Spiritualists hold meetings every Sunday at 1012 P. M. Children's Progressive Lyccum meets immediately after the morning service. Speaker engaged; Dr. H. P. Fairfield during April and Mal. and May.

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

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M.; and T.P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary. Deerfield, Mich.-First Union Society of Spiritualists hold

regular meetings in Grassiy's Hall at 101, A. M. and 112. P. M. Sunday, Regular Speaker J. W. Vannamee. Georgetown Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft,

lairyoyant speaking medium. MILAN, O .- Children's Progressive Lyceum meefs every Sunday, at 10% o'clock A.M. Conductor, Hudson Tuttre; Guardian, Emma Tuttle.

MONMOUTH, ILL.-Lyceum meets every Suneav forencon. About one hundred pupils. J. S. Loveland, Conductor: D. R. Stevens, Assistant Conductor: Helen Nye, Guardian of Grouns.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 21/2 p. m. ROCKFORD, Itt. - The First Society of Spiritualists meet and

have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a.m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian. Charlestown.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hull, No. 25 Elm

street, every Sunday at 21% and 71% P. M. Children's Lyceum meets at 101% A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. The Children's Progressive Lyceum meets every Sunday at 10% a. M., in the Machinists' and Blacksmiths' Hall, corner of

City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum. CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commenc-

ing at 3 and 7% p. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Lander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisinmet Division Hall, Chelsen, at 3 and 7 p. M. Mrs. M. A. Richer regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

Worcester Mass.—Meetings are beld in Horticultural Hall

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

PORTLAND, Me.-Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curties, Guagdian.

Houlton, Mr. -- Meetings are held in Liberty Hall, (owned by the Spiritualist Society.) Sunday afternoons and NEW YORK CHT.—The Society of Progressive Spiritualists

Alw York (171.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-feurth street and sixth avenues, at 10½ s. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free. RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor.

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

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Scats free. R. A. Seaver, President; S. Pushee, Searching. Secretary. Terre Haute, Ind .- The Spiritualist Society of this city have

ecated Bro. J. H. Powell, formerly of the "Spiritual Times," London, for the year 1869. J. H. Stanly Philadelphia, Pa.-Children's Progressive Lyceum No. 1 Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9% A. M., on Sandays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7% P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to hertures. Toledo, C.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7 m P. M. All are invited free. Children's Proglessive Lycenta in the same place every Sunday at 10 a. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelook, Guardine.

Lann, Mass.—The Spiritaglists of Lynn hold meetings every Sanday afternoon and evening, at Cadet Math.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosty's Music Hail, at 19:45 and 7:50. Conference at 12 n. Clair E. Devere speaks for December. All. communications to be addressed to— J. Spertigus, Pres. New York.—The Friends of Humanity meet every Sunday at 3 and 71% P. M., in the convenient and comfortable halt 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

Oswego, N. Y.—The Spiritualists held meetings every Sunday at 212 and 714 p. m., in Lycoum Hall, West Second, near Bridge street. The Children's Pregressive Lycoum meets at 1212 p. m. J. L. Poel, Conductor; Mrs. S. Boolittle, Guardian. Guardian The Spiritualists hold meetings every Sunday at Lamartine

Hall, corner of 5th avenne and West 29th street. Lectures at 1014 o'clock a. m. and ? p. m. Conference at 31. m. BROOKLYN, N. Y .- The Spiritualists hold meetings at Cumberland effect Lecture Room, near Delkalb avenue, every Sunday at Cand 712 n.m. Children's Progressive Lyceum meets at 1012 a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking

spiritual meetings for inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtlo avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, certer Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Poet Cilice, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists and Lineralists hold regular meetings at Lyceum Hall 200 Super-ior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mts. P. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary. Buffalo, N. Y.-Meetings are held in Lyceum Hall, corner

of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian. Hammongon, N. J.—Meetings held every Sunday at 10 2; t Spiritualist Hall, 3d street. J. B. Holt, President; Mrs.

C. A. K. Poore, Secretary: Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½0'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS .- The Fraternal Society of Spiritualiss hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.-Friends of Progress meetings are held in Plum street Hall every Sunday, at 10% a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12% p. m. Hosea Allen, Conductor: Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

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

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

CLYDE, G-Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect. Springfield, Ill.-Spiritualist Association hold regular

Springfield, III.—Spiritualist Association held regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lauphear Secretary. Children's Progressive Lycenmevery Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 1014 a.m. Children's Progressive Lycenin meets in the same hall at 2 p. m.

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 714 p. m., in Temperance Hall, Market street.

p.m., m l'emperance Man, Market stres between 4th and 5th.

SYCAMORE. ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Walkins' New Hali. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at

3 c'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Channey Eltwood, Esq., President of Society: Mrs. Sarah L. P. Jones, Corresponding and Re-

Aprian, Mich.—Regular Sanday meetings at 1014 a.m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the anspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary. Lewell, Mass.-The Children's Progressive Lycoum held

meetings every Sunday afternoon and evening, at 214 and 7 o'clock. Lyceum session at 101/2 A.M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

Bringereat, Conn.—Children's Progressive Lyceum meets very Sunday at 10½ A. M., at Lafayette Hall. H. H. Cran-all, Conductor; Mrs. Anna M. Middlebrook, Ghardian. Omono, Wis -Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs. Phompson, Assistant Conductor, Miss Cynthia McCann, Guar-

dian of Groups.
The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Sec-

Letary and Treasurer.

Lettes, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President

F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

Mazo Manie, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary

TOPELA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speakings every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenne. Mrs. H. T. Thomas, Inspirational Speaker.
F. L. CRANE, Pres't.

F. L. Crane, Pres't.

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

EAGRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a.m. and 7 p.m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Sccretary. Chiloren's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian RECHESTER, N. Y.—Religious Society of Progressive Spirit-nalists meet in Sclitzer's Hall, Sunday and Thursday eve-nings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Mies E. G. Beebe, Assistant Conductor.

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

FITCHEURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINCY, MASS.—Meetings at 23/2 and 7 o'clock P. M. Progressive Lyceum meets at 13/2 P. M.

FOXEORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings very Sunday in Williams Hall, at 3 and 7 P. M. "Speaker

engaged.
PUTNAM, CONN.—Meetings are held at Central Hall every
Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½
in the forenoon. DOVER AND FOXCROFT, ME .- The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

Trov. N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

Keith, Conductor; Mrs. Louisa Keith Guardian.

Washington, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettic M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups, Miss Maggie Sloan, Assisstant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks.

Milwenkee, Wisconsin,—The First Spiritualist Lyasum.

Milwaukee Wisconsin .- The First Spiritualist Lyceum meets at Sivyer's Hall every Sunday at 2 p. m. J. L. Potter is engaged to speak at 7½ P.M.

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