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

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Ziterary D

Written for the Religio-Philosophical Journa .
A DREAM.

A DREAM.

Softly as the murmur

Of the deep blue sea,
Comes a voice so sweetly
As it speaks to me.
Angels bright are standing
Round my bedside near,
And they softly murmur

Thou to me art dear.

WILFRED MONTRESSOR:

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND ORIME.

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

BOOK THIRD-THE ARREST.

CHAPTER XXV.

Do you believe in animal magnetism, Mrs. Tracey?"
Alfred Tracey was walking in the hall, after breaktast, with his brother's wife; and the in-quiry was addressed rather abruptly to his com-ranion.

as standing open.
For a moment, the lady healtated ere she "No, Alfred"
"The prolessor. The door of Owen Tracey's sitting apartment

replied, laconically:
"No, Alfred."
"The professors of mesmerism are practicing their experiments in different parts of the country, with great effect on the popular mind."
"In all ages, the masses of the people have been misled by those who pretend to possess mysterious or supernatural powers. Popular opinion once sanctioned the juggles of the ancient soothsayers, the absurdities of magic, astrology, alchemy and witchersat."
"But the wonders of this new science, are attested by men of learning and character. A distinguished clergyman, of this city, dengly versed in every branch of knowledge, has openly written in favor of it. In Europe and America, large numbers of the medical faculty have declared their belief in its truth. The newspapers abound with reports of surgical operations performed, successfully, -without any appearance of suffering or pain, upon patients, who had been previously submitted to the influence of mesmerism."
"The greatest objection, in my mind," said

ce of measurerism.

The control of the control of the ce of measurerism.

Tracey, "is the moral tendency of the led discoveries of the measurerism. In the control of the measurerism. I of the measurerism is the control of the measurerism. I do not give them entire to the control of the cont

ere are conditions of the human body, alogous to mesmeric sleep; for instance, nbullsm." nesmeric sleep; for instance nnambulism is a strange malady; but a nevertheless."

nevertheless."

a sleep-walker talks and acts frequently,
it being conscious of his sayings and.

This truth has recently given rise to a
not successful detense on a trial for murnat, the act might have been, and probably
milited in a state of sommambulsm; and
tse of violence in such a state are destitute

ts of vinesa.

dangerous precedent,"

is tragedy of Macbeth evinces that, even
time of Shakspeare, the curious phenomesomasmbulism were known. Lady Mactime is the step, is continually habbling of the

circumstances attending the murder of

Scotish king."

Great crimes are followed by remorse, and orse will find a torgue."

Not always, Mrs. Tracey," said the young "Remorse is cey," said the young h an inquisitive glance. "
of weak minds, that com

ung man's lip quivered imperceptibly; mished the rising emotion, by an effort ll, and calmly remarked;

nambulism, have given rise to many legends and superstitions. I remember to have read a legend many years ago, founded upon a prevailing belief among the people of Hungary, that a man in profound slumber, will respond to they shipper of a familiar voice. The lady Ida, or wietz, became the heiress of an immense estate in Hungary, through the death, by violence, of a beloved brother. She was wood and won by an Austrian nobleman of distinction. She loved her busband tenderly, and was, therefore, much afflicted to perceive that he suffered extremely from melancholy. One night, when he was slumbering in a large casy chair, in the principle chamber of the castle of Dietz, she bethough therself of the legend of the country people. She approached the sleeping nobleman, and asked in a whisper, the cause of his dejection. In low and stembling tones, the Count confessed that he had murdered the Baron Menzel, of Dietz, so that his estates might devolve upon the lady Ida."

"I can imagine the surprise, the horror, the ruin of such a confession."

"On the contrary, the lady Ida kept his secret—forsave, him and loved him as tenderly as the mand leved him as tenderly as the mand leved him as tenderly as the mand leved him as tenderly as

"impossible" replied Mrs. Tracey, warmly.
"Her husband a murderer—the murderer of her brother."
"So goes the legend," said-Alfred Tracey, laughing. "I have never tried the experiment of the lady Ida with any of my scquaintances. In one instance, however, I obtained the clue to a heinous offense against the law, by listening to the instinct mutterings of a man talking in his sleep. I did not denounce him to the authorities because he was, in some sort, a relative of mine."

the sleep. I did not be was, in some the of mine."

"You were generous, Alfred."

"You were generous, Alfred."

"You were generous, Alfred."

"You were generous, and the beautiful of the service, in low guttural tones, that barely reached the cars of his brother. It was standing in the sor of his stitting apartment, with an expression of sarcastic bitternees on his features. The vents and reflections of the last two days, had sot tended to mollify the harshness of his temet, or to change the forbidding aspect of his soarse physiognomy. Their influence had, inleed, led to contrary results. His physical vigor led to contrary results.

was diminished.

perceptibly older; but there mental weakness or indicision of character. The young man remarked, indufferently, without lowering his voice:

"Policy, Owen—nothing but policy." This reply drew the attention of Mrs. Tracey to her husband. She perceived his angry, condemptuous glance, and turned, inquiringly, toward Alfred Tracey.

"The clouds are scattering," said he coolly.

"We shall have a pleasant day, Mrs. Tracey, who therefore the colly.

"The clouds are scattering," said he comp,
"The clouds are scattering," said he comp,
"We shall have a pleasant day, Mrs. Tracey,
notwithstanding the threatening appearance of
the weather this morning,"
"It is certainly lighter,"
On approaching her husband, Mrs. Tracey
paused, as if hesitating whether to make a re-

"It is certainly lighter."
On approaching her husband, Mrs. Tracey paused, as if hesitating whether to make a request.

"The sun will be out in an hour," continued Alfred Tracey. "I am willing to stake my reputation as a prophet, on the issue of the prediction."

"Will you accompany me in a call upon Mrs. Willoughly today?" said Mrs. Tracey, somewhat timidly, to her husband.
"No, madam, I have business of greater importance on my hands, than running about on calls of eremony."

"Do-morrow, then?"
"Not to-morrow, nor the next day. What is the necessity of my going at all?"
"The rules of politeness are the basis of social intercourse."
"Who denies it, madam? I think very well of Mrs. Willoughby—very well indeed; and I don't wish to offer her any slight. If you have any tact, whatever, you can excue me for not being always tied to your apron string."
"Do you wish me to call without you?"
"Just as you please. I do not know when I shall be able to spare the time. Time is money, Mrs. Tracey."
"Now you are out of business," replied Mrs. Tracey.
"Who told you that I was out of business?"

Mrs. Tracey."

"Now you are out of business," replied Mrs. Tracy.

"Who told you that I was out of business?" said Owen Tracey, interrupting his wife. "I have sold out my stock of methandies, and retired from commercial business; but can ot abandon myself to mere chief's play."

"I did not not intend to vayou. I will apologies to Mrs. Willoughby, you. I will apologies to Mrs. Willoughby, as you desire, whenever I see her."

"I am not vexed, Mrs. Tracey. If I do not fail in, entirely, with your views, you charge me with losing my temper. I never loss my temper, without just provocation."

"Are the carriage and horses at my disposal, this morning?"

"Yes, madam. I had rather walk than ride, when I go out."

"I have some shopping to do," said Mrs. Tracey, "if the weather improves. T shall call upon Mrs. Willoughby, and afterward visit Broadway."

Alfred Tracey caught a portion of this con-

Tracey, "if the weather improves. I shall call upon Mrs. Wilbughby, and afterward visit Broadway."

Alfred Tracey caught a portion of this conversation as he continued to promenade the half. He was passing his brother and Mrs. Tracey a third time, when the former addressed him:

"A word with you, Alfred. I shall be at the counting-house of Messts. Barstow and Rodman, at two o'clock. Your presence, will be necessary."

man, at two o'clock. Your presence will be necessary."

"I have no engagement at that time," said the young man, coolly, "and I will probably attend."

I shall expect you," said the merchant, resuming his seat at his writing desk.

The younger Tracey and the lady walked several times across the hall, in allence. At length the former remarked;

"I overheard you talking of

"Mr. Tracey has business in the city, and I shall be deprived of his company."
"Will you perhit me to accort yon? I have already a positive engagement to meet Frederick Willoughby at his mother's residence."
"Certainly, Alfred, if I resolve upon going."
The voice of Owen Tracey was distinctly heard, muttering in harsh tones—"How can a man think or write with so much noise around him!" and almost instantly, the door of his apartment was closed with a loud slam.
"You are accustomed, as well as myself, to the trifling cbullitions of an impatient disposition," said Alfred Tracey, with a laugh.
"I regret them," replied Mrs. Tracey, "sincerely—less on my account or yours, than on his."
"You excife my surryise and admiration."

his."
"You excite my surprise and admiration,"
said the young man, "by the composure and
dignity of your bearing. I have never seen you
ruilled in the slightest degree, under any cir-

dignity of your bearing. I have never seen you ruilled in the slightest degree, under any circumstances."

"My personal traits," said the lady, with a grave smile, "and the previous interruptions seem to have blotted from your mind the original subject of our conversation."

It is always difficult to return through a winding path. L-have a distinct recollection, however, of the Iteeling which you manifested in relation to the conduct of the lady Ida, of Dietz."

"The story which you related was fabulous, or the lady Ida was a fend. No woman-can love tenderly and truly unless she has confidence in the moral principle of her husband."

"Your assertion is starting."

"It conveys, in plain, simple terms, a truth of the highest import. If you seek hereafter in the marriage state to realize the felicity of yous romantic dream of affection, beware how you forfult, in the alightest degree, thy respect of the woman of your choice."

"I desire to be loved as I am, independent of circumstances."

"I desire to be loved as a sum, and character are very dif-circumstances."

"Circumstances and character are very dif-ferent things. Differences of opinion, peculiar-ities of manner, deformities of person, are by no means inconsisted with the deepest regard— the fondest affection. But how can either man or a womap really love a liar, a thicf, a mur-

derer?"

"The love is not worth possessing," said the young man, bitterly, "which will not endure under all yieissitudes."

"Yicissitudes is a word inapplicable to moral delinquencies. The tenderness of real affection will not diminish in the changing storm and sunshine of external life. The less of fortune, of health and personal beauty—the approach of age, even the querelouaness of disappointed hopes, serve 'anju to display the purity of Its devotion. Love exhibits its true sublimity when it hovers unceasingly over the pillow of sickness, and scatters with its sweet smiles the shadows of melancholy. Crime alone, the off-spring of selfshness and malice and depravity of heart, can deface the glory of its idol."

"Has experience taught you this?" inquired. Alfred Tracey, pointedly.

"The moral instincts of the soul offer their teachings to all," replied Mrs. Tracey, evading a direct answer of the question.

"I appeal from your doctrines to yoursell," said the young man, with an observing glance.

"Would you casa, to love and respect any person—your husband, for example—whom you detected in the commission of a great crime."

"I te-audin ent well be otherwise," replied the

the act?"

"Assuredly. The most famous crimes are those which are perpetrated for the sake of gain. The excesses of the passions may awaken sympathy; but the guilt which springs from sordid avarice, has no covering to shield it from contempt and abhorrence."

ly.

Mrs. Tracey 'blushed slightly as she encountered the gaze of her companion.

"The feelings of the heart," said the lady, after a moment's hesitation, as well as the actions of the lidement."

actions of the life ougses to defend the judgment."

The silence which followed this remark was broken by Alfred Tracey.

"Shall I order the carriage at eleven?"

Mrs. Tracey assented.

Poor Thankful! I would not laugh at her for the world! God chose to drape her little soul with an ugly overing, but that only made her rare goodness and humility the more touching. I have no doubt she considered it a mercy that she was not very near sighted, and only a little cross eved.

inthe cross eyed.

After having the scarle; fever, she lost the hearing of one ear. "It was nice," she said, "about getting to sleep in a noise "She pitting people who had the plague of two cars. Meanwhite Mr. Tutuna dreamed over his pipe, never thinking, though, that he was a lazy, shame less man, and that his active little deughter was working beyond her strongth. But Thankful only cried when the neighbors scolded about her father, and said, sniling through her tears: "What makes you talk so about my father? He does'nt get drunk so very often, and he never whips me when there is picaty of tobacco in the

house."

By and by a stray spark from Mr. Totman's pipe dropped into some shavings and set the house on dire.

"Well," said Thankful, as she gazed at the smoking rains, "it was well that we were both dressed, so we did'nt loss all our clothes. And father saved his pipe."

It was not much Thankful could study, having o work so hard for food and raiment for two. Never mind," said the brave child, as she borwed time from sleeping hours," I am thankful was born at home, and not in some outlandish athen country where women don't know one ter from the other."

other from the other."

Of course everybody loved her. The most elish of us cannot choose but love a person those life seems to say: "No matter about me-I'm not worth minding. I sat there something can do for you?"

After her father died, Thankful was any only shlessife.

—Im not worth minding. Is not there something I can do for you ?"

After her father died, Thankful was everybody's blessing for a great many years. Whatever her hands found to do, she did it with all her might, whether it was making an overeoat or mending a litte boy's kite.

But when the war broke out, it seemed as if Thankful's whole soul was stirred within her. She thought her country was calling her with a loud voice, and she went South as a nurse.

A thoughless little girl said to her:

"Thankful Toman, you're so outrageous homely! Don't you believe you will frighten the sick soldiers, if they happen to be nervous?"

the sick soldiers, if they happen to be userous?"

Just as if our suffering men could see so much
mercy and goodness in a face, without saying in
their hearts, "God bless her!"

"I know! I am a fright," answered Thankful,
with a quiet volce, "and the time was when I
used to wish I was decently homely; but that
was wicked. The Lord don't mind the face. If
I was twice as plain, he would overlook it.
And "she added, joyfaliy, while you could fancy
you saw her beautiful soul glowing in her eyes,
'if I ever do get to heaven. I shan't look this
way. 'Did you ever hear of a homely angel?"

The Tools Great Men Work With.

The Tools Great Ren Work With.

It is not tools that make the workman, but the trained skill and perseverance of the man himself. Indeed it is proceedial that bad workmen never yet had a good tool. Some one asked the artist by what wopderful process he mixed his colors. "I mix them with my brains, sir," was his reply. It is the same with every workman who would exce? Ferguson made a wonderful thing—such as his wooden clock, that accurately measured the hours—by means of a common penknife, a tool in everybody's hand, but then everybody is not a Ferguson. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; a prism, a lens and a sheet of pasteboard enabled Newton to unfold the composition of light and the origin of color. An eminent foreign serand once called upon Dr, Wollaston, and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the Detcor took him into a little studie, and pointing to an old tea-tray on the table, constining a few watch-glasses, test-papers, a small balance and a blow-pipe, sand. "There is all the laboratory I have." Stothard learned to the stoppers, a small balance and a blow-pipe, sand. "There is all the laboratory I have." Stothard learned to the stoppers, a small balance and a blow-pipe, sand. "There is all the laboratory I have." Stothard learned to the stoppers, a small balance and a blow-pipe, sand. "There is all the laboratory I have." Stothard learned to the stoppers, a small balance and a blow-pipe, sand. "There is all the laboratory I have." Stothard learned to the set may be a stopper to the set of the set

Gesting Dinner for a Minister.

The following story is a good illustration of the free and easy habits of pioneer life. Some families might feel relieved if they could obtain a supply for their tables, when entertaining the minister, on such easy terms:

Mr. Bascom travelled two years in the monattainous region of Kentucky. The country was rough, and the people generally poor. But the romantic wildness of the country was congenial to his feelings, and he enjoyed the rude hospitality of the sincere hearted foresters.

He used to tell, with much apparent pleasure, of a dinner he enj-yed with particular satisfaction. He was preaching on one occasion in a cabin, which was at once a church and a dwelling. The people were listening with seriousness and attention to the truths of the Gospel, when, in the very midst of his sermon, his host, who sat near the door, suddenly rose from his seat, snatched the gun from the wooden brackets upon which it lay against the joist, went hastily out, fired it off, and rejurning, put the gun in its place, and quietly scated himself to hear, the remainder of the sermon.

The whole affair had hardly consumed as

hastn, gun in its phear the remained. The whole affair much time as it talk and in a very few cothly as if no

An eninent minister of the church, once made this fine observation:

"We will, say nothing of the way in which that sex usually conduct arguments; but the intuitive judgments of women are often more to be relied upon than conclusions which we reach by an elaborate process of reasoning. No man that has an intelligent wife, or is accustomed to the society of educated women, will dispute this. Times without number you must have known them to decide questions on the instant, and with unerring accuracy, which you had been poring over for hours, perhaps with no other result than to find yourself getting deeper and deeper into the tangled maze of difficulties. It were hardly generous to allege that they achieved these feats sess by reasoning, than a sort of sugacity that approximates to the sure instincts of the animal races; and yet, there segms to be some granual for the

Valuable Hints Concerning Kere

joined edge.

Thus a waving on both wicks is secured. To be sure the saving is small, but the old adage is very true: "A penny saved is a penny caroed." Half, a teaspoontul of salt added to the oll of the lamp which holds a pint will take away the disagreeable door sometimes apparent and it is said.

last longer, but we have only hear say evidence concerning it.

Kerosene is the best antidote for a severe burn or scald. Immerse the injured part in cold water for a moment, dry with a soft cloth, taking care not to rub at all. Then bathe in kerosene, and the terrible pain soon ceases. We know of a little child who put his foot and leg into a pail of nearly builing water. The above remedy was applied and in a tew minutes the child's screamscased. We know not of the philosophy of the matter, but we do know that it is the most efficacious remedy, for severe burns or scalds in the materia medics.—Springfeld Republican.

An Intelligent Witness.

An Intelligent Witne A witness in a trial in Winche before Mr. Baron Martin, persi what other people said, and inter imony so often with "said I" a that the counsel was utterly be Court attenued."

WORRIED To DEATH.—This is a very conon expression, with a metaphorical meaning many a time, alas! it is literally true—es

BY..... BENJAMIN TODD

The Views of Leolin

The Views of Leoline.

With pleasure have I watched the issue of the Journal from week to week. When feeling weary and discouraged, laboring to dispet the darkness, ignorance and superstition from among those whom it has pleased God should surround me and meeting with nothing, perhaps, but the cold shoulder and bitter epithets? when toiling as best I can in my feelle manner to remove in a measure, the slavery from our land, which crucifies, crushes, and makes more miscrable than the slavery which but a few years ago existed in our glorious United States, for no comparison cam exist between the slavery of the body- and the mind, it is but natural that my poor, earthly nature at times should sink beneath the task.

I am but mortal, possessed of the many fol-

poor, earthly nature at times should sink beneath the task.

I am but mortal, possessed of the many folloles, no doubt, that flesh is heir to. If I were otherwise, it would be unuatural and things that are unnatural we cannot tolerate; but, thank God, with an earnest desire to discriminate the truth and make free so many in servitude, I ever will be found struggling on for poor, enslaved humanity, comforting myself with the bellef that the ingratitude and abuse that is heaped upon my head in return for the good, and good alone, which only for me, would not be in store, arises not from the beart, not from their natures, for no pure human nature is unkind, if not dimpered by unnatural codes and laws.

How beautiful is the little chile before its mind has become prequant with the impurities

mind has become pregnant with the impurities and obnoxious teachings from so many would-be instructors. Look and consider! Who can do so and then tell us human nature is bad?

and conoxious teachings rounds many consider instructors. Look and consider? Who can do so and then tell us human fiature is bad? Unprejudiced and unalloyed, it sees beauty, love and God in everything. It plucks the little building flower, presses it to its bosom, delighted, loves it and calls it pretty names. Every breeze that fans the little dimpled cheek produces a happy smile. It is the inherent quality of its nature; the close alliance with its God which enables it to see in all things beauty and love. But wait until the maturity of womanhood or manhood has taken place and see, as in many hundreds of cases, how distorted has become human nature. Then we would not heap upon human nature that which false philosophy and ignorance deserves. Allow ignorance the excuse it merits, and let justice reign.

How sweet the thought that justice must reign and is not subject to our frail notions of right and wrong, but that it is a fixed and eternal law. There was never cavern so impenetrable or mountain so high that could hide the iniquities of any from the hand of justice. It is inexorable. We may flee to a far and unknown land where prosperity for a season may visit us, but the success which crosses and lightens our pathway can be but to make surer the hand of justice. We may as well attempt to flee from the presence of our God, as to attempt to glide quietly through life sinning without a day of retri-

ice. We may as well attempt to fise from the presence of our God, as to attempt to glide quickly through life sinning without a day of retri-

presence of our God, as to attempt to glude quielty through life sinning without a day of retribution.

Is not this enough to comfort and inspire the
downtrodden to feel that although through the
injustice of earth mortals, they may be brought
to suffering for a while, that the recompense
must come at last, that the sins of each and all
can in reality injure no one more than themselves. For humanity to realize this, would effect great good. But instead, what false and
pernicious ideas have been forced upon the
world; those which kill both soul and body,
and render destruction inevitable. What more
evil teachings can one set forth than an atonement being made for our sins?

What wicked and unnatural teachings are
these?, Instead of wondering at the sins and
ignorance of the world under the teachings that
have been. I wonder that it is ne, worse. Such
leniency can produce nothing but corruption.

O, poor, deluded mortals, goldarn of the little
flower that blossoms at your feet. Talk to them.
You will find them far more intelligent than you
think. They are excellent teachers. Notice
the systematic construction of the petals; the
exquisite arrangement of the colors. Did they
never awaken within the spiritual nature that
which, perhaps, had long been slumbering &

Did they never speak of God and thin agels?

Did they never speak of God and the angels?

never awaken within the spiritual nature that which, perhaps, had long been slumbering?

Did they never speak of God and the angels?
Go to the mighty cataract whose dashing waters froth and foam; or the laughing, meandering streamlet, as its little course it so quietly pursues. Visit the grand old forests and mountains, and then tell us the conceptions of your God. With teachers such as these, the solution will be activated to the conceptions of the conception o

Prairie Bogs.

No one can cross the Plains without deriving sterest and amusement from the prairie dogs the name, by the way, is a missiomer, for they re not dogs at all, except that they have a couliar, short, hoarse bark, but unmistlable odent, forming an intermediate link between the marmet and the squirrel. For miles along he road their villages or towns may be seen rith the little occupants perched conically on he top of their burrows, surveying what is oning on, and hoarsly barking their opinious to me another. The railroad train is apparently a object of curiosity to them, for they come up y hundreds to take a look as it clatters slong, but let any one approach them, and with an ngainly but nimble somersault they disappear to their substructures abodes. They are difficult to catch, and can only be got by drowng them out of their holes, but when secured re cabily tamed.

Spiritual Meetings.

kisphare Hall was well filled Sunday afterand evening last to hear the celebrated gator the Spiritualistic bellef. His wondertor the Spiritualistic bellef.

In suddences have largely increased since
memencemout, had we look for larger and
stile, more spiricative audiences as his
se draw to a close. He speaks at Shake
Hall on Sunday afternoon at 20 clock to and
clock in the evening. Let no one fall to

Original Essays.

The state of the s

For the Religio-Philosophical Jo hy in Regard to our Ear

Philisophy in Regard to our Earth.

BY DR. C. WOODBUFF.

At best, in a newspaper, article, I can give only a faint synopsis of the general frame-work of my philosophy, as it has been given me from the angel-world, from time to time, and demonstrated by visions, clairvoyance and a separate life in the various spheres for the past twelve years, of which I often have a plain realization. Sometimes, by being their magnatire and leaving the spiritual body which I then wear, and coming out into an interior world to the spirit world, where I stand in the same relation to spirits, that spirits do to mortals. This I call the angelic or delife world. I also, often visit other planets in company with various spirit guardians, but bave not yet been permitted to disclose what I-see there. But I feel that the time is near at hand, when I can give a full history of my education in the various colleges in the spheres above, and the full purposes concerning me, and my labors yet to be performed in this earth-life.

Ear the next fifteen years. I have had visions.

For the past fifteen years, I have had visio and high states of inspiration, in which I have had the philosophy of the formation, growth and birth of one planet from another, clearly shown me, as they were formerly devoloped from cha-otic matter, which at first filled the great im-

tic matter, make an ensity of space.

I hold that every particle of matter, however the positive and negative

me, as they were to merry dependent on the manisty of space.

I hold that every particle of matter, however small or gross, has its positive and negative poles, which give it motion and eventually, friction, heat, life and light.

The positive and negative conditions, or polar batteries, which pervade every particle of matter, however small or gross, is an inherent principle, co-evistent with it. This is the life principle, co-evistent with it. This is the life principle, co-evistent with it. This is the life principle, which is the cause of all causes, and carries matter through all its various ndelments, from the very grossest planes of which you can imagine, up through its various unfoldments, to the highest intelligence of wisdom or power, that you can concieve of.

This principle, I call lide in nature, which is all and in all; and there is nothing beside it. This principle puts on various forms, according to the plase or development of matter, upon which it is to unfold from the lower-to the higher. Yet all its various forms work in universal harmony, throughout all formation. For there was never anything created, or something made out of nothing. Every planet or sun has its positive and negative batteries or -polarities. The positive repel; the negative attract; hence, there is a ceaseless current of matter ever being repelled from the positive poles, and attracted over the surface to the negative, and carried in again through the centre, to the positive pole. I have visited the South Pole in a clairvoyant state and been shown the currents, as they come from all parts of the North, and curdle into a dense mass and enter the negative pole. To the clairvoyant eye, they look like the black smoke which seconds from the chimney of a steamer when they first fire up. It probably could not be seen with the material eye.

This internal current of matter becomes purified and cleansed, as it passes through to the centre of the earth, which is in a hot, liquid state, in most planets. This centre being intensely posi

irom the possure, or North roe, to the negative, or South Pole, producing at times, so much
friction in their escape, as produces the Auroand Borotalis, or Northera Lights. And as these
currents flow south, they are met by the attractive currents of the South Pole, on the centre of
the earth, where they form an equator. Here
all the light, or drossy particles of matter, are
repelled by this counter current, and are
thrown off from the earth as far as its positive
and negative condition will permit, where it is
there held, and forms into a belt or ring, around
the earth, like those of Saturn. They are thicker over the equator than at the Polea.

While the matter while his still more pure and
positive, is carried by, or through this equatorial line, and attracted into the negative or South
Pole, where it becomes still more purified by the
heat within, until it is suitably developed to become part and parcel of this planet, when it is
barried by natural attraction, to parts of its own
affinity, and puts on formation.

Hence, you see that all planets are continually
drawing inorganic or gross matter from space,
and digesting it, in its own peculiar way, to form
the growth and development of its own body.

In so doing, it throws off that which is too
impute for its own organization into space, where
it forms into a belt of nebulous matter around
its own centre; and these belts, in time, become
thick, and obstruct, in part, this heat and light
from the sun, or present centre, which causes a
partially negative state of the earth below them
to gradually take place.

This negative state of the earth causes it to
be attracted towards the sun, in like proportion,
also, to gradually shrink in size, causing earth
quakes, as the surface and and megative.

The northera regions were once covered with
a green verdure, and inhabited by the elephant,
and other kindred quadrupeds, all of which have
been driven nearer the equator by the growth
of coberges at the Pole, which has steadily been
forming, and drawing nearer

That you may the better know the why and the wherefore, I give you a short sketch of the ibherent laws of the unfoldments of planets, that you may the better understand what I am about

inherent laws of the unfoldments of planets, that you may the better understand what I am about to say.

There have been belts of matter forming around our sun and this planet, for a very long period of time; and as our sun is now coming into peculiar conditions with other suns of larger size, which will cause great cruptions on its surface of meited lava, the heat of which will be expanded outward. This heat will charge the belt of matter which surrounds it, positive over—this eruption; and this will scatter and break it. As the ends of this broken ring, will each be charged positive, they will repel each other, and separate, and at the same time, be attracted to the opposite side, which is negative, thus forming a nebulous planet in our solar system. By this same law, our whole solar system, one by one, has been developed from rings thus throwg off by the sun.

This lets out the rays of the sun with full force, which charges our earth and the whole solar system more positively. This positive condition of our earth melts the techergs near the Poles, and throws up all gross matter on its surface into this current from the North to the

lorce, which charges our earth and the whole solar system more positively. This positive condition of our earth melts the icebergs near the Edles, and throws up all gross matter on its surface into this current from the North to the South Pole, as above described, producing a thick, murky atmosphere which causes the sun to be darkened, and the moon to look as red as blood. This increases the current of matter through the centre of the earth from the South Tothe North Pole; and as more friction causes more heat, and more heat causes more expansion; this will swell the crust of the earth to its utmost capacity, 'causing a great, increase of carthquakes, and enlarge the currents of matter from the North to the South Pole, over the surface of the earth. It will increase the discharge of all volchanic eruptions now formed, and cause many new ones to appear.

I am also shown one general upheaval in Australia, where a large lake of lava will be thrown out, and flow westward, one half upon the sea, and one half upon the land, and destroy many thousand inhabitants. The heat from this immense lake going upward so near the equator, will charge the belt of matter around our earth positive, which will separate it, and the two positive ends will be repelled from each other, and be attracted to the opposite side from where it broke. Thus, literally causing "the hecame to rol tegether as a seroil, and the earth to melt with ferent heat," and form a nebulous planet, or moon, to this earth. And while its course will be to pass between our moon and this earth, it will cause a rolling motion to our present moon. The positive condition of our earth at this time, will repel the moon much farther off, and cause it to look only half as large, but much brighter; and the side which now faces this earth, will become its positive pole, which will swing southward from this earth.

By the removal of this belt also, the sun's rays By the removal of this belt also, the sun's rays will charge the surface of this earth still more positively, which whit cause the earth and solar system to be repelled further from the sun, until an equilibrium is formed, by their positive and negative conditions. Thus, throwing the earth from one fourth to one third further off from the sun, which will cause the length of our days and years to be in a like proportion. This will destroy our present system of time, as now kept, and fulfill the prophecy, "That time should be no morr," while the angel will be represented as the lake of fire, half upon the sea, and half upon the land.

This great and terrible change will purify the

This great and terrible change will purify the atmosphere, so that there can be no more suck ness, sorrow, pain, or death, upon this new and purified earth. Its passage from, the sun, will fulfill the prophecy, "That the heavens and the earth shall flee-away;" for as the earth leaves our present starry heavens for a new one, of course, they will appear to flee away, and there will be to us, a new starry heaven.

"Also the new Jerusalem, should descend from God, out of heaven, and dwell upon the earth."

Our vision at the

Our vision at that time, and in that atmosphere, will take cognizance, not only of spirits, but of the cities in which they dwell. Hence, no one will ask, know ye the Lord? for all shall see spirits, from the least to the greatest. There shall be no more night then, for the superior light in that pure atmosphere will then be sitted around the whole earth.

"The desert shall blossom like the rose."

This, it would be consistent to expect, after the surface of the earth has been so purified, and so highly charged by the sun.

All these prophecies, and many more, would then be fulfilled by the action of a natural law, and in fact, all that have been given in regard Our vision at that time, and in that atm

then be fulfilled by the action of a natural law, and in fact, all that have been given in regard to this new state of thin gas at that time, can easily be explained by this new philosophy.

These prophecies were given many years ago, by those highly inspired to look forward and see with a prophetic, eye, the conditions as they would then exist. These conditions have been shown to me for years past, but at present I can only give a very faint outline for want of space.

shown to me for years past, but at present I can only give a very faint outline for want of space.

The day of judgment, as it has erroneously been called, has been, and is, looked for, by all nations, kindreds and tongues, to come at about this time. But none of them had a correct idea of the philosophy or laws by which it should come. They vainly supposed it to be the will of a personal God outside of natural philosophy, not understanding that it was impossible for any thing to occur outside of nature. I'would further state that some may quote the words of Jesus, in regard to the time of this great day:

"That no one knoweth, no, not even the angels in heaven, but my father only."

This was no doubt true at that time. But he did not say but what, in the abundance of revelation in these last days, it should be made known in due time, to the inhabitants of earth. As in all important eras before, prophets have always been prepared to announce in advance, their coming, and various individual facts to occur, and the precise time when they should take

place. And if the people of those ages had paid more attention to them, and less to their own vague ides and superstitions, they would have-been much the better for it.

An Eloquent Vindication of Mediums and Mediumship.

MR. EDITOR:—The following letter by Mrs.
M. J. Wilcoxson, was placed in my hands recently, with the request that I would read it, and if thought best, have it published. It is an earnest, thought best, have it puousned. It is an earness, heart-felt and eloquent plea for that misunderstood, and consequently, much abused class, we call mediums.

While exceptions will be taken to so

while exceptions will be taken to some of her many strong statements, and while others will seriously question the correctness in all particulars of her position—none will deny her ability, zeal and just appreciation of those in whose behalf she writes. Subject to the prejudices, misinterpretations and opposition of those for whose benefit and gratification, they permit themselved to be employed, there is no class who need, greater sympathy or more considerate treatment than mediums. While thus approving, most heartily of the spirit of our sister's noble defence, I, however, fail to see the force of her objection to the adoption of the following resolution—the one she refers to—which was passed by the American Association of Spiritualists.

10. Resolved, That the varied phenomena and developments of Spiritualism constitute the foundation of a universal system of science, philosophy and religion, and that we consider the subject of mediumship cutilled to a candid and critical examination by those best qualified to classify its facts, clucidate its principles and popularize a knowledge of the same, to the end that a clentific Pagchology and Physiology may be developed, the sufferings of humanity, mitigated, and a rational philosophy chankind.

As a member of the Committee on Resolutions,

of humanity milicaled, and a rational philosophy of life and lis relations established for the benitit of mankind.

As a member of the Committee on Resolutions, I am knowing to the fact that this very resolution in question was drafted and presented by one of the most intelligent, best known and gifted medium and lecturer, that we have in our ranks; and was, I think, unanimously passed by the Committee, as well as by the Convention.

Sister Wilcoxson's letter, it will be seen, was written for, and intended to be read before the late Medium's and Speaker's Convention at Butfalo: but being directed to the care of a party who was not present, because of sickness, (it necessarily remained in the post office untill too late for use. Being so eminently worthy of perusal by the great public, I hope you will give ficirculation Very truly yours,

BY MRS. M. J. WILCOXSON

Defence of Mediumship.

NY MRS. M. J. WILCOXSON.

DEAR BROTHER:—I have seen your call for a "Medium's and Lecturer's Convention." One year ago, nothing could have pleased me better than to join such a meeting—but now, having falled to disjover the good growing out of such frequent conventions as are being called, and at such enormous expense of travel, being disposed too, more than ever, to pursue my spostolic work independent of all organization but the local, and seleing the need of every dollar and every hour to perfect the home machinery, I must foregothe pleasure of meeting you all in Buflalo, And even if I could, I am confident I should prove myself obnoxions to all "shoulder-strap authority" and olly assumption, which at present seek the reins of power in the new church. A medium myself, you must know how ludicrous and absurd appears the action of the late National Association in its proposition to "decide the claims of mediumship!" As if in this inciplent stage of spiritual science, any committee of fallible, ignorant critics, could "decide" the genuineness of a quality or power whose results must necessarily prove unlimited! It is mere sophistry and pharissic pretention, when any one individual or set of individuals promises a complete solution of that problem in man's immortal nature, expressed in the simple term, "mediumship!" When our conventional mouthpieces cease to utter such fallacious arguments as have no basis in truth, and come with tender souls and gentle loving hearts to a pure angelic communion with the powers that be, they will discover in the realm of cause very much of that which they now ascribe to the effect.

Hitherto. all critical committees and self-elected judges in this matter, have made the

communion with the powers that be, they will discover in the realm of cause very much of that which they now ascribe to the effect.

Hitherto, all critical committees and self-elected judges in this matter, have made the medium accountable to their unenlightened understanding and educated prejudice. Within a few weeks, I called upon a poor condemned and exiled medium—a woman, whose great pleading eyes have been veiled from God's glad, beautiful sunshine, and earth's glorious landscape of teeming soil and singing waters, for long weary months. A woman, in the full, sweet blush of fresh maturity, with the rich, golden promise of years upon her, went out upon the ocean of mediumistic life, and trustingly pressed her tender feet to the restless waves that ever come and go, obedient to the Christ that led her on, But no sooner had her graceful shadow fallen there, than one of the sharks of carnal ambition marked her as his prey! The temptation to enrich himself and support his family at the expense of the lonely woman, was too much for his weak conscience, and from that moment all kinds of promiscuous magnetisms were admitted to the mediumistic circle, to say rothing of the positive, oppressive, and even tyrannizing influence of his more impetuous and exacting disposition. From the most remarkable and satisfactory proofs of disembodied power in various phenomena, the manifestations gradually-assumed the character of sheer imposture, and the medium was publicly denounced; and strange to say, all up and down the land, Lecturers and Mediums, still blind, and I ignorant of the cause, poured forth the burning tale. Sinking upon the firery billows, going down from human love and sympathy, some noble and true souls pediused to let go the jewel of her promise, and again, all torn and lacerated, in fact, almost insane, the lamb was again led forth to, sacriñoe. Now, she had become too poor and lonely to make her own terms; with no means of procuring substitence, she congented as the seviment. Now, she had become too poor and lonely to make her own terms; with no means of procur-ing subsistence, she consented, as the sewing

woman consents to the terms of her employer, with an arrow in her soul, and only a choice between the two, mediumship and proscription—shall I say prostitution?

But her precious gift was broken, shattered. Too weak in independent magnetic power to withstand the shafts of merciless blame meeting her at every step, and still in the care of ignorant keepers, the old imposture repeated itself, and at last, almost desperate and well night frantic with the torture, she field to the tonder embrace of solitude,—and now goes heavily veiled and mourning with the great weight of gore betrayal diaming the noonday of her young life with the agony-cloud of Gethsemane;

Ab, sir, how casy it is for poor ignoramuses, as we all are in degree, to talk of deciding the claims of mediumship! Well has this woman and sister medium said, "There is not a person or committee fliving that can do it." Mediums themselves, camou understand their own influence, except in part, and are often as much perplexed concerning their influences, as any observer—and even where they do partially comprehend the nature of the control in themselves, it is impossible that the individual's conviction should become a positive law, or standard for others of different temperament and gift.

I pray that it may be the pleasure and discretion of your convention to hold with high and holy hands the golden rule of right, and to take such-position before the world, as to awe and shame down every traitor thought against the life of our glorious cause. That it is beset with difficulties, humanly speaking, who shall deny? But there is no greater blot upon our uplifted banner, than the forked tongue of that unchained cobra, slander, which has sought to feed upon the lives of our mediums and lectures? Men, and women even (it grieves me to say it), with the intellectual ability of sages, able to lift the mind to the dazzling skies of profoundest oratory, have forgotten their proud station and let themiselves down with the swoop of the eagle, to the rice we are with the si

My language may seem strong—but when a reformer cun stoop to sully the angel-robe he wears, with the slime of slander, or attempt to plant himself upon another's downfall, let us know him by his speech. I know there are some, who have come out of great tribulation," who are among the scaled of heaven and its angel hosts—who fear no "lion by the way"—who bow not to either Roman or Spiritual-Popes—who are no respectors of persons, and cannot be bought or sold—amid the fires of purification they have grown strong—aye, too strong now, in divine annealment, to be shaped by policy—they will stand true to the holy principles which have made them a power in the earth roor can the poison shafts of malice, enzy, or low-lived ambition reach them! They are not to be chained by human argument or human measures! When the blessed sinlight of inspiration came to them, it shome full and strong upon the many caves of error—it revealed to them the dain and inquisitorial charabter of human authority in every age of the world, and liberated the soul from all such bondage by leading it to a higher authority.

A true mediumship, then, is fundamental in our philosophy—the only purely democratic state—and mediumship, like man, is to be greater than the institutions growing out of it. Thus mediumship, pure and unadulterated (when we reach its perfection), is the highest unfoldment of the age. It is nothing against the vital purity and value of mediumship, it it is now chaotic, being disturbed, abusel, broken—let us turn from this to the overwhelming facts of the age—let us point our finger in the face of all boastful and cautious dissenters in our ranks, as well as outside, to the uneducated Seer, A. J. Davis, whose voluminous works are the fruits of a fiarmonial inspirition and mediumship! Let us count our hundreds and thousands of pentecosted souls, whose tongues of fire have burned into the souls of men solutions of the most difficult problems that ever agitated the burned into the souls of men solutions of the most difficult problem

the dark and intri sites of cartaly rule stand the eterial mountains of our transfiguration, and shining faces there beam upon us with their holy light, while voices musical with love and tegifor sympathy, whipper, Well done, good and faith-ful servant, thou hast been been faithful over

a few things, thou shalt be ruler over many."
I must affirm, I am jealous with a godly jealousy—Jealous of present encroachment, upon the scarced domain of mediatorial ministry—and in the calm, clear, and honest conviction of my soul, I feed the necessity of planting myself more entirely then ever before, upon that divine right, individual sovereignty, to which the angles of truth and upiversal justice have called us, and I know, too, that "Eternal Vigliance is the price of our liberty." It know that those who promise us most, have denied us most; and with all the boasted strength of organization as now existing, nothing has been secured by convention or legislation of any body in the way of protection to meditums, but there is almost universal complaint that inediums will not subject themselves to all the disturbing promiseuity of public life, all the petry exactions of official rule and private curiosity; when, if we are wise enough to improve the lessons of the past, we shall find that even ancient Greece and Kome made provision for their oracles, and that the Delphic and Sibylline revelations were the fruit of such protection. Some few, clear-sughted, angelic souls among us, rich with aliving fractary, have given us a "temple" in their homes, a sacred retreat, lighted with the sunshine of harmonious welcome, and warmed with the sacred fires of peace—they have allowed us liberty, sweet and pure—no chains of cold compulsion or enslaving etiquette have they bound upon us, but from their souls have pealed theemancipation proclamation in sweet accord with the Holy Spirit of the heavens. These souls know that we cannot cousent to be diracted to in the spirit, of the holy spirit of the heavens. These souls know that the sund supplemental that the holy spirit of the heavens. These souls know that the first part of armid language and the use and the way and the use and the way and the spirit of narrow conceit, let us no longer the process of the process of the souls and the holy spirit of the new series of the proce

Voices from The Leople.

Letter From G. A. Dando

Letter From G. A. Dando.

Buo. Joxnes — I take the liberty and pleasure to inform the readers of your paper, that we have had a glorious time in Worthington. Mrs. Wilcoxson, of your city, a very highly developed inspirational medium, delivered a course of lectures to the people of our little town, they being the first lectures of the kind ever delivered in this place. Great interest was manifested on the part of the audience; about three hundred persons present each night. The Harmonial Philosophy was presented to the people with a power that was nover before felt in this community. Much good has been done many souls have been freed from the bonds of fid Theology.

souls have been freed from the bends 5f Old Theology.

We want more spiritual food of some kind. Many members of our community seem to demand a test. A good test medium, I think, would satisfy them, and thereby much good be accomplished.

Your JOUNNAL is doing much good in our vicinity in opening the eyes of the people. Let the ball roll on.

G. A. DARDO.

Worthington, Iowa, February 20th, 1889.

Prom K. Graves.

DEAR BRO JONES — I wrote you from Jeffersonville, in relation to my successful labor at Alton,
where I delivered a course of eight loctures, to a
highly interested and intelligent audience, and
where I organized a large, "fourishing," wide-awake

sheet I delivered a course, or eight fectures, to a bighly interested and intelligent audience, and where I organized a large, flourishing, wide-awake society of progressive Spiritualists.

Leaving Alton, I visited New Albany, and Jeffersonville.

At the former place, I found some truly noble-minded representatives of our faith in the persons of Drs. White and Cady, who have but recently located in that city, and whom I hesitate not to recommend to diseased humanity everywhere, as successful practicioners of the healing art, especially chronic disease. I must not forget to mention also, John Kemble and Cady, who stand as beacon lights amid moral iceburgs which seem to eate rather a chilling influence upon that city.

At Jeffersonville, I found a very liberal minded clergyman in the person of Dr. Fields, who kindly permitted me the use of his church to speak in. Efforts are being made, I am told, to get up a discussion between that gentleman and myself, on the divinity of Christ, and the Bible question, which I would take a special interest in discussing, claiming to be pretty well posted on such subjects. And here let me state, by way of indicating the power of truth, that I accidentally got into a discussion with a gentleman of that place on these very subjects, a college learned Presbyterian and one of the leading minds of the place, as I am informed. The discussion bated between four and five hours and resulted in effecting an entire change of views upon these subjects in the gentleman's mind, as he confessed to Dr. Barker, of that place, the next moriburg.

Having arrived house from my tour on the river,

these subjects in the gentleman's mind, as he confessed to Dr. Barker, of that place, the next morning.

Ilaving arrived home from my tour on the river, I was waited upon by a gentleman the next morning, who informed me that a considerable number of my neighbors desired me to speak at Goshen, which is almost in sight on my residence. I yielded at once to the solletation, and a practical compile ance with the request came off yesterday. I was greeted with a much larger antience than I had expected to find, and of rather different character-too, than I had anticipated; a considerable portion of my hearers being members of Orthodox churches. Among the number, I recognized a well know Campbellite preacher who was never known to attend such a meeting before, and asis may be said of several others who listened attentively for nearly two hours to an unsparing exposition of the errors and evils of their creed, churches and fible. For I midde it a speciality to expose the gerors and demoralizing indinness of the religion and religious in situations of the day, in contrast with the beautiful, glorious, and mind-exalting truths of the New Spiritus Dispensation, is full always do it in good feelings and kind spirit, so as to give as little offense as possible. I have been eminently successful in getting church members out to hear me, and the conviction is daily increasing in my mind that this is the true mode of presenting the claims of the New Dispensation, to do it in connection with a full and thorough exposition of Bible theology, including a truthful exposition of Bible theology, including a truthful exposition of Bible theology, including a truthful exposition of the character of the Bible itself, without to much sugar conting in order to make it palatable to sickly stomachs. And I shall be happyto respond to societies and neighborhoods that may desire the subject presented in this manner and will promise them better resultion of those who pursue a different course, the let-alone policy; that is those who essay to pr more converts to our cause than attend the labors of those who pursue a different course, the let-alone policy; that is those who essay to present the traths and claims of the New Dispensation without a thorough exposition of error and cvils of the Old. I am convinced by actual trial as well by observation that it is not the true policy of most success, ful plan.

Cannot converted the converted to the converted

fal plan.

Cannot some good brother or sister who may read these lines do a good thing to himself or herself, and humanity, too, by lending me one or two hundred dollars, for a year, or for only three or four months, if preferred, to cushle me to put another small work in press, one for which there are many and loud calls. The return of the loan shall be made entirely sure, safe and satisfactory.

Richmond, Indiana, December 23d, 1898.

Graespondence in Brief.

J. H. Jones writing from Nevada city, Colorado,

says:
"Colorado represents every phase of mind and

"Colorado represents every phase of mind and thought, and although the churches have the balance of power religiously, the liberal minds exceed in number.

As Spiritualists, we feel deeply interested in the welfare of every enterprise tending upward, in the cause of moral and religious liberty. We would insite lecturers and test mediums having confidence in their support. This Summer, we hope to organize, that we may work in unity."

lze, that we may work in unity."

The following is from Mrs, Harriet E. Pope, or Morristown, Minnesota:

"The cause of Spiritualism is taking deep hold on the minds of many in this place. It is not a year since we held our first, circle, and now if we had a room, we should have it filled every week. We need a good test medium in this vicinity and if one could come, we should reckon believers by the score.

Of course, what little we do, may not be interesting to you; but a faltful few are determined to keep hes@all rolling," and do the best they can to spread the 'Good tidings' of Spiritualism,"

William A. Hitcheock writing from Beaver Dam.

William A. Hitchcock writing from Beaver Dam

William A. Hitchcock writing from Beaver Dam, says:

"My spirit inducnces, together with my own experiences, tell me that our bea utiful philosophy is fast spreading its wings, ever all our land; that large bondres are built in many places and smaller ones are being built in others, which cannot be extinguished. Brands and sparks dy from place to place, from house to house, and soon they will burn brightly, and the greater the efforts to extinguish them, the brighter they burn.

A Bondire has been built at Fox Lake, ten miles from this place, of which I intend giving you some accounts."

from this place, of which I intend giving you some account."

William Walker writes to us giving an account as follows, of Spiritualism in the town where he resides:

"This is a village of one thousand inhabitants, with seven church organizations; but I have not found one Spiritualist here yet; I have been trying; to establish circles, but few come for fear of talking with the Dovil. I held a circle at Mr. Morgan's house one day last week, and after sitting at the table a short time, it began to tip. After some few questions had been asked, I requested the spirit to state how fong since it left the body. The answer was, "Ten years."

I then asked how old it was when it left, the body. The answer was, "Twenty years." If then body. The answer was, "Twenty years." If then spelled out "Maria Antoinsette, Missouri." Mr.

Morgan then said, "It need not spell any more, for it is my child."

Mr. L. Armstrong writes as follows, from Sacra-mento, California:
"I have just received the first number of Vol. 5, of the Relicio-Philosophical Journal, and 1

of the Religio-Philosophical Journal, and I must say that I like it very much; you have, more than fulfilled your promise, in the present number, in size, neatness and variety of its contents. The type B large and plain, which is a great consideration to old people, who are the thinkers at the present time.

present time.

I am sure that the Spiritualists of the Great West will give you that support that your efforts merit. I hope that every one of your subscribers will exercise a little energy and each add from two to ten new subscribers to your present list, and may the good angels assist you in providing the anxious millions of the great West with that knowledge they so much need, the best and only food for the millions of the great west with that knowledge they so much need, the best and only food for the soul, Spiritualism.

Mr. J. T. Tinney, of Westfield, New York, writes

Mr. J. T. Tinney, of Westfield, New York, writes to us as follows:

"Please accept the small sum enclosed to assist in remonerating you where you farnish the JOUN-NAL to those who are unable to pay. Were all Spiritualists as ready and willing to sastain their journals as an Atheist has very been. I think the publishers would have been reason to complain. I have been a subscriber to the Symmun. The Double of the Symmun. The Double of the Symmun. The Double of the Symmun of the Symmun of the Symmun of the Banker of Lights, during their publication; and have been thus far, to the Banker of Light and the Hillioto-Philloophical JOURNAI.

There are so few public journals that are free.

lesser lights, during their publication; and have been thus far, to the BANKER of Liceir and the RILLIGO-RILLIG-OFFILIAL JOUNNAL.

There are so few public journals that are free, from the blighting influence of party or seet, that it seems suicidal to let those that are free, fall for want of support; and although differing with them on vital points, will their readiness to give all sides a fair hearing, should draw from the professed liberals, a generous and hearty support.

Will you allow site to ask brother Kent a question? He says, "What is, is not alone good, or alone evil. The evil is as real as the good; thus making the one balance the other."

What I want to ask is this: "Spee he mean that one half of the materials of which the universe is a compaund, is cell, or that every wrong combinations of equally good materials, produce an amount of evil that balances the good."

I hope that your warmest anticipation may brealted and that your subscription list may equal the merits of the Journal.

Mr. ... Bush writes us the following appre-

Mr. ... Bush writes us the following appreciative lines:

Mr. Bush writes as the bolowing appreciative line:

"The deep regard I have for free thought, the noble and generous mind manifested through your worthy street by both the male and female departments, with their acute reasoning, is a power that renovates the soul.

It is more of this noble genius we want—a commendation worthy of refined thought, and a still high er claim to that pure christianity that will be intrinsic in value.

will be intrinsic in value. Send on your paper." .

Our Children.

"A child is bern; now take the germ and make it A bad of moral brauty. Let the dees Of knowledge, and the light of virtue, wake it in richest fragrance and in parcet buse. For soon the gathering hand of death will break in From its weaksteen of lile, and it shall knew All power to charm; but if that lovely flower Hath awefied one pleasure, or subdischore pain, O who shall say that it has lived in wain?"

LITTLE CHILDREN.

PRICES.

When the manger-craited Seview.
In his parity and truth,
Inselt with men, before the angelceme to give him beavenly birth,
Loved and blest the little children.
As he held them on hie knee,
Said he them to come to me.

Null be loves them, still be folds to. Cideely to his goatle breast, Where secure from sin and sorrow, Where secured from ain and sorrow.
And from earthly pain they rest.
Moorn not that be called your dar!
Bome to heaven with him to dwelfor his ways are ways of wisdom.
And he doubt all things well.

There will be a sweet reunion
When the day of life is o'er,
You will meet your anged Laura
On that bright immortal shore:
Where no more shall six and sory
Pala and care and darkness com
Bhe will ready stand to greet you
In her glorious spirit home:
Boston, February 24, 1860:

Strange Effect of Music Hinstrated by Spec-

Strange Effect of Music Illustrated by Spectacle.

A correspondent gives the following account of the singing of "Father, Come Home," in one of the music nalls in London:
Having reached the hall, we paid an admission fee of sixpence. There was a very neat stage, with gaudy drop scene, side wings, and a tolerably good orchestra. In the stalls sat the chairman, to keep order over as moticy an audience as ever was seen out of the gallery of the Victoria Theatre. "Costers" seemed to predominate. All appeared plentifully supplied with porter, and all were enjoying their pupes to such an extent as to make the place almost sufficienting, for there must have been an audience of nearly five hundred. "A nigger "walk around" was just being finished, and the shout of "encore," whistling and stamping of feet made the hall perfectly be wildering. A name was anounced from the chairman, which we could not catch, and smidst chapping of hands and stamping of feet there was a buzzof "This the song!" The waiter called loudly, "Any more orders?" and these taken down and only executed, all seemed to settle down quietly to listen to the song. There was the symphony, and another buzz of "This is it!" and we began to feel anxious. Presently a female came in front of the currain, amidst great spipause, and commenced "Father, dear inther," &c. Every word was distinct, and she sang the ballad with great feeling. In order, however, to fully describe the scene which followed each verse, it is necessary to give "little Marry's" song; "Tatter, dear father, does father, ones bone, come bone, for the home. "And monther's ben walking stoce toe.

With poor little Benay so tick in her arms, and so one to high bertoil me. Ones home, come bone, come bone.

ith poor little Benny so lick in her arms, And no one to help her but me. Come home, come home, come home, Please father, dear father, come home."

At the conclusion of the last line the drop scene drew up and disclosed the father sitting at the door of a public house, in a drurken, bemuddled state, with a pipe and pot before him. Little Mary was trying to drag him from his seat, at the same time pointing to a curtain behind, as she took up the refrain from the lady, and touchingly sang, "Come hone," &c. This other curtain was now drawn aside, disclosing a wetched room-in which was the mother with the poor, sickly-looking boy in her lap, and in the act of feeding him with a spoon. Simultaneously with the drawing of the curtain, the lime light was brought to bear upon the tableaux, giving them a truly startling effect. After a moment or two the act drop came down and the lady proceeded:

"Father, dear father, come home with me now,

The clock in the steepte strans and hearn is worse, comp.
The night has grown colder, and hearn is worse. But the has been calling for you. Indeed he is worse, mother says he will size. Parhaps before morating chall dawn.
And this is the message she sent me to bring—Come quickly, or he will be gue.
Come nums, come home, come home.
Financ, father, doer father, come home.

Come home, come home, come home.

Please, father, does father, come home.

Please, father, does father, come home.

The act drop rises again, and now the child has hold of the pewter pot, trying to take it from the drunked parent, and, as she continues, the last two lines, "Come home," &c., the other curtain is drawn aside, and we next see the child stretched out on its mother's hap, and, as it just raises its little head and falls back with a gasp, with the lime light, reflecting strongly upon it, there was a reality about the whole berrisble to view. Sobs were leard coming from all parts of the hall, coming from the female portion of the audience, while tears trickled down many a male cheek. We, have seen "Susan Hoples," "The Stranger," "Ance Shore," "East Lynne," and other effective pieces played, but never before did was witness such a Seene of general crying. The principal feature called to mind the picture of the "Sister of Mercy," with the dying child in her lap, and the death was fearfully natural. Even the lady who sang the song was allested, and could scarcely proceed with the third verre:

"Patter, dear father, come home with me now."

in the third verre:

"Pather, dear father, come home with me now The clock in the steeple strikes Three 'goog, grogs.)

The bones is a lonely, the hours are so long, For poor weaping mother and me. Yes, we are alsone-poor Record ju feed, And gene with the angels of light, And these are the very last words that he said:

I want to kies paps good-night! 'Come home, come home, come home, come home, repair the drone pose discipling in the paper of the paper.

Come home, come home, come home.

Again the drop rose, disclosing little, Mary on her Ruces, appealing to her father, whe, with the pot elevated, is in the act of striking her with the sate striking of the back curtain draws aside, showing the mother praying over a child's coffin. But now the sburst still more freely, and two females are carried out tainting. The seene was truly harrowing, and we gladly turned our eyes away.

An additional verse was sung about "Poor Benny" being with the angles above. The drop rose; the father, sober now, is weeping over the coffin with the mother, and little Mary on her knees singing. "Home, house, dear father's come home." At this moment the curtain is drawn aside, and little Benny is suspended over the coffin with wings, smiang down upon them and pointing upward. The father fails forward on its face, the act drop descends, and fog a few minutes all is hushed save the proceed and the results of the same the curtain with a save the second mever preached a sight of relief: "Mr. Spurgeon never preached a better sermon than that," an expression to which we assented, and then left the hall.

23"The artesian well at Stockton, Californis, is 1,002 feet deep, and discharges 350,000 gallons of hot water daily.

SPEAKERS' REGISTER.

PUBLISHED GRATUFFOCAT EVERT WHE.

The be useful, this list absorb be reliable. It therefore behooves Lecturers to promptly norify us of changes whenever they occur. This column is intended for Lecturers why, and it as orapidly increasing in numbers that we are compalled to restrict it to the simple siddress, leaving particulars to te learned by special correspondence with the individuals.

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Beligio-Philosophical Journal

CHICAGO, PEBBUARY 13, 1869

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INTUITION, AN EMOTION OF IN-PINITY.

LIGE at best is an enigms, the nature of which, the divine, the philosopher, the metaphysician, in fact, alf hufmanity, have been endeavoring to solve. To day, the solution of the same, to a certain extent, has been reached, and we predict that the time is not far distant, when it will be so understood, that many of the evils which now afflict society will be banished. Life, manifested in myriads of ways,—in plants, animals and finally in man, is certainly well worthy of serious study and investigation.

In the various stages of life, from childhood to old age, much food for reflection can be obtained. It is by observation that we obtain a great share of our knowledge, and from observation springs up magic-like, intuition, which is only the bleectric flash of the Infinite Mind, the illuminating qualities of which do not often lead one astray. Intuition is the emotion of the Infinite, coming in contact with the mind, and which gives us an insight, as it were, into that which may be hidden from all the rest of nu raanity.

The world understands but little of this Delife

which may be hiddens from all the rest of numanity.

The world understands but little of this Deific element, intuition. In its actions, how grand! In its results, how illuminating! It approaches the human mind, clothed in an angelic garb. Bright, beautiful, pure lovely, noble, generous; kind, poetical, affectionate!—Intuition, we bow before thee, acknowledging thy presence and wonderful powers! Thou art the electric flash from Ged! an emanation of the Infinite M ind! Burns knew thee; Polleck loved thee; Lizzie Doten smiles upon thee—the whole poetical world, with one exclamation, arise and bless thee!

world, with one exclamation, arise and bless thee?

The Infinite Mind is in everything. In the depths of the sea, on the high mountain, in the vast desert, in the beautiful fields of natureverywhere. God everywhere? Yes; Franklin, when he drew electricity from the surging cloud, Pierpont, when "sweet verse" from the muses, was impressed upon his mind, and Newton, when reposing under the apple tree, felt the force of intuition, the electric flash from the Infinite Mind. How did Newton at once grasp the grand truth of the laws of gravitation, if not by intuition? How could the apple explain to him the nature of that grand law that governs all those orbs that deck the dome of God's wast universe, that follows a comet in its vast orbit beyond the ken of mortal vision, beyond the reach of the most powerful telescope; that never formakes it and holds it in obedience to all other worlds? The apple could not speak—it was tree dues to excellent. Did I excellent was deserted when excellent. forsakes it and holds it in obedience to all other worlds? The apple could not speak—it was deaf, dumb, speechless? Did I say deaf, dumb, speechless? I did not mean it: The Infinite Mind was(there even in that apple, and it sent an electric flash, an intuition, to the mind of that

Mind was there even in that apple, and it sent an electric flash, an intuition, to the mind of that eminent philosopher. God only speaks through nature by intuition; his language there is silent, yet potent, often possessing power enough to prostrate the strongest man: God is everywhere, his language is lintuition.

The poet, whose soul is a garden of flowgra, whose sutuitions are so many evergreens that entwine each impulse of the heart, who loves nature in all her beautiful manifestations, who carols on a bed of roses and opens his facert to the sweet chimes of the Infinite Mind; he understands the language of God through nature, and be gives expression thereto in verse. Intuition to him, is the food of his mind, and he cannot well get along without it. Little, however, does he understand himself. He holds communion with the Infinite Mind without knowing it. He gathers flowers from the Paradise of God, without knowing the source from whence they aprung.

There is telegraphic communication between God in nature and the mind of the poet; the umbilical cord has never been severed, consequent of the property of the pro

ly he constantly least the electric man of mention, and gives response thereto in verse, the vibrations of which affect the whole world. It is true that some spoets may misinterpret fitese intuitions, like Milton, Pollock, and a host of others, yet it was none the less intuition, the electric flash of which, enabled them to compre

hend so much to sing so sweetly.

The connection that exists between God and map, is, indeed, beautiful; and as time passes on and he progresses, that connection will become and he progresses, that connection will become more apparent, the communication more perfect, until he fully realizes the relation that exists between them. To suppose that no communication exists between the Infinite Mind and that of mortals, is foolish in the extreme. The cord of intercourse is perfect; the telegraphic connection is established at birth, and the communication at first recieved, is singly by intuition. As time passes on, new avenues of intercourse are established; intuition is superceded by a more perfect system of communication, and thus it will ever be. As man progresses, as he unfolds his interior nature and increases in knowledge, and goodness, he will understand better the connection that exists between himself and Delty.

It might be well asked, what has intuition-done for the world? What has it accomplished for the benefit of humanity? In all cases, ob-servation first, then intuition. Newton ob-

served the apple as it fell from a tree. His minbeing in a receptive state, intuition followed with its electric flash and the "law of gravita tion" was made clear to his mind. If he had no en the apple, no intuition would have burst in his mind, unfolding this grand law of na-

The question may arise, then, whether man learns anything, independent of all other objects? We claim not. It be could, he would be an automaton, a mere machine, governed by no law independent of that existing in his own nature. On the contrary, he learns nothing unassisted. Being a part, a parcel of Infinity, he is inducenced by all objects in creation. He is, to a certain extent, subservient to them, and is influenced by the same laws that govern and to a certain extent, subservient to them, and is influenced by the same laws that govern and control them. This is, indeed, beautiful. Man a part of the grand whole! an emotion of Inthity! governed by all the laws in creation, and to a certain extent subservient to them. Gravitation affects him the same as the stone; it operates upon him in the same manner.

Men being a part of infinity, bla, whole organ,

erates upon him in the same manner.

Man being a part of infinity, his whole organization must be affected by every known law in existence. How could it be otherwise? Every law that affects the vast universe of God, that

existence. How could it be otherwise? Every law that affects the vast universe of God, that controlls the formation, existence, and movements of those starry orbs that deck the dome of the vast Cathedral of Nature, must to a certain degree affect man, for he is a part of the grand whole, and subservient to a certain extent to all the laws in creation. Man, then, is not an independent being, but as a part of the grand whole, everything else contributes to his unfoldment. This is as it should be, and is an arrangement in the economy of God that no one should wish to alter.

In the manifestations of intuition, the act ion of God himself on the human mind, we learn much, and are invited to extend our investigations into the utmost labyrinths of nature, for the purpose of our own unfoldment. Delty, through the apple, unfolded to Newton a grand Idea; in the murky clouds surging to and fro in the sky, he specks to Franklin; he spoke to Morse through the positive and negative poles of a battery; he spoke to Pierpont through the flowers, the murmuring stream, the vast field of nature; he uttered grand words to Longfellow through the Indian Maiden who stood byshis side when he wrote her history in verse. By intuition, he speaks to all!

In amazement at the grandeur of the vast universe, we pause at the threshold of Infinite universe.

speaks to all!

In amazement at the grandeur of the vast universe, we pause at the threshold of Infinite Knowledge to listen to the voice of God within. The little bud holds converse with the flower; the majestic tree with the tiny shrub; the high mountain with the fertile valley; the little include with the large river; the satellite with mountain with the fertile valley; the little rivulet with the large river; the satellite with its mother planet; the comet with the sun; this its mother planet; the comet with the sua-solar system with others more grand and it tiful, and so on throughout infinity, one monious conversation in all the manifesta of Deity. Grand, indeed!

TRIAL SUBSCRIPTIONS.

It will soon be three months since some of subscribers commenced taking the JOURNAL trial, at the nominal sum of the cost of

trial, at the nominal sum of the cost of the blank paper on which it is printed. We need not say that we hope that we have answered the reasonable expectations of all. We will continue to exert ourselves to the utmost, to issue weekly one of the finest papers to be found in the ranks of Spiritualism and general reform. We are about to add a Scientific Department, to commence with the new volume. This will add a new feature to our already valuable paper.

This will add a new feature to our already valuable paper.

Every reader of the Journal will concede the fact that we have done thus far all that we promised to do, when we resumed the task of conducting this paper. We have moved on in the line of progression and improvement from week to week, until the Ralicio-Philosophica. Journal, in spite of all opposition, is sought after by the very best thinkers and students of the age. That the Journal now does, and is to continue to wield an influence unsurpass edby any other publication, in all reformatory, measures, cannot be reasonably doubted. In its columns, great thoughts that daily self up from inspired souls, upon both planes of 'human life, find expression.

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lished.

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Attanment." To be published by subscrip-tion, at one dollar per copy.

Those who have read Dr. R's works, especial-ly his "Dealings with the Dead," and "Disem-bodied Man," cannot fall to recognize in the same a depth of thought and intuitive percep-

same a depth of thought and intuitive percep-tion, not often seen in other works.

At four years of age, he was Clairvoyant, nat-urally so, and as age advaced, this peculiarity of his organization increased in power, and now he sees the spiritual and comprehends its nature

to his organization increased in power and now he sees the spiritual and comprehends its nature as readily as the material.

We have no doubt his new work will prove highly interesting and will meet with a rapid

J. W. COWEN.

J. W. COWEN.

The above named gentleman's address will be found in the speaker's Register. He is a trance medium of no ordinary powers.

Mr. Cowen is an unassuming, quiet gentleman in his ordinary deportment, but when entranced, he has every appearance of being another man, leaving no doubt upon the minds of those who are acquainted with him, that at such times, he is subject to the control of a spirit or spirits, of superior ability.

are acquainted with min, that as soon stars, so is subject to the control of a spirit or spirits, of superior ability.

His arguments are full of deep thought; his command of language is excellent. On any subfect given, his controlling spirit will, imprompts, improvise and recite, or sing a beautiful poem, the intonation and cadence of the voice being suited to the subject under consideration.

In private seamces, Mr. Cowen's mediumship is pleasant; and highly instructive. Spirits answer metaphysical questions of deep interest and importance, with great clearness.

Bro. Cowen is at the present time residing at St. Charles, Illinois, and will answer calls to lecture, giving a course, Sundays, or evening after evening, or lecture two or three times in the week, and hold seances the remainder of the the evenings, to suit, or reasonable terms. He has 'a wrife to support, consequently must receive a reasonable compensation for his time.

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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 teents-five earls. It is only the cost of the blank paper, it is pringed upon. This offer is made in the hope of permanently widening the circulation of one of the best liberal newspapers in the world. It is outspoken, philosophical, scientific and sprittnal—radical. We want dubb 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,

elp? Let every one who receives this nur ce with their neighbors to that end, and the work can be done in one week's time. Help us, friends, and we will put hands deep into our pockets and supply the terial aid, to do the work well, until aid aid shall come from those who shall be inspired by good qualities of the Journal, to becomment subscribers.

THE AMERICAN ASSOCIATION OF SPIR-ITUALISTS.

THE AMERICAN ASSOCIATION OF SPIR-TUALISTS.

The recently largely attended Massachusetts
State organization of Spiritualists, presided over
by Bro. William White, of Boston, denounced in
a most unmistakable manner, the above named
National Organization, its aims and objects.
It will be remembered that at its very inception,
we predicted its speedy dissolution, that it would
quickly share the fate of its twin brother, the
'Order of Eternal Progress," instituted at
Cleveland. Spiritualism will not down at the
bidding of the devotees of Old Theology, nor
be cramped, harnessed, fossilized, and made subservient to friends, for mercenary purposes. Its
principles underlie, and will permeate all orders,
sects, and classes in society, and esentually pulverize all creeds and break down all partition
walls. Its mission, in part, is to teach every one
who claims God to be the Father, that all men
are brethren.

MRS. M.J. WILCOXSON'S LETTER T THE MEDIUM'S AND SPEAKER'S CONVENTION AT BUPPALO.

CONVENTION AT BUFFALO.

We take pleasure in calling the attention of our readers to the letter referred to in the caption of this article. It should be read and reread, as it will be, by at least one hundred thousand souls. The amount of good that will accrue from its perusal, is incalculable. It deals in principles and truths and will cause every reader, inevetably, to pause, and reflect, aye, in quire, How do I stand in the light and before the mirror presented? We hope this number of the Jouinal will be preserved and kept from destruction, and often perused in every household.

Webster's Unabeldoed—Lilustrated.—
In all the essential points of a good dictionary, in the suplitude and selectness of its vocabulary, in the fullness and perspicacity of its definitions in its orthcepy and (cim grano solis) its orthography, in its new and trustworthy etymologies, in the elaborate, but not žoo learned treatises, of its Introduction, in its carefully prepared and valuable appendices,—briefly, in its general accuracy, completeness, and practical utility, the work is one which none who read or write can henceforword afford to dispense with.—Atlantic Monthly, in

NOT TO BE FORGOTTEN.

NOT TO HE PORGOTTEN.

That little girl who received a reward of twenty-fice cents at school, for merit, invested it in a subscription to the Religio-Philosophical Journal, for three months.

Having accidentally mislaid the letter, although her name is somewhere on our mail list, if she will advise us of her name and post office address, we shall be greatly obliged, and see that our clerks are more careful to preserve all similar names in future, for ready reference.

LYCEUM ANNIVERSARY AND SOCIA-

The Children's Progressive Lyceum of this city, hold their Annual Concert at Library Hall, on Tuessay evening, March 9th.

After the concert the Society will give a sociable. A ceneral invitation is extended to all, and a pleasant and agreeable time is expected. Admission to concert, twenty-five cents, to concert and sociable, seventy-five cents.

PLANCHETTE.

PLANCHETTE.

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Send in your orders, friends, and you shall be supplied with either or all, promptly, at the adventised sides.

vertised prices.

FRATERNAL CALL.

PROF. G. W. Kirby made us a fraternal call on Saturday. The Professor will be on the line of the Illinois Central Railroad, between Onarga and Odin, during the next three weeks, and will answer calls to lecture.

Address him at Tolona, Illinois.

UNCLE SETH HINSHAW

Everybody knows Uncle Seth Hinshaw, the busker Spiritualist, of Indiana. His house was the home of all mediums and lecturers who assed that way.

See the advertisement of his grandson, in an other scheme.

DALLAS CITY.

Our friends in the above named place want speakers and test mediums to call when near. A club of thirty or forty trial subscribers might be of service to the cause in that re-gion, as well as to us.

BEAVER DAM, WISCONSIN.

Our friends are wide awake in the, abov named place, and our paper circulates extensive ly among the people.

WEST LAFAYETTE, OHIO.

Br. Joseph S. Bunn informs us that test itiums, physical and mental, would be gratef velcomed at the above named place.

DRS, MeBRIDE AND CLEVELAND

Are performing some remarkable cures their office on Madison street. They are w worthy of patronage.

Zersonal and Zocal.

Greeley is not a velocinedist

Jailors invariably turn out rogues.

Public worship is regularly conducted in Chi-ago in eight languages.

A gentleman of this city has invented a on wheeled velocipede. The next improvemental will dispense with wheels altogether.

E. Sprague is engaged in the State Missionary work of Iowa. His address for the next three month, will be, box 1049, Des Moines, Iowa, care of H. C. O'Bleness. of H. C. O'BI

The Times of this city, of Tuesday last, says:
"With regard to to the 'd—d hot story,' Beecher says he 'Never said such a d—d thing,"

Lucille Western is in Salt Lake. She may show the many-wived Mormons what a young-maided woman can do in the way of many hushands.

The Republican of this city, of the 2d. inst.,

says:
"Washington will be honored during the inauguration ceremonies by the presence of about
one hundred Chicago thieves who left here for
the city named, last Frid ay and Saturday."

es Hull is East, lecturing in Bo

Mrs. Cora L. V. Daniels is lecturing in Wash. ington, D. C.

Paul B. Du Chaillu, the celebrated African aveler, has heen lecturing at Horticultural all, Boston, Mass.

Dr. C. B.Lymans of Kalamazoo, Michigan, has returned East. His many friends in the West who know him so favorably as a healer may ad-dress him at No. 9, Kingston street, Charleston,

J. R. Doty, M. D., of Columbus, Wis tends to go to New Orleans, and from there to Florida, during the coming spring, and will an wer calls to lecture and heal the sick, on reasonable terms. Address until May 1st, Columbu

J. W. Mathews writing from Heyworth, Ili., says that a good speaker might do much good at that place.

Mrs. Sarah A. Byrnes, East Cambridge, Mass would like to make engagements in the West, to ecture during the months of May, June and

Mrs. B. is one of the oldest and best speakers in the field. She has lectured in the Eastern States,principally, and has given good satisfaction in New York city, Philadelphia and Rochester. She is a bold, fearless, trance speaker, and will instruct and interest any audience.

B. A. Lotto, Elk River, Minnesots, w that Mrs. Colburn of Champlin assisted Fuller of the former place, has been lect his town acceptably.

Amusements.

MARCH 13, 1869.

The "Field of the Cloth of Gold" is still flor

The "Field of the Cloth of Gold" is still flourishing, with renewed attractions, at the Opera
House. The principal feature, however, is Harry
Gurr, the celebrated "Manfish," who eats and
smokes and performs other subaqueous feats.
It will be continued throughout the week, and
probably the week to come.

The "Field of the Cloth of Gold," as given
here, will then be transferred to the Chesnut
street theatre, Philadelphia; and the Susan Galton English burlesque opera troupe, now at the
Chesnut street theatre, will come to the Opera
House, The entertainments of this troupe are
said to be novel and successful.

and to be novel and successful.

At Mc Vicker's Theatre the dobut of Mrs. Bowers has been a real success; and has at once established her the favorite liere, that she has for many years been in other capitals of the world. Her introduction was in a new play, written by Edward Falconer for her and entified, Finnes; or What Can't money Do." The drama is highly sensational, yet the part of Clars Melville (Mrs. Bowers) is strongly drawn and, as she renders it, highly emotional. The characteristics of high acting appeal largely to the sympathies of the listener, heightened as they are by a most musical voice, rich in all its times, and a face and eyes that are strongly expressive. Her declamation is admirable, and she is singularly free from the faults that mar the efforts of many other actresses.

She has been received during each night of the week with marked applause.

The "Ticket-of-Leave-Man," whigh we an-

the weck with marked applause.

The "Ticket-of-Leave-Man," whigh we announced in the last JOURNAL would be put upon the boards of Alken's Dearborn Theatre, as we anticipated has been received rapturously by over-flowing houses. We seldom have seen an audience more electrified with mirth than at the rendering of this play on Monday, the first inst. It ought, and probably will have a long

run.

The next attraction at Mr. Aiken's Theatre will be the comedy of "School." It is said that Robertson cribbed "School." It is said that Robertson cribbed "School." from the German. There are four acts headed respectively. "Recreation." "Examination," "Flirtation," Realization." The scenes have laid near London, the curtain rising on a gathering of young ladles supposed to be the pupils of Cedar Grove seminary. They are telling stories to each other, of course, which end in a discussion upon the meaning of love. "School" is one of Robertson best plays, and it will undoubtedly prove a great success.

At the Theatre Comique a large variety of songs, dances and tableaux are offered this week.

This is one of the best companies of the kind that has erer exhibited in this city.

OCONOMOC, WISCONSIN.

Br. J. I. Potter writes from the above named place and says, "Large audiences greet me here and much good is being done."

There is another man who expects a flood. He lives in Tennessee, where he is building a six-story ark, with apartments for all the animals, snakes excepted.

DR. D. C. DAKE, THE HEALER,

Will be at Kalamazoo, Michigan, on the six-teenth, 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.

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Satisfied that there is no real limit to either the domand for gor sale of, my FODE, NERVOUS RENEDIES, and as alone it is juspessible for me to attend to it, and my wast liberary jalors and correspondence, and do justice to either, I will take a paringr with one to three thousand dollare capital. The person, male of formals, must be of a practical business turn, capable of managing a large business, and willing to work. Such a one will inda fine opening, both for usefulness and making money. I need the help of such a party, far more than the capital named, as the success of the remedies is already assured in their merits alone.

Address Dr. B. B. Randolph, Boston, Mass. no 25 vol5 lw

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dism through which hundredeen the lumble Mcdism through which hundredeen the lumble Mcdism through which hundredeen the lumble Mccheners. Of himself, hot and only say he is an unchucated farmer, far advanced in years. He saks for
this pumplet a careful and attentive perusal.

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

of man as the grand objective ultimate of Life's Unfoldings.
He also stands at the pinnacle of all organized: Life in the native purity of all things.
On page twenty-four the author treats of "the way mediums paint likensees, in the true order of the development of the arts and sciences.
In part second, under the general head of mysterics Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we instead to the standard of the carrying of Musical Intstruments around the corner page of Musical Intstruments around the room explained."
This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have seen.
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have seen.

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Chicago, Ill.

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Dr. Wms. Clark's Vegetable Syrup.

Clark's, Vegetable Syrup, propared by Mrs. Jeanle W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his ribilit from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with plain from internal known, I seen him the bottle of the said syrup, with directions to have his side bathed with bit sait and water, by a leastly colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work. [that of a common labeler.]

His wife, a devoted Catholic, said, "she had spent quite falls, ingood Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St: Yours Fraternly.

ABST M. LIPPLIN PERSER.

Dr. Clarke's Remedies.

Dr. Clarke's Remedies.

B. 8. 8. Jorns — I see you are advertising the medicious of Dr. Clarke a spirit, who controlling prescribes for the sick through the organism of Jeannile Waterman Banforth. Permits me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Newtines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit.

Most truly this.

Bt. Louis, Mo., Nov., 1865.

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In the streets of Chicago, I considered along,
And caroleagly sung a Shaniliar old song,
And caroleagly sung a Shaniliar old song,
While viewing the care—horses, and such—
The Irish—the Scotch—the French, and the Dutch,
And the strangs Advectisements of these intire days
On the Dulticla Board, S. refunceria, and plays,
When all on a sudden I saw something new,
On sice printed paper in Red, White and Bine:
It told of the virtues of something so read;
S. handra, and presents and completes It told of the virtues of something so man,
So handy—so harmless—so perfect, complete,
For coloring beaut, the mustache or hair,
Without any poison, or slopping, or care,
And not only so, but the color is "fast,"
And likes absomaker, it: "sijcks to the last !"
In reading I poudred, and thought of my hair
Now as "gray as a rat," once so glossy, and fa
I hunted, and found it—I bought it, and tried,
When all my gray hair, in a "lift" stepped as
My age is recoved—I feel twenty years younge
I will marry nort week—no use to wait longer.
Lynt ill have mea wife, and the conforts of hom
Vanalt will be thinded by the NW Mantic Of

Lwill have mea wife, and the comforts of home, Funalt will be gained by the New Magic Combi-cutir, I found that Comb at \$1 Danton Street, where have a few more left of the same surf. Don't forget the co-Enclose, 31,25 and address MAGIC COMES BENCY, \$1 Danton Street, Chicago Illinofs, and you ill receive the MAGIC COMES by mail postspated. U. B. Wille.

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AND

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Mrs. Judy A. Harrison of hartford, Ohio County, Ky.

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My husband 3.3 11.

for twenty years. I would not be without them for the wealth of the world.

My husband, J. Hannow, has been afflicted with the Authrum for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your Fowders. He had one very violent attack soon after receiving your Powders and about altx do unble doors of the Positive, one or two hours apart, relieved him ceiting of that attack, which otherwise would have lasted from three to the days, during which he could not have laid down day or night. He has now no fears of the Authrum, and considers your Powders the best medicline in the world.

An old Lady of this county, Mas. Straar, now near 70 years of, hasben afflicted with the Authrum for 27 years. She would have to six pevery night from about missight until day, Without sleep and could scarcely breathe. Two or three desir of the Positive years, the would have to six pevery night from about missight until day, Without sleep and could scarcely breathe. Two or three desir of the Positive years, the would have to six pevery night from about missight until day. Without sleep and could scarcely breathe. Two or three desir of the Positive years, the would have to six pevery medicin, we have always needed in this country.

The Positive and Negative Powders have also cared several cases of Chillis and Feyer.

ZONIS JAMES, of Prankford, Pike County, Missouri, reports.

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Dr. Skaven. Dane-Sire. We think: your Powders: the best medicine for Ferninic Difficulties: that we ever used. They have accomplished more for my wife than the most sangular could have anticipated.

Salem, Ill., March 2nd., 1816.

Saten, 111, March 26d, 1825.

W. Baxes, of Marmiton, Gention Co., Kansas, under date of Ján. 19th, 1855, writes as follows: "Before your Powders came my daughter was taken with "Lung Fever, with pain in the side and bas Cough, so whe had not 1 ind down for two days and nights. I gave her two Powders and they cured her in less than six hours,"

In D.Suits of New Haven, New York, writes as fol-

na D. durra. of New Haven, New York, writes as follows:

Paor. Serges. Dear Sir: Those Powdera you sent modifd the work. About the Sind of September hast, my wife was attacked with a server Cold. She coughed at most infersantly, and was Deenied with a high Pever, which increased daily. She commerced taking the Poultive Powders as directed. The Pever abated, the Cough; ceased, and she improved fast. Surfash had been troubled with the Neuralgia for years. But when the box of Pewders came, she commerced using them, and he fore that was gone her disease had fied and has not returned. But that was not all. The disease had left her destitute of the square of smell, and very hard of hearing. The most offsuites sending thing that could be produced, was all the same to her. But offs had not not well, and can both hear and smell as well as sherer could, thank God. They ought to be kept in every tamily. This for truth.

magic control of the Positive and Negative

Powders over diseases of all kinds is wonderful beyone all Precedent.

THE POSITIVE POWDERS CURE Neu-ralgia, lleadache, Earache, Toothache, Rheumatts un Gout Colle nabn of all kinds (Toolers, Biarrhes, Ros THE FUNITI VE POWDERS CURE Neuralism, (to nt, Oale, pains of all kinds (Cholera, Diarthos, however, (to nt, Oale, pains of all kinds (Cholera, Diarthos, however, or the period, to did the period, to did the period, to the period kentroyation. Failful Mentrative. Falling of the Womb. all Fenals Wakenesses and Deriagnosistic Cramp, that Fenals (and the period of the period point of the period period, the period of th

Bladder, stomers, and the stomers, the stomers, the stomers, the stomers, extra the stomers are stomers. Sleeple sanctas, etc. U. P. POWINERS CURE Paralysis, or Pairs, i Amaricons, and desines from paralysis of the bervie of the ore and of the ear, or of their pervous centres, bossile visions clean pays all Low Fevers sich as the Typhoid, and the Typhoid, and the Typhoid and Typhoid

The POSITEVE AND NEGATIVE POW'
The POSITEVE AND NEGATIVE POW'
DERS are slapied to all larges and both accessed to
every variety of states likely to occur in a faulty of
adults and culties. In most cases, the Powders, figive in
time, will curs all ordinary attacks of these before a physickin can reach the patient. In these respects, as 'well as

sician can reach the general in all others, they are.

THE OREATEST FAMILY/MEDICINE OF THE AGE.

TO AGENTS male and female, we give the Soletanev of entire counties and large and liberal

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ie and Nevine, short hand Kep street, Chicago, Illinote.)

INVOCATION.

Infinite Spirit of life and love! Thou that we call God, and that we, in our heart of hearts feel to call upon as Father! Thou that hath, in Thy wisdom, given us existence, unto Thee and Inhoite spirit of life and love: A not that a see all God, and that we, in our heart of the hearts feel to call upon as Father! Thou that hath, in Thy wisdom, given us existence, unto Thee and Thee alone, is the power to know whether each should have an existence; for to us everything is changingand yet Thou art unchanged! Thou that doth possess all wisdom and all love, we would feel to call upon Thee at this hour! We would that every hought would be acceptable unto Thee! We would that every heart sould realize Thy presence and Thy blessing! We would feel that Thou art ever near; that in every hour, however dark it may be to us, yet we may feel to know that Thou art near. Realizing this truth, this mighty principle within Thee, may we ever feel that we are safe, when guarded and protected by one that possesses such infinite wisdom! To us everything in nature passes through its various changes, and yet its life-principle remains; and that we, as immortal beings, edist to-day upon the material plane of life, and that with that existence, we may realize a perfect life upon the spiritual plane. Upon this second plane of life, we also realize Thy presence! We realize that there is a God of wisdom that governs all whings, yesterday, today, and forever the same. O, Father may we ever realize Thy perfect love; may it be with such force and such power that all darkness shall become light, and that which is seeming sorrow, shall be joy unto us. We feel O,Father, that Thy presence and Thy light should guide as on every plane of life, that we shall be onabled to exclaim, not our will, but Thine, O,God, be done.

QUESTIONS AND ANSWERS.

QUESTIONS BY MR. MELKINS, OF MASS.

Are the sorrows of this life in any manletrimental to the enjoyment of celestial be-

A: We know of no celestial beings; but if our questioner would know if the sorrows of the children of earth are in any way detrimental to the happiness of spirits upon the spiritual plane of life, we could say to him, that it is to many. Those that are in close sympathy with friends upon the earth, where those friends are in trouble, they feel it; yet they are able to throw off that feeling sooner than when upon the material plane, from the fact that they can see the surroundings and be able to judge better of the result. And again, others having had sufficient experience in both planes of life, will not suffer themselves, from the sorrows of friends, realizing the fact that all is necessary for them individually. We know of no celestial beings: but it

Q. Is sorrow and disappointment as really a cans of human development as joy and suc-

To us, one is as essential as the other.

If "whatever is, is right;" and all the ocnoes of life are the development of a divine
and over-railing power, is it proper to inDivine aid. In the prosecution of any huscheme a

A. The first part of the question answers the last." Whatever is, is right;" so, if an individual feels that it is right to invoke assistance from a Divine, or any other source, it is right for that individual, and if he or she attains it, it is right. If "whatever is, is right," of necessity that must be right.

QUESTIONS BY MR. PRANCIS.

QUESTIONS BY MR. PRANCIS.

Q. Then the acts of our lives are developed by a law as certain in its action as that which developes the bud or flower, on a tree, according to your idea!

A. According to our idea, we should say as the man did—just so. [Läughter.]

Q. Was it foreordained that Abraham Lincoln should be President of the United States, and be finally assassinated?

A. Well, as we have often said before, that whatever is, is right, and seemingly whatever is to be, will be, then we might say it was foreordained. If we say that we commit ourselves to foreordination, and as everything in the universe—every act of every individual is in its place, then we might say that it was foreordained that he should be President, and that he should be President, and that he should be assassinated.

dained that he should be President, and that he should be assassinated.

Q. Dr. Trail, that certainly eminent hygienic reformer, says that salt, sugar and butter are injurious; that food should be taken, plain and pure. Animals so eat it and have pefect health, while man comparatively, is always siling and generally, dies of disease. Directions from advanced spirits on dietetics, would be of great value. Many are anxious to live right and be set right, upon a few fundamental facts that doctors differ upon, and could by experiment or experience, do the rest themselves. Man can be injured through the best of intentions, as well jest destroyed by design. Resaning from analogy, if he is a condensed carth, a microcom, and represents all its elements and animals, the apex of all, the finds of his body would be to it what the ocean is to the dry land, and if salt is so accessary to the preservation of one, why not to the other? Yet this article of universal use, is presented by authority entitled to respect,

We will say that every thing has its use coming abuse. That is, individuals differ izations and dispositions; so they

of necessity, differ in their desires. As human beings have animal desires and appetites, we would give them the privilege of choosing for themselves what they should cat and when they

themselves what they should eat and when they should eat it.
It is a well established fact that the common laborer enjoys better health than those who remain in the house; in other words, individuals that have more out-of-doot exercise, enjoy better health than those who remain in-doors. The laboring man can take all kinds of food and partake very heartily thereof, and ago out and perform his manual labor, and it will not affect him injuriously; while those that remain in close rooms may not partake of half or quarter of the amount, and it will affect them severely.

verely.

Now, is it because the food itself is injurious, or is it because people do not take proper care of themselves? Is it not a fact, that to-day, almost the last thing people think of, is taking care of their physical health? We believe that it is with that as it is with everything else.

There is no person that can judge what is good for another by themselves, or what is essential for another's development or unfoldment, judging from their own stand-point.

O. Is not the fact of there being a demand

ong from their own stand-point.

Q. Is not the fact of there being a demand in the appetite of man for these various condiments that have been mentioned, evidence that they are to a certain extent, essential for his

A. Inasmuch as we have stated before, and say to-day that every thing is essential in its own way, we certainly should not say it were otherwise now.

FROM ADELE TO AMANDA.

How easy it is to think what we would do, but when it comes to the task how very different. I come here to-day not so much for a test to may one, but to tell my dear sister, that her children are with me; that I will care for them the same as she would care for them, had they remained with her upog the earth. I can realize how lonely your housewould be without them. I know how you grieved for them. I know how you grieved for them. I know how hard it was for you to lay their little bodies away. I know how anxiously you watched over them in their sickness. I know how earnestly you prayed for their recovery. When all was of no use, then, how anxiously you were to know if I saw them; if they were with me. It is to let you know that I did see them, and that I have the care of them and that I was with you in their last sickness, and that Lulu recognized me the first one upon this plane of life. Her first words were, "Dear Aunty where is mamma." I could not show you to her there because your feelings were such, that it would have caused her to be unhappy. So I took her away. You think if you could have had one of them, just one of them spared to you, how glad you would be. But then, dear sister, think what a world of sorrow they have left; think how much they escaped that you have had to suffer. You know that they live; you know that our father passed through that change; you know, too, that two of our brothers passed through the great change of death. You know that our father passed through that thange; you know, too, that two of our brothers passed through the same. When dear father went, it seemed as though we could not feel worse than we did then. I do not think that I ever could feel worse; but to-day you feel worse than you did then, because your children are taken from you. Try to compose yourself and when everything shall be quet at your home, I will then bring both of them, so that they can see you. Their sufferings were but light, because neither realized the last spasm. The last-that poor Eddy had to suffer sorrow that they otherwise would have known. Yes, dear sister, Amanda, their sufferings are truly over, and I, your sister Adde, will ever take care of your children. I thought and have thought every day, since they left you, that I would try to say something to you. As I said when I first commenced, it is much easier to think than it is to do, and it is for you and you alone, that I have said what I have here to day. I know that you are a reader of the paper in which this shall be published. Now, as a kindness to those who devote their time, and energies to its publication, and, also, for myself send a note to them, or to this lady that I now have possession of, telling her how glad you are, and I know she will be pleased, too. You'believe that we are happy, and so we are, and as often as we can, we will come to you and talk to you and tell you of the development and unfolding of your children; for you think more of them now, than all the rest of your friends that have passed to this life. Good bye, dear sister, for the time, rest assured, that I will never leave your dear sittle ones, until you can take care of them again yourself. Good bye, and accept my thanks for your kindness.

Zhenomenal.

BY JAMES IT. MARSHALL.

BEO. JONES:—I have been intending to write you for some time past in regard to the apiritual manifestations near here. Our medium, Ezra Tippy, is a trumpet medi-tum for a spirit who calls himself Father King, and is of the same family a John King, but, belongs to an older generation and has been in the Spiris Land eighteen thousand years, and is

now an inhabitant of the eighth sphere or circle.

The manifestations are given in a circular room built for the purpose, twelve feet in diameter, containing two tables; one peculiarly constructed according to the instruction of Father King (or Daddy King, as he is more commonly called); the other is a dining table and used as such every day. The two tables, one sitting in front of the other, occupy three-fourths of the apartment, and the seats capable of seating from ten to twenty persons, take up the remaining portion of the room, so that when the audience is scated for a performance, all of the available space is occupied.

One of the tables has on it a monument to

One fof the tables has on it a monument to which are fastened two drums, one base, and the other tenor. On the table is placed a small tin trumpet, about twenty inches tong, similar in shape to an old fashioned dinner horn; also

the other tenor. On the table is placed a small tin trumpet, about twenty inches long, similar in shape to an old fashioned dinner horn; also an accordeon, tamborine, a small bell, French harp, and three or four drumsticks.

After the audience is seated, they are requested to remain perfectly quiet. The light, is extinguished, and in a short time a rap is made on the table with the drumstick about as hard and as loud as it is possible for an able bodied man to make. This generally startles the uninitiated, and even sends, the blood tingling to the toes, and fingers of those more familiar with and accustomed to the noise. This is repeated at irregular intervals for several times, when the drumstick is heard to ascend the monument to the base drum, which it companees to beat with a quick, tremulous motion, almost inaudible at first, but gradually growing louder and slower until the performer becomes master of the situation and shows himself to be an adept-at the art. The tenor drum is then beat in time and unison with the other. The tamborine becomes restless, and clambers with pruch noise and clatter to the top of the monument, and swings off in a circle over the heads of the audience, making a revolution in about one and a half seconds. The French Harp and bell now join the band, and the accordean lifts its voice and plays all in harmony without producing a single discordant note. Amid all this King takes up the trumpet, blows a shrill blast and at the close speaks to the audience, making, droll remarks about the music which soon ceases. He then tells the audience to be very still as he intends to play on the accordean. He takes the instrument speaks to the audience, making droll remarks about the music which soon ceases. He then tells the audience to be very still as he intends to play on the accordean. He takes the instrument to the opposite side of the room, keeping it in motion all the time and you hear low and tremulous music, not unlike distant music coming over the smooth surface of some quiet lake, surrounded by hills and forests. The music gradually becomes louder, clearer, and more beautiful; the instrument is carried to all parts of the room, first at the ceiling and the next instant, you feel the air in your face as it passes-near you. This is continued for fifteen or twentyminutes, and is indiscribably beautiful. Good musicians say it is far superior to anything they have ever heard. After this ceases, Father King takes up the trumpet again, and talkg familiarly with those present, answars questions of all characters, is perfectly familiar with the heavenly bodies, and shows himself to be a highly educated spirit. He says he inspired mmy of the prophets in the olden times, and talked with them in clouds and caves, through the horns of animals, hollow weeds and sticks. He was with the band that rolled away the stone from the door of the sepulcher, and took the hody of Jesus where it was never seen afterwards.

At the close of the performance, he gives his

the body or sees the transfer of the performance, he gives his hearers excellent advice clothed in the most-beautiful language I have ever heard.

King says that in order to give the manifestations, there is a hand of spirits, eighty thousand in number, situafed sixty miles above the room, sending down upon it a current of spiritual electricity, sufficiently powerful if not tempered by him and his assistants to tear the house to atoms, and that his band are determined that the ants of the earth, shall know that ther is life after death.

is life after death.

These circles are held nearly every evening, and are free to all, rich and poor, high and low, saints and sinners, no references asked for, no admission ice. All can come and hold free converse with the denizens of the Spirit-land and learn more of the beautiful philosophy. Hundieds have been converted and the work goes swift you.

As to the correctness of the above, I can refer you to any of our county efficers (Linn county Kansas), and to hundreds of our best citizens.

Whittemore Messages.

W hittemore Messaces.

Communication through Mrs. Smith, from
her brother, Henry Whitemore.

My Dear Sister.—Time has not altered our
inclination to come to you so long as the way
seems open for our coming, and we hall each
opportunity with renewed pleasure.

We will write once again, and such revealings
as we may be able to impress you with. The
rapidly revolving wheel of time says anotheryear has been added to life spent here in the
spheres; and you, my sister, are as full of cares,
anxieties and earth troubles incident upon your
pligrimings still.

pilgrimage still.

The long interval between our coming and thus preparing the annual message, renders us both somewhat unfitted for the task which lies before us, and some time must clapse ere you receive, or I am able to give pure inspirational teachings—breathings of a higher order. It calls for moderation on our part, and patient waiting on yours. But the earnest seeker is sure of a reward in thus assays.

ward in due season. We have chosen for our investiga We have chosen for our investigation at this time,"The Inner Life, as far as we may lay before you its teachings, the outward manifestations of which you too often rely upon as an index of character, and her you fall, not perceiving the metive or hidden impulse. The points of difference being in exactly the same ratio as longitudical and latitudinal distance, or at right angles with each either, the one a propelling force, the other acted upon by attractive tendencies or

outside influences, directing from and to itself by power of circumstances.

The inward action prompting to good deeds and lofty desires, but the medium through which it flows obscuring, if not absolutely turning its direct ourse.

The relative tendency of all things is to goodness, but the positive and negative conditions seem to have changed positions here; but only in your knowledge of them—not to any absolute certainty. The experiment of the camera reverses only to the naked eye—not to the true geometrician. Accuracy depends upon the right cludidation of things, not so much upon outside appearances. We are often deceived in the visible havenes; mirage brings distant objects near and again those that are near have lengthened their space manifestly.

There is a wide field for us to traverse ere we can unfold certain truths best fitted for the improvement of man.

Diverse paths serve sometimes to quicken and

provement of man.

Diverse paths serve sometimes to quicken an
render less toilsome the onward march. Min
has to be quickened in all good work—a stead
gradual progress ere the greater truths—an t

The mind of man has undergone many changes

revealed.

The mind of man has undergone many changes—even as with youth be progresses to manhood and old age, and is as natural and right" in theone instance as in the other.

The thoughts of childhood do not belong to advanced life, more than the physical development of the one, the best suited to the other. We journey along all through the earthly pilgrimage constantly changing at the same time, maturing; and the perfectly healthy body gives form to the perfected embryotic man. And by perfection, remember here, we mean naturally, truthfully organized. Man typities the child here, maturity hereafter. To childhood belongs innocence, frivoilty, thoughtlessness, the gaining of knowledge by off repeated mistakes, and so on to the end, of the chapter.

There is an undefined power and strength of purpose given man, whereby he may discriminate betwitt good and evil, and need not be led into evil, positive wickedness, and when he does, it makes a defective, not the true organization. Man properly unfolded gives evidence of it by wise and honorable intention. It matters not how high or low the mental status, uponal greatness is there, the germ of a truer and better man.

The spark of life given at birth, the Divine.

The spark of life given at birth, the Divin essence, the infinitessimal germ, full of life and vigor, but buried deep down within fleshy en-casements, its material formation, the body, gives only an uncertain sound. Like the s whose rays come to us through an atmosphere loaded with vapor and humid fogs. We see not the full measure of the beauty there is in man until we better understand all

of his capabilities and the certainty of their

of his capabilities and the certainty of their unfoldment.

The interior nature expands, quickens, is brought into more active life by use, as all powers of mind call for improvement of all its healties, that healthy growth be insured. All extends forces have their weight for, and against according to the power they wield, and ashould be brought to bear as beneficially as possible upon the soul of man. Laboring from within, its beautiful forces are not always seen, only as its manifestations appear coming through the darkened exterior body, the medium of communication with us, and as its rays are repeated upon surrounding objects. How then cau we see the deed as it comes from the heart? Nay it is only the obstructions that we often follow; the rays of light inverted or thrown from their natural position. The interior man has issued healthy thoughts, which age, tone of society and all surrounding circumstances warp to its own belief.

The fires of yonder volcano reveal many a fear-

lief.

The fires of yonder volcano reveal many a fearful scene in their wide field of devastation and ruin, and seem an evil not to be excelled in your land. Does scientific lore thus explain their true workings, or does she proclaim the important mission they have to perform, as mighty safety valves to the better protection of earth and its millions of inhabitants? And so with apparent evil, the working principle of reform or, revolution, the pure, working out of that which is less good, and so on.

The mighty upheavals of earth, which bring desolation and ruin in their tracks, apparent evils, are only the results of natural causes within the bowles of the earth, and as necessary to the growth of earth proper, and its future preservation, as that man should fulfill his destiny, by expansion of body to mature life, and final death, by withdrawal of life's functions from bodily support; all consequent evil, but so many means for the enlargement of all its powers. So of all things in nature when lathomed, the good arise to the property with the results of the earth, and its new servers of the results support; all consequent evil, but so many means for the ealargement of all its powers. So of all things in nature when lathomed, the good arising from each revolution more than counterbalancing the residue effect. Cause, the great primal agent, the revolutionary force, the working out from center to circumference! God in the forming of a planet, knew all of its various uses, proprieties, necessities, needed conditions, &c.; of the animal, the same; and if of tuese, why not of man, the creature of his own likeness?

The world moves slowly in its long march toward progression, and each atom performs its mission as it leaves the hand of Creator, even as it was called upan to do—fills its place and leaves room for higher creations. So man, fulfills his task, according to his formation, passes on to future unfoldment, and higher relations.

The wisdom-of God overseeth all internal cause and effect, and displayeth itself in the wonderful works of His hand, confined not to time nor space. He judgeth not as finite man judgeth, sees not with our eyes nor heartch with our ears. He knoweth how to do all things well and conceiveth out of His wisdom, the child man, a babe here in knowledge, drinking from the cup of experience many sorrows, afflections, and migakes, life long trial sometimes, and knows not of the bright golden future where all thoughts are bearing sweet incenses to the law of our life.

The world's favors are not God's favors. The germ or soul man, bears but a small resemblance to earth-nuttured, boldily man.

The nut contains the meat, not the enfolding shell. That for better protection of sweet juices is rendered harsh and bitter.

To deal with the world and its crosses and emptations, the outer man is not a just expo-

to dea with the work and as crosses and temptations, the outer man is not a just exponent of the inner and truer life.

The heart of the tree life is in the they bud as it springs from the acorn bed, all of its life's forces still deeply buried where it can do its work best, all the while lifting up its tender feaves into the wide spreading majestic oak. Its interior life continues just the same, the one animating principle of its entire existence. So of man, it is to the workings of the interior life that we must look for what is ultimately to be our portion, good or evil.

If the principle of life emanates from God, then the germ must be godlike, though the outer world (like the soil which renders impure the waters flowing through it), its associations, &c., vitate and lead far astray often-times. The interior life is the clear, sparkling, bubbling fountain, all of its waters pure and undefiled, but its

tain, all of its waters pure and undefiled, but its waste waters take in all the slime and filth of surrounding country. Man is not evil, nor inwaste waters take in all the slime and filth of surrounding country. Man is not evil, nor inclined to evil so long as properly organized and governed only by love attractions. The world only warp, the already warped conditions, and fashion the mold given to its charge. We take the form fresh from the potter's clay, and new light dawns upon the crippled but not deadened soul.

the form fresh from the potter's clay, and new ight dawns upon the crippled but not deadened soul.

God in his far reaching wisdom never formed man to become a failure, an imperfect production, but perfected growth of all preceding formations, the flower of the world's development, and as such, progression must be his daily task to all eternity.

Kvil is not a positive principle; it is but the working- or throwing-off process, caused by the removal from the good and pure, of deleterious substance, waste matter, &c.

Vice is the effervescing froth, and will run over as the product evil, leaving always the gentle, healing properties behind. It is not the life principle working from within, but the matter worked upon. The refuse clay becomes an evil to, the new born spirit; and is put into the ground away from sight; it has become a nui-sance, not an evil in itself, for in the beginning it was not an evil in itself, for in the beginning it was not any, but all worn out, waste material becomes a burden when no longer fit for use and coasequently evil. The bright eparkling liquid foaming and bubbling up contains within itself the formation of new life, while the frothy particles, waste material have lost their vivacity and become worthless. So of evil everywhere. It is not an emanation from soul, but the cold, negative principle of an undeveloped life.

The great drama of life is being enacted now, and this your earth sphere is but one of the acts. The scene closes here with death of the body and the cursain falls upon your earthly probation, it rises again upon an enlarged sphere of action, with more beautiful surroundings, and better auspices for the future. The interior life has advanced some paces toward reform by merely to the putting out of the light of the bodily form, the inner life reaching out after its new born relations have passed through one development by its change of circumstances. The med ium body keeps back rapid development for more thorough gradual growth, and is of itself as blessug so long as been granted in the truthin manner the law would do away life requires. Obedience to law would do away with all wrong, evil everywhere. Life peacetul and happy should be our portion there, and will not be here, until all the laws of our being are fully answered.

Ito be continued.]

Hilmole State Rieslonary, Dr. E. C. Bunn's Report for January.

The first Sunday in January from me, agrocable to previous appointment, in the flourishing little-city of Coargo, or the line of the Illinois Central Raliroad. Here I filled an engagement of two Sundays, speaking to weil filled houses.

The trieslos of our cause, and in this vicinity there seems to be a lively interest in behalf of our soul inspiring religion. I remained two weeks, speaking twice each Sunday, and delivered one week day evening lecture. Received from the Society in all, forty-one dullars and lifty cents. The friends in this vicinity, and throughout the State, seem to prefer Sunday lectures, as the exponse of Halls, etc., are much less than for week-day ovenings. At the closs of my two weeks labor here, in speaking, healing and giving circles, I made my next stop at Decatur. Here I found friends not dead, but atcepting.

Some of the Spiritualists securied to teel that I dould not accomplish but Hill's there. My first lec-

Here I found Friends not dead, but sleeping.
Some of the Spittualisty securied to teet that I dould not accomplish but little there. My first locular on accomplish but little there. My first locular on accomplish of little there, and as we occupied a large Hait capable of seating six or seven hundred, it indeed tooked discouraging. But my audience though small was select, and not dreaming of anything but success, made my second attempt, and was greeted with an auditory of about one hundred.

My audience continued to increase, and at my last lecture, I was agained to by about six bundred people, not withstanding the dedicatory services which took place at the new Methodist church that day.

which took place at the new Methodst church that day.

I left Decatur feeling that I had at least a hearing. I made many new and valued friends. Though the acknowledged Spiritualists are low in Decatur, they are by no means moral cowards. They have much of the wealth and intelligence of the city on their side. The Smith brothers are among the wealthloat clitzens, and are avowed Spiritualists. They are not afraid to speak their sentiments, nor are they behind in pecuniary support.

I remained in Decatur two weeks, speaking twice each Sunday, and kealing the sick during the week. Lieft the friends with light hearts, and with a promise to return for the last three Sundays in March, and assist them in organizing a Lyceum.

I received from the Society in all, twenty-dive doldars.

Monny received for the worth of lightness and sentences.

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o, front round corners, pial tagon legs front round corners, mouldings, front round corners, moulding carved legs ARGE CONCERT SCALE. nd corners, serpentine . 3-7

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front round corners carried legs Front round corners carried legs Front round corners serpentine and common diagrams of legs : #: Four round corners, serpentine mould-ing and carved legs, Your found corners 3 rows of mould ings carved legs, extra finish,

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| 1 | | | |
|----|---------------|---|----|
| 1 | Tig 1 Oot's | Pull Grand Piano, Concerts Size, Over- | |
| | .75.40 | strung Scale with extra Mouldings and | |
| | | Carvings on Case, Full Grand Piano, Concert Size, Over. | × |
| 1 | | strung Scale, Carvel Legand Lyre, extra | |
| | 100 | Finish, 15 | œ |
| | 17% " | Full Grand Plane, Concert Size, Over- | |
| | 11 - | strung Scale, Carved Legs and Lyre, 13 Full Grand Piano, Overstrung Scale, Carved | × |
| | | Legs and Lyre 12 | 00 |
| ä | п . | Square Piano, Four Round Corners, back | ۲ |
| | | finished like front with, extra fine Carv- | |
| | | ings on Case according to style of Case, 10 | ä |
| | | Square Plano, Four Round Corners, back | ~ |
| | 200 | finshed like front, with Serpentine Bottom | |
| 3 | The state of | Rich Carved Legs and Lyre, and extra car. ving on Case like drawing 10 | |
| | 104 · | Square Piano Four Round Corners, back | ^ |
| ٠ | **** | finished like front, with three rows mould- | |
| S | | ing on Case, Serpentine Bottom, Rich | 2 |
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| | | Boudeir Up 1ght Plane Grand Overstrong | |
| | Destroy Track | Boale according to style of Case \$300 1 | |

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| Class | 1 | 7 00 | LAVe, | Action Overstrung, 2 large round corners, plain case, and octagon | |
|-------|-----|-------|-------|--|-----------|
| 1 | | | | legs. | \$600 |
| ** | II. | * ** | ** | Same as above with Carved Legs. | 625 |
| | щ. | % | | Rosewood, Square, Grand Scale, and action Overstrung, 2 large | |
| 1 | | | | round corners, plain case and Octa- | 7 |
| | | | | gon Legs, | 625 |
| 64 | ĮV. | ** | | Same as above, with carved Legs | 650 |
| | ٧. | | • | Resewood Square Grand scale and Action, Overstrung Targe round corners, with monidings and ser- | |
| | | | | pentine plinth gothic or fluted legs, | 659 |
| | | | | | 675 |
| 0.770 | VI. | . 455 | | Same as above, with curved legs, | 610 |
| | VII | | | Rosewood Square grandscale and | |
| | | | 186 | action, overstrung, 4 large rounds | |
| | | | - 8 | back unished like front, plain case | |
| | | | - | gothic or fluted legs. | 700 |
| | *** | | 48 | Same as above with carved legs | 725 |
| | AIR | | | | 120 |
| | DX. | | ` | Reservoed, square grand-scale and action, over-strung, 4 large round back this-hed like front, with mouldings and s-rpentine plinth | 1 |
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BY R. V. WII

A Test, Reading of Character.

A friend placed in our hand a letter, and as he did so, said, "What do you think of the writer of that letter?" We held it a few moments, and then read:

"The writer of this letter is a male, about five feet, two inches in height, weighs one lundried and six ty-five pounds, or thereabouts; is between forty-five and fifty years of age; his hair is shorf and thick on his head, of dark color; his beard short, say two inches long, and tifick and nicely trimed. He is well made, strong of limb, flesh of fine five, nerves well organized, and very firm. His temperament is in a scale of seven. Billious, six full: Sanguine, seven minus: Nervous, five plus: Lymphatic, four minus. He is firm in purpose, strong in will power; clear of mind, far seeing, and possessed of remarkable courage; and yet is not reckless four minus. He is firm in purpose, strong in will power, clear of mind, far seeing, and possessed of remarkable courage; and yet is not reckless of his own life or of others. He is very retreent, in all public or important matters; says but little, and writes less. In private, however, he is sociable, genial and frequently quite mirthful. He is a good cater and likes his meals in good taste, enjoys a sumptuous dinner, but is not an eppicure. Can live on hard tack and fat, pork, if required. Seldom finds fault firm as a friend, strong in enmity, but with a kind and forgiving nature. He has a clear head, and remarkable executive abilities; possesses economy without parsimony; loves money but for its use. A firm, kind and indulgent, father and husband. Is a great mae, and does well whatever he has to do. Is a genius and needs but the opportunity to make his mark in the world. He has fight in him, and can kill if required. He has man of action; has now, and will have many personal, as well as public enemies. He has passed through great dangers; has been in great commotion; his life is a success. The assessin has been close to him. If he lives through this year, he will live for many years. It he lives through this year, he will live

him. It he lives through this year, he will live for many years.

We know of but one man living that this character resembles, and that is Gen. U. S. Grant, the President of the United States. What are his Religious Views? asked our friend. He is Liberal and Religious; but we doubt if he belongs to any church.

Who is he we asked.

"It is Gen. Grant, President of the United States," he replied.

A Conversation in the Cara.
On Tuesday, Feb. 2nd ult., on our roa
Eddyaville, the following remark was made
gentleman in the seat before us, to a lady by

de.

"It is all bosh, positive foolery, an imposition."
"What is it dear? asked the lady."
"What his account of a talk with the spirits, in inglao, fast night," said her dear.
"Why, said; the lady, I thought that the horrid hing was dead, exposed long ago. You know, ear, our minister, exposed it over seven years ago, nd we have heard nothing of it since."
"No, it's not dead, by a long sight," said her

dear, our minister, exposed to ver seven years ago, and we have heard nothing of it since."

"No, it's not dead, by a long sight," said her dear.

"What do you refer to," we enquired.

"This article," he said, pointing to a column in his paper, headed, "A talk with the spirits."

And before us we saw an account of our scance in Buffalo, on the evening before. The account was garbled and far from correct, and yet was well calculated to a fitnet attention. After reading it, we asked, "Where is the bosh, for this article testifies that these things did take place."

"Well," he said, "suppose they did, does it follow that they are spirits?"

"Yea, certainly, and who better qualified to determine this than the phenomena itself. You are a phenomena. A Bull looks at you, and you say to the Bull, "Mr. Bull, I am a man," and the Bull turns to the Cows, and says, "My dear Cows, that's nonsense; here, our dear Calf stagds up on his two legs, trying to make us believe he is a man."

"It is bosh," says the Cows.

"Yes," says, Mr. Bull, "positive foolery," and the Cows and Bulls go away satisfied that your testimony is worthless, and you have no right to testify to the Bulls and Cows, what you are, and fust no, you say. "Bosh, hush," and fitte he life to an everlasting truth, and that, too, in the face of the fact that the phenomena has never denied itself, and when even left to speak for itself, it has over eard, "Fam a spirit" or "We are spirits." No matter whether Skeglies, Caristians or Spiritualists deal with the phenomens, he universal answer is "I am, or Wear's spirits."

"Are you one?" said he, "Yes, every where."

"And so am I," said a lady, just behind me. "And in," said a man in front of the "dear."

"On you think Spiritualism is dead "" said we.

"Well we have tot heard anything about it i na lower in the said the dear."

de of the car.
"Do you think Spiritualism is dead?" said we.
"Well we have tot heard anything about it in a
neg time," said the dear.
Our station was at hand and we had to leave.

gnetism and Nature's Divine Revelat uthority and Bible for Spiritualism.

Authority and Bible for Spiritualism.

Scalesed, we send you an article clip! from the anville Adecrtier; not that it is of any great portance historically, but to call the attenno of the public, to a few prominent points and by the writer of the article. We mark

them,
First. "This Davis, afterward, became, the
high priest of the Harmonial Philosophy as the
Spiritualists term their system."
We ask the writer, when "this Davis" became
our high priest? and where he gets the author-

At the American Convention of Spiritualists the following resolution was read, accepted, and end-rared, without a dissenting voice:

*Resolved, "That we are Spiritualists." Bro. Davis ignores authority, priest-craft, leadership or any form of authority, outside of the Truth and our obligations to the Truth.

S. cond. "Nature's Divine Revelations, the Spiritualist's Bible." Again, we ask for the authority? For during filenen years experience as R. ader, Medium, Seer and Teacher, we have never once known of "Nature's Divine Revela-

tions," being used as a spiritual bible, or A. J.
Davis being defied, worshiped or even accepted
as authority, or that he ever desired to be considered as authority.

Third. The article published in the Atlantic.
Monthly, last summer in relation to Spirit Manifestations through a servant gigl, being attributed to Magnetism, is simply "twaddle," and we
affirm on the authority of the law of Magnetic
attraction, that magnetism had nothing whatever to do with the phenomena, as related in
the Atlantic Monthly:

REASONS

1st. It was intelligent possessing strength and

1st. It was intelligent possessing arrengen and motion.
2nd. It was above and outside of the girl's capacity.
3rd. It'it had existed in the girl magnetically, insulating the bed post, it would not have affected the phenomena, for it came out of, and from the girl, instead of on, and into the girl.
4th. A magnetic needle balanced on its pivot in a glass case, will respond to the attractions of its affinity, when ever found, and when thus insulated, cannot be affected or disturbed in its rest by all the mind and flesh in America combined.

5th. If it was magnetism, why not others feel

it as well as this girl?
6th. Was not the girl insulated when stand-

ing in her shoes?

7th. Where was the battery that produced the

ourent of magnetism?

Sth. Will some one of the many opposers of spiritual idea, get up a magnetic table, that will do all of these things, and thus kill Spiritual-

do all of these things, since ism?

Will some one find us a Spiritualist, who accepts Br. Davis as authority, ultimate and final, or takes any one of bis works as our bible? and we will pay a premium for him.

For the Religio-Philosophical A New Missionary in Indiana

For the Religio-Philosophical Journal.

A New Missionary in Indiana.

Having received the appointment of Siate Missionary for Indiana, I deem it proper to apprise the friends of the cause in that stake of the fact, through the columns of the Journal, and call upon them to ald me by every available means in pushing the enterprise to a successful consummation. Indiana seeins to be behind most other states who have an organization, with respect to an efficient system of practical operations, there being now no missionary in the field, but myself, while some of the Aates have several agents of this character. I hope our spiritual friends will soon be awakened to the necessity of runishing the means for elevating our state into the glorious sunshine of the New Dispensation, for this is all that is wanting to effect this end, and to effect it is a short period of time.—I have traveled sufficiently in the state within the last three months, to know that the harvest is fully ripe and that the golden sheaves can soon be gathered, if efficient laborers can be employed to do it.

gathered, if efficient indoorers can be comprise me of the condition of things in their several localities and facilities for getting up meetings in all places within their knowledge, and what they are willing to do towards alding this enterprise. I also suggest that in towns where a house cannot be obtained to speak in, that we arrange a system of street preaching or grove meetings, for the summer season, and thus stir the soil in overy part of the state.

Come, friends, let us rouse Indiana from a state Come, friends, let us rouse Indians from a state of suspended animation, aid pour the glorious truths of the New Gospel into her bosom, and thus redeem her from the more enslaving errors of a distorted system of theology and the spiritual darkness of the sleeping ages.

As I cannot occupy the field constantly until my domestic affairs are better adjusted, I shall report only for such time as I am in actual service.

K. GRAVES. Richmond, Iediana, Feb. 20th, '69.

Richmond, Iodiana, Feb. 20th, vo.

For The Religio-Philosophical Journal.

Fo the Spiritualists of Iowa.

MR EDITOR:—The Executive Committee of the Iowa Spiritual Association have employed Dr. E. Sprague, of Schenectady, N. Y., to take the lecturing field in this State, and empowering him to collect and transmit funds to them, and to organize local societies. His terms are thirty dollars for six lectures. We now call on the Spiritualists all over the state who want a course of tectures at their place, or in adjoining localities, to write to H. C. O'Bieness at Des Moises, piedging the money, and stating whether other localities incar them will be likely to want lectures.

er other house, as we walt to lay out a programme which will be attended with the least travel and expense. The speaker is now in the field and wants to finish a County before he leaves

Some localities have sent in an amount sunctent to pay for the course.

The Committee think proper to have a lecturer stop, at places in, his route where nothing has been abscribed, or where but little has been, where there are few, or no spiritualists, providing a surplus ain be collected at points where we are stronger. This would be in accordance with the benevo, enter the private of the world; and I presume we have some of this tribute of the property of the property of the world; and I presume we have some of this article.

Spiritualists of Jows, you now have an opportu-nity to have a good lecturer. Will you work to pro-cure his services? Our cities pay \$150 a lecture for their winters course; and our churches pay from \$10 to \$150 a sermion every week for a year. Let us work with half the zeal of the sects, and our State will soon be revolutionized.

the control of truth and progress.
Yours for truth and progress.
J. P. DAVIS.
PRESIDENT Des Monies, Iowa, Feb. 15th, 1869.

BELIGIO-PHILOSOPHICAL JOUR-

The above is the name of the newspaper organ of the Spiritualists of the West nublished at Chicago. It is devoted to Spiritual Pallosophy, Art, Science, and somewhat to general news; has forty columns, and is one of the most hand-somely printed papers anywhere. The twin of the BANNER OF LIGHT, it occupies the same position in the West that the BANNER does in the East. The publishers now advertise to send the paper, large as is is, three months for twen ty-five center-just about the cast of the blank paper. We presume every Spiritualist in this balliwick, and there are scores of them, will send for it at once.

Sentinel, which is a fair sample of what many local exchanges say of us; for which we shall be pleased to exchange with them.

We hope other local papers will be as courteous and avail themselves of the opportunity to exchange with the JOURNAL.

WINCHESTER, MISSOURI.

WINCH ESTEER, MISSOURS.

Some one has sent to this office, from the above named place, \$1.50 for books, but gives no name. To whom shall we send them? The writer, as well as others, doubtless, thinks it strange that he should be so carcless as to forget to sign his own name! but it is so. Not a day passes that we do not receive many letters without the name of the town or State of the writer being given. How are we to know in such cases where to send papers, books or replies? Correspondents should bear in mind that post offices of the same name exist in different States, and that unless the State be given, it is impossible for us to answer their communications. It is almost an outrage of propriety, for letter writers to omit to give the name of their town, State, and to write their own and other proper names, in a plain, leighble hand.

NOTICE OF MEETINGS.

Mics. - Lyceum meets each Sabbath at I o'clock ductor, E. M. Webster; Guardian of Groups, Mrs.

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

Hich.—First Union Society of Spiritualists hold ings in Ormsty's Hall at 1014 A. M. and 734 . Regular Speaker J. W. VanNamee.

netion.

Pouriarm, Mr.—Meetings are held every Sunday in Tem-rence Itali, at 10% and 3 o'clock.

Raison, Mr.—Spiritanists held meetings in Pioneer Chapel
Raison, Mr.—Spiritanists held meetings in Pioneer Chapel
Raison, Mr.—Spiritanists held meetings in Pioneer Chapel
Royal Courting Guardine Chapel and Chap

CENTER, Wis.-Lyceum meets every Sunday at at Chandler's Hall. H. A. Eastland, Conductor.

ree. Children's Progressive Lyceum in the sam unday at 10 a. M. a. A. Wheelock, Conductor Theolock, Guardian. Lews, Mass.—The Spiritualists of Lynn hold m unday afternoon and evening, at Cadet Hall.

Sunday atternoon and vivening as Chicago Liberal and Spiritual Associations moots ever Sunday at Crosby's Music Hall, at 10:45 and 7:50. Confer-ence at 12 M. Clair R. Bevere speaks for December. Al communications to be addressed to— J. SPITIDES, Pres.

ive Association hold meetings every Childrens-Progressive Lyccum meets erry, Conductor; J. Dewy, Guardian: Sect.

morning at 11 o'clock, at Gapital to corner bit and Adams street. A. H. Worver bit and Adams street. A. H. Worver bit and 2 o'clock P. M. B. A. Bickley Bridge at 2 o'clock P. M. B. A. Bickley Bridge at 10 o'clock P. M. B. A. Bickley Bridge at 10 o'clock Program by the Bridge at 10 o'clock Program by the Bridge at 10 o'clock Program by Joseph P. Joseph P.

The Spiritualists of this place hold regions of Center. The officers are E Huib M. Hali jr, Trustees; and A. Tillotson.

T. Thomas, Inspirational Speaker,
Y. L. Caser Provi.
—Spiritual members for impirational and additional and additional and additional and attenday evening at 7/5 o'clock, in Gransonal No. 112 Myrica wiene, Brooklya. Assortional No. 12 Myric

Ass.—The Spiritualists hold meetings every be and evening in Selding and Dickinson's engaged:—Mrs. C.F. Taber during January. —Meetings at 2% and 7 o'clock r. m. Pro-

DOTER AND FORCEOFF, Mr.—The Children's Progressive Lyceum holds its Bunday seasion in Mervick Hall, in Dover at 10½ a.m. E. S. Averill, Conductor; Mrs. A. K. P. Gray Guardian, A conference is held at 1½ p. m.

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