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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 Department.

Written for the Religio-Philosophical Journ t. HEAVEN-"THE PROMISED LAND"-WHAT AND WHERE IS IT?

> BY D. P. RAYNER M. D. Tell us what, and where is Heaven; Of which so much is told.

We oft' hear stated it was giv'n,

By God, to men of old. "Tis claimed to be "The name of God" In space, the stars, above; By Him appointed the abode

And fabled myst'ry, in its lore, Gives few the chance to tread Those fields Elysian, evermore; When earthly forms are dead.

Of such as gain His love .--

And for the rest, a dismal lake,-Than "Dismal Swamp" more drear ;-Where seething fire of brim-stone make Preys ever on them there.

'Tis fixed,—decreed,—and fore-ordained,— Elect for joy, -or woe, -Pow'r and fore-knowledge, unrestrained, -Combine to make it so.

If this be true, what work or deed Can alter the decree? 'Tis fixed in Heav'n— so says the Creed— And doubly damn'd is he

Who doubts it. Faith alone secures The blessing,-yet not faith-Tis fore-ordained. But grace insures; And grace is as God say'th.

ien must we wait, in dread an The call all must obey; Looking for Jesus to appear With pow'r and grand array,

On some resurrection morning With trumpet-thrilling blare; To raise up, for brides' adorning,

Our bodies (?) in the air; That our souls, from dreary slumbers, May 'awake to bliss-or woe-Singing pealms to pious numbers-

Or to perdition go. And if their fickle God's ordained, A home for us in Heav'n,

Our pious souls would not be pained If friends, to hell, were driven. Those dearest friends—whose purest love Was our best treasure here,-

Be doomed to hell-and we, above Rejoice from year to year? This all our Light ?-Nothing more sure

To guide us, evermore ?-"Believe! Be Saved!"—Will this secure The longed for, Heav'nly shore?-

Such is the way the story runs To dupes from pious dolts; And parents dole it to their sons

As oats are fed to colts. "This is the way!-No questioning-Gods' myst'ries to unfold :" Gulp down the whale! then shout and sing-

"The half has ne'er been told " Darkness like this, which throws its pall Around the homes of men

Now seeks for luws to bind, and thrall Reasons holiest ken. To chain down the MAN IMMORTAL-

With longing soul, insate; And close the Heavenly portal Against him in their hate.

This lore of myst'ry most profound, Has kept mankind from light; From age to age they've thus been bound In superstitious night.

But Light has broke the night away. And cruntb'ling creeds grow stale; There's joy and gladness in the day That strips off error's veil.

This light reveals-O, wondrous light; The "Promised Land," so near, That joys, all radiant and bright.

Shine on us-even here. The mists of error flee before The rays of wisdom's sun: And truth grows mightier evermore.

From noble deeds well done. And Heny'n, revealed, is everywhere, And God's in all things found Where peace and harmony appear.

Or good-will reigns around. No place confines eternal mind Which permeates all space :-

The life of all things in their kind. All bearing forth His face. His ministers—the angel world— Are bending low to earth, Bearing love's banner, all unfurled,

Showing the priceless worth

Of the treasures of "Promised Land," Freely offered to all; of the Heaven at our command.

Whence richest blessings fall. The gems of thought, the fruits of love, Are to us freely given; And dwellers of the land above. Convey these gifts from Heav'n.

And with their gifts, new Heav'ns arise, As goodness crowns the whole With inspirations from the skies; Out-born from nature's soul.

'Tis peace of mind we have to win. And Heav'n at last is found. Look down! look up! look out! look in! And Heav'n is all around.

WILFRED MONTRESSOR;

OR, THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

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

BOOK THIRD-THE ARREST.

CHAPTER XXVI.

BOND STREET-THE LETTER.

Mrs. Willoughby courteously received her visitors in a large and spacious drawing room.

The visitors were Altred Tracey and Mrs. Owen Tracey.

In the midst of a conversation between the ladies on the comparative merits of several patterns of plain and watered silks, Alfred Tracey

"Is Frederick at home, Mrs. Willoughby?" "He was writing in the library half, an hour ago, and is probably still employed at his escri-

"I will seek him there, madam. I have some important business," continued the young man, with a smile, "and I desire to monopolize his society for a quarter of an hour."

Mrs. Willoughby rang the bell. A servant entered almost instantly. "Conduct this gentleman to the library," said the mistress of the house; "he wishes to see

Frederick." The domestic bowed respectfully, and retired, followed by Alfred Tracey.

You do not seem in your usual health, today," said Mrs. Tracey, after the young man had disappeared.

My health is good," replied Mrs. Willoughby, "but I am suffering a little from fatigue, and want of rest. I was summoned yesterday after-noon to the sick chamber of my cousin, Mrs. Isabella Hopkins. She is affected with a chronic disease of the lungs, and was apparently at the point of death when I arrived at her residence. remained with her during the greater part of the night. Toward morning she rallied considerábly, and I attempted to get a few hours sleep, but my slumbers were interrupted by frightful dreams. The fatigue and anxiety of such a night are no trifles at my age.'

How did you leave Mrs. Hopkins?" "Better-decidedly better-although she is conscious that her disease will eventually prove

"You were absent from home the whole night ?' "Yes, my dear Mrs. Tracey. Frederick was quite concerned on my behalf, and sent the car-

riage for me early this morning." His anxiety was natural." "And yet on my return he teased me with the

information that he brought home an old friend to take tea with me yesterday, Wilfred Montressor, the traveller."
"Montressor?" echoed Mrs. Tracey, almost

unconsciously. Do you know him ?" "I met him at your party last week," said

"The mother of Wilfred Montressor and myself were bosom friends. It is not surprising that a portion of the attachment I felt for her should be transferred to him. His own merits, however, are sufficient to inspire the highest esteem. His life has been erratic and apparently aimless, but he is a man of original intellect and powerful genius, profoundly versed in men and things. The acquirements of the scholar and the traveller are gracefully blended with the polished urbanity of the gentleman. Frederick has recently sought his society, and I flatter myself has obtained his confidence and regard.' "You are an eloquent defender," said Mrs.

Tracey, smiling.
" Defender—of whom?"

"Of Mr. Montressor,"

"I do him only justice." " His genius and acquirements may be as great and extensive as you have represented them," said Mrs. Tracey, seriously, "but can their lustre atone for lax principles and immoral con-

"Immoral conduct and Wilfred Montressor Ah! you allude to the absurd rumors affoat in regard to a beautiful Georgian mistress?" "Absurd?" inquired Mrs. Tracey, with trem

bling hesitation.
"I will not deny that these rumors have had a more plausible foundation than usually supports the fabric of scandal. Mr. Montressor is at once eccentric and independent, and could never be generally popular, even if his lofty talents, brilliant acquirements and immense fortune, the whet stones on which envy and malice

sharpen their forked tongues, did not render him an object of detraction. He pursues his own course by means of his own seeking, and pays little regard to the tastes or opinions of others. This is the fault, if fault it be, of a cultivated masculine intellect, self-poised and self-sustained in its views of right and duty."

"The critics of society are accustomed to admire in heroes, what they condemn in ordinary

"Wilfred Montressor is a man of heroic stamp. His career has been watched by me with the interest, not the blindess of a friend. If he has performed no great actions on the theatre of the world to attract the shouts of the multitude, he manifested clearly the inherent qualities of greatness. Since his return from the East he has visited me rarely. There is nothing, in which his eccentricity is more marked than his personal intercourse. personal intercourse. He is intimate with few —confides entirely in none—yet he exercises a surprising influence over all with whom he associates. I am forgetting the moral delinquencies of my friend," said Mrs Willoughby, with a meaning smile, as she rose from the sofa. "Ex-

meaning sinile, as she rose from the sola. "Excuse me for a moment, Mrs. Tracey."

Mrs. Willoughby returned to the drawing-room, after a brief absence, holding in her hand a package of moderate size. She removed the envelope, the seal of which was already broken, and presented the enclosure to her visitor.

"Based this letter my deer Mrs. Traces while

"Read this letter, my dear Mrs. Tracey, while I order the servants to send in some refresh

"You knew not Zorah,

Mrs. Tracey was alone. The sight of the handwriting of Wilfred Montressor affected her strangely. Her hand trem-bled as she unfolded the letter, but she subdued her emotions, and slowly perused its contents: MRS. WILLOUGHBY:

"I write to you in the awful presence of death! Yesternight I beheld the merry groups of dancers in your gay saloon, now I am weeping by the corpse of Zorah! The lights and shadows of life strike the soul more vividly by the power of contrast.

"Come hither to me, my friend, and gaze upon the casket which death has despoiled of the jewel of a tender, loving spirit. The sunlight has faded from her eyes, but

her dimpled cheeks, her rosy lips, her pure tri-umphant brow, her golden ringlets, still reveal the dazzling perfection of her beauty.

"What has the world to do with Zorah and me?--the cold, heartless world-the laughing,

sneering, mocking world—the buzzing, stinging, biting world! Zorah is dead, and I neither regard its sneers nor feel its stings.
"But, to you,my friend—to the wise and good

who know me, and perchance regard me, I am justly responsible. To you I trust my defer c; and the fame of Zorah.

"Is it pride, or manly independence of character, that seals my lips to all others?
"I cannot reveal the history of my connection with Zorah, without a preliminary confession, I never imparted to you the real cause of my wanderings in the East.

"I loved, truly—unworthily.
"Yes—I, Wilfred Montressor, the man whom you imagine to be so deeply read in human nature, so acute in discrimination, so unerring in judgment-was basely deceived by a young girl. The youth, the beauty, the seeming artlessness of the maiden disarmed suspicion, and

repelled precaution.
"Seared and blasted as my heart and life have been, I yet remember the brightness of the web of gossamer which was woven in the airy chamber of fancy. I floated upon it as do the angels upon the light fleecy clouds, fringed with gold and silver, that glide up to heaven at the going down of the sun on a summer's day.

"The web of gossamer parted, the vision of a splendor faded away.
"I fled from the land of my birth, determined never to return until the wound of my spirit was entirely healed. The wound is healed; only the.

cicatrice remains. "In the course of my wanderings, I visited the mountainous country of Georgia. I was entertained, during several months, at the castle of the chiefs, or petty princes, of that country. He

was the father of Zorah. "One day, on returning from a solitary excursion to the mountains, I perceived great confusion in the castle. A predatory band of robbers had assailed the stronghold in the absence of the chief, plundered it of all its valuables, and carried away Zorah captive. At the head of the chief's tollowers, I pursued the robbers, without delay, and overtook them at the distance of a few leagues, and routed them. Zorah was rescued, and the plunder of the castle torn from the marauders.

"On my way to Jerusalem, I tarried a few

days at Damascus.
During my stay in that ancient city, I met with a strange adventure. I was writing in an apartment at the residence of an Armenian, whose guest I was, when the door was opened by my host. Two lads entered, richly dressed in Persian costumes. Their garments were soiled with dust, and they were exhausted with

fatigue. My astonishment was great when the eldest of the lads threw off his velvet cap and flung himself at my feet, imploring, 'in broken English to become my slave! As I raised him from the floor, I beheld the countenance of Zorah, the daughter of the Georgian Chief.

"I have not told you of the intimacy which sprang up between Zorah and myself, at her father's could not the sorane of the rescue. Her

father's castle, after the scene of the rescue. Her gratitude was unbounded, and was manifested in a thousand acts of kindness. She became extremely fond of my society, and entreated me to teach her to express her thanks in my ownslanguage. Her quickness of apprehension, her do-cility of temper, and her radiant beauty, excited a friendly interest in her welfare. I thought not of love. The hope, the desire of passionate love was quenched in my bosom for ever.

"The Armenian, at whose house I was stay-

ing, spoke fluently the dialect of Georgia. After procuring some refreshments for Zorah and the young lad who accompanied her, I requested her through the interpreter, to tell me the object of

her journey to Damaseus.
"I learned that since my departure, she had perleft her father's castle, clandestinely, and persuading the young lad, Hamet, one of her kindred, to accompany her, had followed in the track of my circuitous wanderings, until she overtook me at Damascus.

"I will follow my lord, whithersoever he goeth. Thus the Armenian interpreted her words. I will wait upon him when he is weary. I will fan him while he sleeps. I will be his

slave, in all things.
"Gravely and seriously, I rebuked the beautiful Georgian for leaving her father's protection. Her tears began to flow at the first signs of displeasure; but when I informed her that it was my intention to send her back to him, without delay, her grief became excessive. She threw herself, again, at my feet; embraced my knees, and besought me to kill her rather than cast her from me.

"Her tears, her agony, startled me. I began to waver in my resolution.

"The manners and customs of the East, would have excused me in degrading her to the condition of a slave. It was evident that her love for me had completely triumphed over her pride of birth and her consciousness of beauty. She had risked her liberty and life to follow me, her only desire was to remain with me. Could I doom her to disappointment, to misery, perhaps

to death? "I shut myself in my chamber during several hours to reflect. The beauty, the gentleness, the purity of Zorah, were known to me. And

"The Past and the Future mingled their shadows together in the silent chamber of the Armenian, in the ancient city of Damascus. "The shadow of the past was dark, impene-

"This was the shadow of the Future: The love of a true woman unreturned, the scorns of

the virtuous, the jest of the libertine. I submitted my scruples of conscience to the decision of the venerable Bishop of the city of Damaseus. " In the name of God, Amen!

"I, Jean Swartz, Bishop of Damascus, do certify that on the twentieth day of June, in the year one thousand eight hundred and fortythree, Wiltred Montressor, of the United States of America, and Zorah, the daughter of Hassan El Barid, were united by me in the holy bands of matrimony. Jean Swartz,

Bishop of Damascus.

". Henri Marteau, of Bordeaux. | Witnesses, "'Eben-amarah, of Damascus. "The above is the transcript of a paper now

lying before me. Zorah became my wife. "Never did I regret the decisive act which linked the fate of Zorah with mine. I gave her my presence and protection. In return she idolized me. Hers was a rare loveliness and winning

grace, an ineffable tenderness. Alas! that none of these could rekindle the flame of love in my heart of adamant. "Was it not softening, reviving,—else why these mournful lamentations, these bitter tears. as I kneel beside her corpse? Why do I press my lips to her cold marble brow! Why do I cling to the memory of every flattering word,

every loving caress? "I continued my tour through Syria, Arabia and Egypt. I coasted along the shores of the Mediterranean, and visited the most renowned of its magnificent Islands. Z rah and her kins-nian, Hamet, accompanied me. We tarried month after month at a delicious retreat in one of the Ionian islands.

"I became interested in Zorah gradually, almost unconsciously. Her society was a relief to me in my hours of relaxation from travel or study, when dark and bitter thoughts came crowding upon me. She was ardent in her feelings, generous in her impulses, very beautiful and of a quick, discerning, though not profound intellect. Both Z rah and Hamet were extremely desirous of acquiring my native language. I employed several hours every day in their instruction. Their progress was rapid. In less than two years they read and conversed in the English tongue with ease and fluency.

"At length I grew weary of a wandering, un-settled life. My thoughts turned homeward. I

sounded the depths of my heart, and convinced myself that I could tread the streets of my native city with calmness and unconcern. My resolution was taken.

"A question arose in relation to Zorah, my beautiful Georgian bride. She had no practical acquaintance with the customs and usages of society in the polished circles of Europe and America. The mysteries of dress, and the arts and accomplishments of modern fashionable life, were unknown to her. I reflected seriously whether it was my duty on arrival in New York to introduce her immediately into society, to subject her to the observation and ridicule of the curious and the envious—to expose her to the levity of fops, and the impertinence of libertines. Zorah was desirous of living in complete retirement, but this arose chiefly from her unbounded devotion to me. I hesitated in my judgment and finally resolved to be guided by circumstan-

"Several months have passed since the termination of my wanderings. The phases of city life in their outward aspect were becoming familiar to Zorah. Her character also was daily rising toward the measure of that of a perfect woman, Her mind developed new powers.— i his wife and children.

Respect and admiration, mingled with the sentiments of regard and friendship, which I entertained for her. On the evening of Friday last, when present at your assembly, I compared; involuntarily, the accomplished belles of your rooms with her—the absent Georgian. I felt that I had done her injustice. Her beauty, her grace, her instinctive delicacy of thought and action, in spite of minor deficiencies, were sufficient to attract them as friends or to eclipse them as rivals.

"Moreover, I reflected that I had married her to justify myself in receiving her devotion, and to uphold the purity of her character in the eyes of the world. Had not the tongue of slander already commenced whispering its malicious im-

aginings?
"I determined to consult you, my dear Mrs.
Willoughby, without delay, and to request you

Zorah.

"On the same evening Zorah was smitten by Tomorrow the arrow of the destroyer, Death! To-morrow she will rest in a cemetery on the banks of the Hudson, far from her native mountains, far from the grave of her mother and the princely castle of her father.

"To night I watch by her corpse.
"I loved truly, and was betrayed. Zorah loved me tenderly, and is dead. The last link is shattered that bound me to the hope, nay the

desire of earthly affection. WILFRED MONTRESSOR. The return of Mrs. Willoughby to the drawng-room, was unperceived by Mrs. Tracey, who was sitting upon an ottoman in a pensive, thoughtful attitude. The letter of Wilfred Montréssor was lying by her side, on the cushion of

the ottoman.
"You are very thoughtful," said Mrs. Willoughby with a smile, addressing her visitor. What is your opinion of the conduct and char-

acter of my friend Montressor. Mrs. Tracey started slightly at the sound of instantly.

"The writer of this letter," she replied. unquestionably a man of bonor and integrity." "I have submitted its contents to your perusal," said Mrs. Willoughby, 'relying firmly upon your discreton, as he has relied upon mine. At suitable periods, and with suitable persons, I shall vindicate the reputation of Montressor and the Georgian from the surmises and inuendos of slanderers. I was greatly surprised, Mrs. Tracey, to learn that Wilfred Montressor was impelled on his Eastern travels by a disappoint-

ment in love." "The motives, which control the actions of others are rarely revealed to us."

"But who could have rewarded the passionate tenderness of a man so noble, so generous, so accomplished, as Wilfred Montressor, with coldness and treachery?"

"We will not condemn one of our own sex," said Mrs. Tracey, with a faint smile, "without a knowledge of all the circumstances." A servant entered with refreshments, and a

moment after, Frederick Willoughby and Alfred Tracey made their appearance. A general conversation ensued, on American Artists and their productions, which terminated in an engagement to visit the exhibition of the National Academy of Design, on the succeeding

The Vailey of Death.

Eighty miles northeast from Camp Cady, on the Mohave river, California, there is the well known and much dreaded "Death Valley." It is said to be lower than the level of the sea, and wholly destitute of water. The valley is some fifty miles long by thirty in breadth, and save two points, it is wholly encircled by mountains up whose steep sides it is impossible for any but expert climbers to ascend. It is devoid of vegetation, and shadow of bird or wild beast never darkens its white glaring sand. In the early days, trains of emigrants bound for California, passed, under the direction of guides, to the south of Death Valley, by what is known as the "old Mormon road." In the year 1850, a large train with some three hundred emigrants, mostly from Illinois and Missouri, came south from Salt Lake, guided by a Mormon. When near Death Valley a dissent broke out in a part of the train, and twenty one families came to the conclusion that the Mormon knew nothing about the country, so they appointed a leader and broke off from the main party. He determined to turn due west, so with the people and wagons and flocks he traveled for three days and then descended into the broad valley, whose treacherous mirage promised water. They reached the centre, but only the white, glaring sand, bounded by the scorching peaks met their gaze on every side. Around ing peaks met their gaze on every side. Around the valley they wandered, and one by one the men died, and the panting flocks stretched themselves in death under the hot sun. Then the children, crying for water, died at their mothers' breast and with swollen tongues and burning vitals, the mothers followed. Wagon after wagon was abandoned, strong men tottered and raved and died. After a week's wanderings a dozen and died. After a week's wanderings a dozen survivors found some water in the hollow of a rock in a mountain. It lasted but a short time, then all perished but two, who, through some miraculous means, got out of the valley and fol-lowed the trail of their former companions.— Eighty-seven persons, with hundreds of animals, perished in this fearful place, and since then the name of Death Valley has been applied to it.

The recent judicial decision in the Mic-Carthy case, at New Haven, is interesting. If a man neglects or refuses to provide for his family, he can be treated as a pauper and sent to the Alms House to labor for the support of

The Bostrum.

For the Religio-Philosophical Journal. The Future Life. What Evidence have we of it.

A Discourse by Mrs. Cora V. Daniels, Deliv ered at Harmonial Hall, Washington, D. C. Before the First Society of Progressive Spiritualists, Dec. 6th, 1868.

[Phonographically reported by S. Barrows.]

INVOCATION.

O, Thou Infinite spirit, we lay our offerings of praise upon the shrine of thy love, that all our thoughts may be of truth, that our souls may be attuned to thy harmony; that our lives may be attuned to thy law; that our minds may seek earnestly the truth; that all wisdom and knowledge may become clear to our conception; that we may learn not to fear death, nor terror; but we may be strengthened by the presence of thy spirit and the communion of all pure souls; that the lives of all may become elevated to the standand of excellence; that all societies, nations and peoples of the earth may be united in the perfeet pence, born of freedom and justice, and that each individual soul worshipping. Thee in its own way and in its own temple of the human spirit may find a living benediction in its daily thoughts and life until all are attuned to naming. Thee our Father and to seek Thee as God.

This morning it was announced that on the occasion of this evening's discourse, the audience would have the opportunity of selecting a subject. If any person known not to have collusion or communication with the speaker is prepared with a subject, to avoid detention we will receive that subject now, if it is the will of the audience that it be received.

The following subject proposed by a gentleman in the audience was put to vote and adopted: "The Future Lite—What Evidence have

Theodore Parker once said before his congregation in Boston that the consciousness, that the sentiments of immortalny, the hope of it, the idea of it, must proceed from innate consciousness. Future existence, life beyond the grave, progress in that life, all of those subjects come within the sphere of this remark, and we set out with the distinct proposition that while we shall go over the arguments for and against a future state of existence, that the proposition is the only tenable one and the only basis whatever, upon which a mind can predicate a future state of existence, rests with the consciousness of the human soul itself.

Aside from this consciousness, proofs amount

Intellectual arguments are as nought, and physical evidence falls to the ground. You cannot by any possibility receive evidence of things that are in themselves positive affirmasives, nor can you argue your own existence.-It were as debatable a subject in our estimation for some one to present the proposition this evening "are we here? have we spirits? is there such a thing as human mind?" and all the other varieties of technical, absolute subjects, that are

not capable of being discussed.

There are a class of subjects in the universe of which there is one that is like a mathematical proposition. It may be elucidated, elaborated, expounded in its parts, made clear and apparent; but it must prove itself. A distinctive mathematical proposition is lifeless; hence the immortality of the soul is like one of the propositions in Euclid, or like those established fundalaws that admit of no disscussion because they admit of no question. Nevertheless, discussion has been raised on this self same subject.-Arguments pro and con have been used. The theme used to be a trutful one for discussion the 19th century. It is said there is a large class of thinkers, materialists, unbelievers or religionists who doubt the soul's immortality. We have yet to see one. It is said that there is a large class called Atheists, a large class called Deists. We know of what they are composed. It was said that the French infidels did not believe in immortality. That Volney, Voltaire and all of that school, that Thomas Paine of your own country and their various followers, were disbehevers in the future state. It is not true. It is said of the German metaphysicians or theorists, that they doubted the future state of the soul .-Not at all. It is said of modern materialists, scientific men, liberal thinkers, that they are infidels, and finally that they disbelieve in immortality. All these statements are unfrue. The disbelief which is prevalent in the world refers especially and wholly to given statements of given conditions of the future life, and not to life

There is no thinker, no scientific man of . this day but what believes in the eternity of mind, for mind is life. The only question to be decided with that class of minds is the identity of the individual mind, the "you" and the "me" in that future state, and the various stages of that existence. The infidels in the world comprehend every one excepting ourselves. We are orthodox; every body else is heterodox. Every individual says that to himself. Every one that does not believe as we do is infidel; every one that believes as we do is a believer. This is the case of the infidel man. He regards the orthodox man, the strict religionist, the ritualist, as the most perfect infidel. This is true of every one, who is not, of our denomination or way of thinking.

Now to make this clear, we state as a proposition which cannot be successfully contradicted that no individual, thinking, ever doubted absolutely, wholly, in toto, a change of existence of mind, but all liberal thinking minds have doubted and continued to doubt the alleged form of that future existence, and it is upon this, and not upon the proposition of immortality itself that the discussion always ensues.

Now, in one word, we can decide the question of immortality.

Matter is a compound and yet it is alledged by science that the primate substances of matter, the actual primates themselves are not destructible, no matter what changes occur, or through how many ages they may have existed, that there is absolutely no destructibility to ultimate atoms:

hence, that matter itself is eternal. Now, whatever mind is composed of, as these learned gentlemen do not pretend to decide, whether it is a sublimated condition of matter, whether it is the result of organization, whether it is a function, as the outgrowth of matter, or whatever subtle theory fascinates them by its delusion, it must be proof to them that if sublimated or refined, if highly perfected or organ-ized, the substance of which mind is composed must be immortal. But these learned gentlemen fail. There is no fresh information to be derived from them when you ask them of what maind is composed: If it is a combination of matter, what particular combination of matter will produce mind? If it is an outgrowth of matter, what particular outgrowth is it? Of what material is it composed? What are its component parts, and why not solve it in the crucible of chemistry or test it in the various illustrations of science? They cannot answer, and hence their proposition must be rejected. But we allege, and here we follow the negative reasoning of the German philosopher, Kant, that mind is not a compound; that as a primitive substance, and therefore incapable of destruction,

that it is not composed of any other substance or thing; it is not the result of matter; that it cannot be combined, destroyed, created, produced, or in any way affected by the change of matter except in its manifestations. Hence that mind a priori must be immortal; that all the phases, broken fragments and imperfect manifestations of mind are notattributable to the lack of combination of matter, and that the perfect indestructibleness of mind itself constitutes the only chief and sole argument of the immortal

With this proposition, we commence our argument concerning the future state, for mind you, if mind is the result of any combination of the physical body, the product of organization, then, when that organization ceases, the mind also must cease. If it can be shown that, organization produces in any instance mind, instead of mind producing organization, that instant the plea for immortality ceases. But it never once can be shown. On the contrary we know that it is a law of matter and organization, that there can be no law without a law maker, that there can be no organization without mind; that mind is essential, whether it be the mind that is manifest in all nature, producing and outworking its various organic forms, or the mind that is inherent in the human spirit producing and outworking the functions of the human body. This being true, the proposition of the future state is self-evident. It requires no proof, and can only be elucidated by taking it as a distinctive proposition affirmatively. Admitting mind to exist which you all do-every one who is here supposes himself to be possessed of mind, a spirit, a distinctive intelligence, without which intelligence your bodies would be nothing.

We can alledge that without your bodies your minds are something. For while dependent upon the body for its mechanical functions, it is not dependent upon the body for its perceptions of truth, a distinct perfect idea is conceived by it. It is not dependent upon the body for that conception, the senses may aid its elabora-

Then we begin with the starting point that the first proof of the future state rests with the proof of this state. You all have evidence of your existence here, and it is not simply the evidence of the senses. Were every sense closed; were you blind, deaf and devoid of taste and smell, if it were possible to conceive of a human being thus constituted, still would the spirit, the mind strive in some manner to give evidence of its being. Cases of alleged idiocy, the blind, the deaf and the mute, those who are imperfect in all their senses, give palpable proof of a positive mental existence, separate from this physical body, aside from this, mind performs certain functions and actions upon the body, not the body upon the spirit as is often alleged; hence, to prove the existence of the spirit here, is distinctively to prove its existence hereafter. But if it be said as it undoubtedly will be said, we know these things, we know that mind exists here, we have evidence through all our senses of the result of mind, of what mind has done, and we are indebted to it through our senses for the various processes of human communication, (and you are indebted to your spirits for permeating this matter that is called your bodies and endowing it with life and vital sensation,) still, every one acknowledges that beyond this there is something which the spirit knows, that is not communicated to matter, and oft times you realize that the physical body is not equal to the spiritual growth. A beautiful legend is related by Jean Paul Richter, the famous German novelist and poet, illustrative of the inevitable longing and superior power of the human spirit. He said that after language was invented in the earlier days of the world, human nature became so exalted and so conscious of its high spiritual powers, that a special prayer was sent up to in one of the Muses the earth, that some better means for the interpretation of human feeling might be invented than language; that all signs having been tried, all mysteries solved, the various processes of communication having been fully exchanged, and even the high art of poesy having been brought into requisition, and the gods upon Olympus having been consulted for their richest, choicest expressions, then, when one after another of these gifts had been tried, the human soul still unsatisfied, longed for, and prayed to the Gods for a higher expression, for something still greater that could express human feelings. Words were inadequate, sighs and all common sounds failed to produce their effect, and finally the Throne of Grace was moved by the earnest petition, and at last there dawned upon the earth the harmony of music, music in its conception and music in its artistic production. Never better than through this, can feeling, passion, prayer or aspiration be depicted. We know that the soul of music is in the mind; we know that Mozart, Bethooven, Handel, Hayden, all masters of melody would have sung their songs in spirit, without the aid of mechanism, as well to themselves as though they had been written on parchment and transcribed by the musical instrument. To communicate this knowledge to souls less gifted, it must needs that they bave the material interpretation; but thousands of chords of this perfect harmony have been dreamed of in the brains of musical masters, and have never reached or vibrated on mortal ears; yet we know undoubtedly, that they have real, tangible, absolute existence. This is but an illustration. It only proves in its own way how imperfect is sense, how perfect is thought. It only proves in its own way how impotent is matter unmoved; (upon?) How potent is mind to control and act upon matter. Following this, comes the innate, the absolute, the undeniable consciousness to which we referred in our opening remarks,

But before falling back upon this we will state other arguments not a priori but a posteori, which are in favor of the future existence of

First: the testimony of the senses and this must of necessity be predicated upon actual sight, hearing or other occult evidence. Now, when we state that except through material agency, no material human being has ever seen. heard, felt, or in any way perceived the spirit. we do not refer to the perception of the mind. but we mean physically. For instance, that your physical sight is not accustomed to, nor can it discover the existence of a thought in the atmosphere, while the brain more active and readily attuned, can sometimes perceive a thought before it is uttered. That the human ear is not attuned to the sweet harmonies of perfect silence, a silence,-however, that may be filled with momentuous thoughts. Therefore, you have never heard one another think; nevertheless none of you doubt that there are times when with the rapidity of thought, emotions, feelings, and sentiments, can be conveyed from one mind to an other without the process of hearing. None of you have ever heard an angel speak. Doubtlessly you have in spirit been breathed upon by these rare inspirations. But this is to illustrate that occult, positive physical evidence can only be proved, by the spirit employing occult, positive or physical substances. Now in proof of this, the miracles recorded in revelation. the various testimonly of all nations of the world in reference to the supernatural performances, the inspired works, the recorded accounts of the various leaders of religious denominations, furnish a long list of physical testimony whereby it is alleged that some outside power has actually, positively and undeniably moved physical substances to the communication of knowledge—now when a physical substance honest inquirer. This is proof number one,— weyed; message bearers have been raised up, moves, none of you take it for granted at once that it is a spirit, or that it is supernatural, or nearly all of a similar character, recorded tween the two worlds. If it was important to

because science to day has reduced these things to absolute knowledge, and you know that they are controlled by laws, by the general mind of the universe. But when decided, distinct positive evidence has taken place, you know that it must have been given by decided, distinct and positive mind. There are only two sources whence human intelligence, capable ot being understood by human beings, can proceed. One is that human intelligence that is all around you, is manifested individually in each, and has its ordinary or extraordinary methods of expression. The other is that intelligence which is outside of the human body. Now, whenever a substance, a table, a stand, a chair, a human frame is acted upon by an intelligence that indicates thought cooling mishes desires ettridicates thought, feeling, wishes, desires, attri-butes of humanity, there is but one logical conclusion, and that is, that it comes from a human spirit, and, if it acts upon other substances than a human body, that it comes from a disembodied human spirit

The legends of the Indians, the Zend-Avesta, the Koran of the Mahometans, the various books of the East Indians revealing their communication with the spirit Vishnu, and the power and perpetuation of the divine life, all give a series of manifestations called physical, tangible, and upon these are predicated their religion. The Hebrew record is entirely predicated upon the account. Its religion is upon various supernatural (so called) manifestations, whereby a spirit or spirits (so called) communicated distinct, absolute, and decidedly human thoughts to the leaders, Ramases and Moses, Now, there is but one of two conclusions: Either this is wholly a fabrication and is the work of Ramases and Moses, or of the early prophets, or they have foundation in fact. Christians, have a revelation in the life and works of Jesus of Nazareth, which the Hebrews reject, but which, nevertheless, form a collateral testimony of the Spiritualist of those records, all that is claimed of them as spiritual there, is only referred to as showing that one or the other phase of human testimony must be accepted. Either that angels were seen, that Moses did see in the burning bush the evidence of God or his God. because there were many in those days, and that he and the children of Israel were led by the Shekinah through the wilderness and across the waters of the Red sea; that those symbols and signals were given to him; that there were tables upon which the Lord wrote his laws which he gave the Hebrew nation, and that through all that time and through all the history of the prophets and seers, there were visitations of men and of angels, each of which terms are employed ambiguously, or that the whole is a pure and entire fabrication, and that all the sacred writings of all the nations of the earth are wholly and entirely without foundation If this is the case, then mankind are devoid of truth; there is no possible reliance on human testimony, and we may reject profane history upon the same basis, the world never has existed the heroes of the world have had no existence and to day you are living a life of charm. If it be so, you may reject one another's testimony, or the recorded account of any human evidence, and say that it has no foundation. But aside from historical facts, leaving out the sources of inspiration which seem to satisfy the religious world, though they do not satisfy a large portion of mankind outside of that world, we will take the present day.

You have no authority for a future state of existence, except to compare the records of profane and sacred history with common sense, with the promptings of the individual soul. But lacking any further testimony than this, a large share, the majority of mankind, accept the idea of immortality, of a future state of existence in some form. They only reject the distinction, special form set down by a single class of religionists outside of the church, all that believe in the souls immortallity, and say, "What evidence can you have?" They reject the sacred chronicles as being the productions of superstitious ages, or the intelligent production of educated leaders or priests who desired to subjugate the people to ignorance, and therefore indulged in witchcraft, sorcery and all those things which are capable of being demonstrated by science; and what evidence have we to-day? The records of humanity show in most all religions, that they are capable of great mistake, that fraud and bigotry have contributed to make up the sum total of testimony which, after all torms no fit record. We are, therefore, at a loss at the present day to determine upon any proof of this future state. If the whole history of the world, and of all mankind is to be rejeted; if the testimony of the records of all religion is to be considered as fraud, if we are not to receive anything of the inspiration of the past, why, then, indeed, the mind might be left entirely without a refuge, and might say there is no proof except for this, that, in every age, among all classes of people, believers in religion and unbelievers, have occurred certain manifestations, or a class of mental or physical facts, that have never been explained, and that to this day, remain as profound a mystery, on any other hypothesis than that of the future state of the soul, than as though there had never been a word of discussion on the subject; and among these classes of demonstration we refer to the mysteries of the Delphic Oracle, and the wonderful proceedings in the mythic caves, and the Trogan Oracles themselves, and all those spiritual manifestations that occurred outside of the church, but cotemporaneous with the Christian

religion. Then we have the traditions from the aboriginal nations of the surface of the globe, whether the Sandwich, or the Feejee Islander, the remote Japanese or your own North American Indians, to show a simultaneous corresponding idea prevalent through all the world at the same periods of time concerning the future state. That they vary as to the conditions of that state is natural, but the fact remains full and clear as a point of history. Then we have also those singular phases known in ancient times as witchcraft, and which in latter days has been resolved into a science. To-day, the physical senses can establish one of two facts; either that there is an intelligence capable of producing occult, tangible and physical manifestations floating around in the atmosphere, or that this intelligence must be the result of departed spir-

If you reject the testimony of past ages, of historians, of biblicans, of Christians, of Hebrews, of Indians, Persians, Japanese and North American Indians, then you must believe the testimony of your own people; educated in your own way, subject to the same methods of thought that you have been subject to, and equally capable of belief with yourself, and that is this: That there is in the world to-day, a class of manifestations called spiritual, by which it is shown that intangible insensuous objects manifest intelligence, consciousness, senses identity, and this is uniformly, absolutely without any control, voluntary or involuntary, of persons that are still in the body. One of two things must be true. Either that there is a dual nature in every human spirit here that must cause you, each one of you, to do something. outside of yourself, unconsciously representing another individual and claiming to be another human person, or else that there is an intelli-gent, active individual life when the human spirit casts off the physical body. One of these two horns of a dilemma must be taken by any

anong the various religious believers of every age, and without this proof that corroboration would not exist. This is the proof that comes to the senses. It is positive, undeniable, absolute, that things move without human contact, that they manifest human intelligence, that they claim to be human identified beings.

Second: Then comes the intellectual proof which is this: That the mind must come from some source; and as we stated before that human beings must possess the capability of unconsciously personating, representing and de-ceiving, not only themselves, as being second persons, but also of moving physical objects without any volition of their will, and without any contact. No man of science, of any experience or vastness of research, has ever yet been able to place his weight upon a table or set his chair in a given place, and move it by the force of his will, much less respond intelligently to questions, and avow bimself to be another person; but this class of manifestations to which we refer is capable of producing these things. They occur daily throughout the United States and the civilized world, and constitute a part of the future state of existence.

These manifestations, however, may not suffice since the spirit can only be reached through spiritual phases and forms of evidence. Hence come the intellectual evidences that this same chair or table or, perhaps, the child's hand or a person's hand is automatical to write, that a slate and pencil are placed under the table and words and sentences thereon written and signed in the name af a person that has lived in this world; that everywhere uniformly and without preconcerted action, these manifestations claimto be the work of departed spirits; that every where uniformly and without preconcerted action, and almost simultaneously, they claim to have lived in this world, and now have an identity. They give for their proofs of identity, their name, place of residence, who were their friends, what their occupation was, how long they have been dead. Their methods of thought are embodied, their manner, form of expression and finally in the intellectual phases of the control of the human mind by this other something, it comes to an entire and palpable evidence of their personality.

The intellectual phase is this, that human brains, human organizations are siezed upon by an outside power not within their volition. Sometimes it is a child, sometimes it is a gray haired man, and made to discourse in a manner entirely foreign to their own ideas, their education, their opportunities or their own suggestions, that it has no connection with their will, (but on the contrary they often try to prevent it,) and accompanied with positive evidences of another identity, announcing itself to be this or that departed person, great or obscure, as the case may be.

The third proof comes to the individual himself, who is thus acted upon. Now when you raise your hand, you are aware of doing it, when you take a pen to write, you are conscious of the volition. But if something takes your hand thus, [grasping her left hand with her right] you know that it is not your will. If your hand is stezed and writes without a thought passing through your brain, you know it and this is pos-itive unquestionable proof to the individual acted upon; and in case it is a chair or a table it is unquestionable proof to everybody else. Then in these manifestations or utterances, there are all varieties of phases added to this, that infants are made to discourse music which they have never learned, made to speak languages that they have never been taught or never heard uttered, made to deliver ideas and discourses upon abstruse propositions in science, which they by no possibility could have learned, and finally are endowed with the gift of poesy, music, language and all knowledge which it were utterly impossible for them to have acquired, and could not proceed from any other source.

Again, this intelligence communicating now, and the intelligence visiting Jesus, and John upon the isle of Patmos, and the apostles and the syrens of old, claimed to be a departed spir-

Now this is an affirmative proposition and unless it can be disproven, it remains a fact until it can be shown that a discourse, a communication, an utterance, a manifestation does not proceed from a given source when 'it claims to, there is no room for doubt or question. Hence if Theodore Parker, if Daniel Webster, if George Washington, if your father and your mother,-your sister, your child and your friend, claim and give evidence by all possible ways of identity,-that they are manifesting and communicating, you can by no possibility question

it until it is disproven, The fourth and final argument in favor of the future state is that which inspires and imbues all minds, and which determines properly this inquiry;—a consclousness within the soul itself.
All law, all science, all art, all mathematics fail before the simple proposition, "I feel it" If the human soul is endowed with any sense, if all these various attributes of mind which are so imperfectly expressed here, become united in one individual spirit in the world of spirits, that sense is perception, consciousness. And when intuition visits a human mind, when any truth flashes upon it, when any thought heretofore obscure becomes radiant and perfect, that is evidence that the soul is superior to matter. Its universal aspiration, its longing, its questioning, its seeking, is in itself a prophecy of the reality. All the requirements of your physical nature are answered.

In the vast recesses of the earth, nature's storehouse is filled with everything that is demanded for human comfort or progress. Beds of coal, layers of iron, reins of gold and silver, islands of precious gems, vast seas of olenginous fluid are stored away by the great hand of nature for human use, whenever an age or epoch in human history has required them, some daring adventurer,-some human genius, endowed with more prophecy than he knew, has revealed them to the astonished gaze. The world had but to ask and lo! light dawned on the magnetic needle, pointing to guide the mariner across the deep. The world had but to ask, and the printing press came with its thousand tongues, to diffuse the history of these discoveries, and the world had but to ask, and the art of navigation was perfected and a new continent across the ocean was discovered: You had but to utter the demands of commerce and remote regions were brought together by the flery breath of steam. You had but to ask and the rail road spanned the continent in every direction to facilitate the working of commerce. You had but to ask for light when the consumption of oil from the giants of the deep was exhausted and all nature unvested her bosom, and there was a magic light. You had but to ask and gold and silver and precious gems were yours. You had but to ask and 'magnetism and electricity, pervading lightening, became the bearer of thought feeling and expression. You had but to ask and the continents were made as one by the voice of an innate spirit that you see not, and hear not, and only perceive in the lightening's flash, but which lies fathoms deep in the ocean, and is but the Atlantic Cable.

You had but to ask for all these things. Now. if the soul of man is still unsatisfied with the accumulated evidence, if it is still unsatisfied in its longing and immortal craving, and asks for proof of immortality, it has but to ask and see. Within twenty years the gateways of eternity have been opened; messages have been con-

science, commerce and national progress that two continents should be thus bound together, if it was important that the power of steam should be made the great burden bearer of the world; if it was important that the magic fluids and forces of nature should light simultaneously large cities, then can it be possible that the Great Conservative Power of the universe, the Divine Benediction,-the Great Power that has laid in store all these wonderful treasures for human use, has left one question, one longing, one desire, more important than all, unsat-isfied, unanswered.

Before the planet Neptune was discovered, the astronomers in the Old World were say-

ing:
"To make this plan complete, this geometric ratio certain, there must be another star yonder, beyand the reach of our telescopic range of vision. The eye of mathematical faith had seen it there,—the student had beheld it glimmering through the midnight lamp when he drew the

circles of the solar system and measured their geometrical relation to it. Swee enough, when, within the last century the most powerful telescope was brought to bear in that portion of the heavens, there was the remote staf glim-mering away, as though it had been discovered countless ages ago, as it undoubtedly was created. So with the eye of faith, the eye of spiritual science, the eye of absolute certainty, minds of the past have said:

"Somewhere in all this range of spiritual truth, there must be a means of communication between the two worlds. The gateway of death must be unbarred and there will be discovered a mental telescope, whereby we can see the fixed star of immortality gleaming and know that it is there."

The telescope of modern science, whose premonitory symptoms were mesmerism and paychology, has at last been pointed in the right direction. It has swept around and around the circle of cause and effect—around and around the circle of religion and science, until at last it has pointed its lens directly in range of the star that reveals with certainty the future circumstances of the human soul. It gives three fold evidence; physical proof, mental proof, spiritual proof. The last is greatest, since the spirit alone can judge of spiritual things, and thus opens the wide vista of knowledge so positively, so undeniably, that those who have traversed it can tell of its truthfulness. But of this proof, we can only say, pursue it even as the astronomer pursues his science, the chemist his, the geologist his. In one night, in a single hour, you can be made familiar with all the evidences. We can only say, study your souls as you do your bodies, pursue the science as you do any other. Make the lamp of the human spirit the subject of your inquiries and investigations, and like the happy astronomer who triumphed in the exercise of mathematical faith, you, too, shall triumph in the certainty of spiritual knowledge,

Greatest and best of all, and divinest evidence. is that which comes to the human spirit in its hours of exaltation, in its moments of intuition, and inspiration, when it is brought directly in contact with the upper world. There is no questioning,—no setting aside, no pushing away. The senses may cry deception, the intellect may say it is false, but the spirit, calm in the majesty of its own intuition and certainty, rests upon the mountain top of train and says: "We know whereof we testify." It is not blind faith, it is not fictitious logic. It is the certainty of absolute knowledge, that causes every human spirit to shrink away from error, darkness, oppression and bigotry.

Such, in brief, and only in brief, are the evidences to be adduced of the future of the soul. Of them all, and of their various bearings, we have not time in one brief hour, to discourse

No atom fades. The sea girt shore Filled with its waves of drifted sand Seems singing on forevermore, And bows its white locks on the strand

But every grain is counted there, And every atom bath its place; God knows in his all-potent care, Each grain of sand, his life can trace.

Nothing is lost. The dewy drop Trembling upon the leaf and flower. Exhaled by sunshine and by art. Becomes a new, a potent power

While thunder voices filled the air, The rain soft desc nds again And blooms upon the flower fair.

Then in the clouds obscured, the sun

The human spirit, deaf and strange, Exhaled from God's own perfect heart, Down to the earth its course must range, And then e'en like the flower depart.

Until at last, God calls again, From out the deep cerulean sky, And lol the soul awakes again, To know that living, it must die;

And dying, it but lives again, And meets the spirit of God's love, Taught by all hours of care and pain, That life begins with love above.

Then sweeping through the azure dome.

As sweep the stars with massive tread. Lo! the bright beings from their home. Whom you have numbered with the dead. Sweep round and round above you now,

Twining the flowers of their home. Until upon your waiting brow, Climbs one bright word that bids you come. Come back within this ray of truth,

Receive the crown of endless power, Twill guide and guard you every where, And lead you to heavens perfect hower.

Original Essays

For the Religio-Philosophical Journal. Practical Heligion. BY D. P. RAYNER. M. D.

There has always been a time in the history of every religion when it was commended through some of its practical works to those minds who were developed to its peculiar plane of action. Thus, the Hebrew's faith, that he was to enjoy the rich fruits of the land of the heathen, met the approval of the spirit of selfishness that to-day is the ruling principle of those who adopt that religion.

The Mahommedan combined the idea of force from the Hebrews with the Apocalyptic idea of the Christian, and labored to force, submission to Allah, and Mahomned his prophet, by fire and

The early Christian religion was based upon practical works of healing and general works of genuine charity and goodness; and while this feature was retained as the symbol of their religious faith, amid all the persecution and opposition it had to encounter, it spread rapidly and became a power among men.

It was only when it joined itself to the "scarlet woman" of Babylon, and went whoring from its first love, that it lost its power for good and became the jailor of conscience, the condemner

of reason, the propagator of ignorance and the bane of general goodness, charity and love, the

destroyer of social neace and domestic virtue. Instead now of being a protection and refuge for the poor, freely imparting the healing influences poured out from the angel-world to relieve their bodies and instruct their minds, it has become a shield to the wealthy criminal, and tramples upon the poor brother or sister who cannot support the extravagant gew-gaws of fashion, and pay liberally for pew rent and priest tax.

We do not write at this time, however, so much with the view of arraigning the various religions for condemnation, as of drawing inferences from their sad departure from the practical lines of virtue, truth and goodness, or from practical works of healing, harmonizing and spiritualizing mankind; and by the comparison, the more clearly to discover our true work as progressive minds and "Spiritualists to whom is given the glorious knowledge of immortality, and the high privilege of communing with the world of life.

The time has now fully arrived in the unfoldings of spiritual truths and progressive ideas, for those who have been the recipients of the light of life to "show their faith by their works." It is the selfishness manifested in all the different forms of faith, controlling the actions of those professing to believe in them, that prevents them from accomplishing a greater good than they actually work out. But now, while the mighty host of those noble spirits who have gone before, have crossed the river to help us who still remain on this shore to work out our own salvation and to assist us in elevating mankind to a higher plane of spirituality and useful ness, they have the right to expect of .us more than a passing recognition—than a simple acquiescence of belief in what they present.

If, therefore, we would be "workers with God" and co-workers with the angel world, it becomes us to engage in semething more fitting than windy words or pharisee faith.

Let us enquire then, what are we to do as Spiritualists, to faithfully discharge the responsible trusts resting on us and reposed in us?

It is not enough that we possess organizations through which loved immortals can breathe living, burning thoughts and explain divine realities. It is not enough that we have been made to know that we are immortal,—that we have realized, in part, our nearness to the spirit world,—that we have verily seen the ladder which Jacob saw, and have stood at its foot and held sweet converse with those ascending and

descending. All this, we say, is not enough. Something more is required, and that something we must have, or must become, before we can be complete in our own natures and accomplish our share in the great work allotted us. In what, then, are we still lacking?

We answer: We must so order our lives as to become the worthy companions of those elevated intelligences who have, found in us organizations through which they can act, and must incorporate, as far as possible, into our inner being, as our own goods and chattels, the living truths they have caused us to utter.

· They must not only be inwrought into our inner beings, but they must also be worked out into the practical realities of every day life. To do this requires self culture and education. Self culture, so as to bring ourselves under the constant influence of the truths received, and education to enable us to understand our true relations to surrounding nature—to man.

Clothed upon with the mortal, and to the man immortal, to understand, as far as possible, the laws of our being in relation to all these and to so order our lives, in all things as to carry them out to the full attainment of the object proposed.

The age demands workers, the cause points out a work. To educate mankind, in early or in later life, word-teaching and object-teaching must be combined, if we would be successful in imparting the highest knowledge of the subjects taught. To benefit, elevate and aid them in progression, preaching must be accompanied with real practical works; to aid, elevate and make mankind better, wherever dispensed.

Science, as taught under the controlling influences of theology, has nearly reached the ultimate of its possible usefulness. Hospitals for the sick are now conducted under the strictest rules of those twin brothers of selfish arrogance and stupid bigotry, and hundreds, perhaps thousands, are prematurely born into another world on account of being subjected to these influences for the want of something better.

Now, let one of our mediums become sick and bethrown under this dark shadow, whose magnetic influence chills the very vital forces in every nerve fibre and in all their life-current, and if their spirit is not driven entirely out of its earthly house, we do not wonder that it often becomes so cramped and tortured therein, that it seeks to wander abroad, and another case of "insanity from Spiritualism!" is heralded to the world.

What we want then, what the age demands. is hospitals in all our large cities under the control of our best clairvoyant and healing mediums, who can work harmoniously with the angel world and with each other, in restoring the sick to health and in conveying to them a knowledge of the laws of health and life, to enable them to retain it in the future.

We say clairvoyant and healing mediums .-Let us expiain a little. No one healer of the present day combines all the necessary qualifications to reach every case in all the different temperaments and nervous conditions, and few. if any, can tell exactly to what cases they are or are not adapted.

Therefore we would have different temperaments and organizations, or conditions of healers, combined and directed by a developed and practical " clear seer," in order to meet the wants of the different cases at once, and to accomplish what no one of them could separately attain.

To us, this, in connection with the Children's Progressive Lyceum, seems to be the great

practical work of the age. It will not only atford an asylum to the invalid, where angel sympathisers can reach them, but it will unfold, educate and develop our mediums in a manner superior to that taught in the "Books of Physic," or conveyed in colleges in the interest of theology. And those souls touched by augel fingers through our mediums, will become attuned to those divine inspirations that when once set in motion will vibrate through every fibre of the breathing world.

To this object—to this work, my dear loved guides are steadily pointing me and directing my attention to the broad West with its open, the house when she felt the need of exercise. generous hearts and progressive minds as the She may have had relatives who let her stay proper place to commence my labor.

To carry out the work to its fullest success will require the co-operation and aid of our friends in that section, to whom we propose shortly to appeal in person for the necessary assistance. Our plans are drawn by abler minds than ours, and the details are simple. We propose to raise a capital by joint stock and donations, where all who contribute, or their friends by their order, to aid the enterprise, can be treated at any time to the full amount of the sum subscribed or contributed; and when not so called for, to be applied from time to time to the relief of those unable to pay for care and treatment, for after it is once established, the Institution will become self-paying and dividendpaying to those stock holders who desire that return on their investments; while at the same time its benefactions can be dispensed to all within the limit of their means.

In this great work we expect a response from all noble minds who desire to see a practical religion worked out; and our holy cause, that lifts man in his lowly estate in the flesh, into communion with the elevated intelligencies of the angel world, advanced, until all mankind strike hands with the heavenly throng across the River, and unite harmoniously in the great work of spiritualizing the race.

Friends! brothers! sisters! Let me hear from you, that the watchman in his visits may have

cheer. Erie, Penn. Jan. 18th, 1869.

[Published by request.]

The Declaration of Principles and Constitution of the First Reform Spiritualist Society of Kent County, Michigan; Formed December 26th, 1868.

· PREAMBLE.

Recognizing that, in the grand march of human events, the time has fully come when all true spiritualists, as lovers of high religious sentiment, and moral purity, should take a decided stand for what they feel to be truth and right, and recognizing that a longer silence must place them in a false po-sition before the world, to the detriment of true Spiritualism and the good of mankind; and recognizing intellectual attainments and moral purity as primary objects of the Spiritual Philosophy, and, while carefully avoiding all mere matters of opinion, as a "creed," pet recognizing the setting forth of Principles, as fast as the truth becomes AXIOto the accomplishment of the great ends of human life, moral purity and spiritual development:

Therefore, we, the undersigned, feeling the need of a Spiritual Organization with a recognition of fundamental principles, do hereby band ourselves together as a religious body, with the following Declaration of Principles:

1st. We recognize a Divine Spirit working through beautiful Principles, by unchanging laws in nature, as made manifest by the Wisdom of the Universe: that Wisdom we cannot instruct: those laws we cannot break—those Principles we cannot change—that Divine Spirit we cannot fully com-

2nd. We recognize the Universal Brotherhood of Mankind, and while we recognize the law that systematizes, and centralizes qualities, as in socie-ties and nations, we do not lorget the great bond of Human Sympathy that binds us in one "common whole."-Recognizing Universal Brotherhood, we must recognize Moral relations, and recognizing moral relations, we must hear the voice of duty, rec-oguizing duty we must also recognize man's moral responsibility; recognizing moral responsibility, we deem it obligatory upon all to preserve their own asefulness and respect the rights and happiness of others.

3d. We recognize right as right eternally, and morally, no amount of reasoning can make a wrong right, however long it may be pursued.

4th. We recognize the great commandment, old as the world, and new as the newest dispensation Love one another; and as cardinal virtues. Truthful speaking,

Probity in desing,

Refinement in language, Temperance in eating and drinking, Chastity of the sexes, Strict fidelity to the marriage vow, and the sacred-

ness of parental relations. 5th. We recognize the continued progressive existence of the soul after death with all its identities as an individuality, and its power to commune with

Spirits yet in the earthly form.

6th. We recognize the infinity, and indestructibility of Good,; and Evil as dependent upon conditions born of the PERVERTED action of the faculties of the human mind, therefore FINITE, and subject to the control of the will of man, and can be

overcome by us, through knowledge. 7th. We do earnestly recognize the great law of progression, and as carnestly conjuré each other to keep strict watch, and ward from the judgement scat of our own consciousness, over each thought and line of conduct, that our feet may not be drawn from the upward path of peace and righteous-

8th. We, the undersigned, do solemnly pledge ourselves before man and the heavenly world, to strive to understand, and exemplify in our daily lives and conversation the above principles, and by all consistant means in our power, and in blotting out ignorance, bigotry and crime from the world.

Gur Children.

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

For the Religio-Philosophical Journal

Taming the Little Wild Bird. No. 1. A Story for Little Chidren. BY AUNT LEONORE.

Last week the Wind editor of the Journal. had to take a little Mory from another paper for the little boys and girls to read, whose parents take his paper. Now there is one Aunty that loves little children dearly, and she thinks the little ones that belong to the Journal should have a story of their own, and not have to borrow of any other paper. Perhaps your parents are not all of them able to take a paper that is made on purpose for children, and for such ones we will see if there is not something just as good left as for the favored ones.

When I was a little girl there often came to our house an old lady that we children called Gandy Benjamin. I suppose the name Gandy, was given her by some little prattler that could not say Gmndma. Where she came from, or where she went from we did not know. I suppose she was a poor old lady that had no home of her own, where she could sit down quiet and happy to think over her long life, or rock herself in her rice easy chair, or work a little around with them, and who were kind to her, but, all that I can remember is that she would come to our house about twice a year, stay a few days, and so make visits all over the village in the same way. And I remember too, that she said she liked to go where there were good little children, so I know that she loved them. Poor old lady, the strongest love of her life had come back to her in her old age, to give her a little happiness and make her heart feel warm when all the world was cold and dead for her. Now this was forty years ago, and I a little singing, dancing, happy child then, with eyes as black as jet, and hair just as black, that hung in curis all over my shoulders. Now, I wear silver flowers in my hair just as she did then.

Almost every one who writes about or for little children, seem to think that the prettiest and best ones have bright blue eyes and golden hair. Now I think that little boys and girls, with black or brown eyes, and black hair or brown, with or without curls, are just as smart, and just as good, and as pretty as the little blue eyes, I am not sure but that I think the black eyes are a little the smartest. I will leave my little readers to settle that question for them selves, by looking into their mirrors, and among all their little companions and play-mates, and see who are the kindest, the pleasantest, and the smartest. The blue eyes and flaxen heads, or the black eyes and black heads.

I don't know what was the color of dear old Gandy Benjamin's eyes and hair when she was a little happy child such as you are now. I can only recall her as a small woman, dressed neats and plain, with a large white 'kerchief planted around her neck and across her bosom, such as all old ladies wore at that time, and just such as the Quakers and Shaker ladies wear now. Her face was pale and sad, and her poor, faded eyes were often filled with tears: though she always spoke to us so kindly so softly and so pleasantly Poor old lady, I think her heart was full of sorrow and sad memories, and I fear that we often teased her and tried her patience, when she was needing a quiet rest. Her, advent was hailed with delight by us all, and no sooner was she secured and we were sure of her, than we, my two little sisters and myself, made haste to gather un all our doll-babies with their wardrobes sadly out of repair, deliver them all over to her, with a full history of the accidents, mishaps, and sickness of each child, since she saw them last, sure that in some mysterious way she would make them just as good as new.

Children in those days did not have the privileges and blessings they have now, and had to make the most of what they did have. No papers were made for them, and but a very few for the older people. And primers, as the story books for small children were then called were very scarce indeed. So we had to look to the dear grandmas, kind aunties and uncles, nurses and mothers to tell us stories.

So when Gandy Benjamin came we had a feast that must answer till she came again. In the stories, my sisters fared better than I' did. Dear Gandy told a great many Fairy stories, which my little sisters enjoyed very much, but when at the end of each story the usual question was asked by me, "Is it all true, Gandy, certain sure? Did you see it all happen yourself, and know all about h?" When an evasive answer was given, and I found out that it was a story made out of nothing, just to please little innocent children, I was suspicious and indignant. I wanted a true story then when I was a little girl: I wanted nothing but true stories, or what might be possible, when I got to be a "big girl." And now, my dear little friends, I want the truest stories that can be lived and acted out every

Do the precious children know that they are acting stories every day they live? And how would the little black eyes, and blue eyes, like to have all they say or do, written down every night, and printed in a paper, for other eyes to read. There are so many false things in the world, and so many people that tell wicked and, wrong stories about each other, and about God and about religion, that we sometimes think there is nothing good and true and pure left in this world. But there is; and I think there is nothing so good, and so beautiful as a little child.

A great many people talk and write a great deal about naughty, wicked little boys and girls. The auntie that writes this story thinks that such pious people are wicked and naughty them selves sometines, and that there would be no naughty children to tell wrong stories, and quarrel with each other, and act very selfish if there were no naughty "big folks," to set them the example, and who do not do their duty by the little ones, or treat them at all times with justice and kindness. I do not think any dear child was ever made any better, or happier, or more truthful, by telling them stories that do not contain a possible truth, and which they must sometime find out are wholly false. And I think all such stories must pass away with the false stories of Old Theology, and all other teachings founded on wrong ideas of God and man and the

relation we bear to each other and the world. So when a little innocent child stands by my side, or climbs into my arms, and says to me, "I want you to tell me a story, please do, I will-be just as good, and just as still, if you will tell me a little story." When I listen to the pleading voice and look into the earnest, truthful eyes, and think of the new born spirit just awakening into

conscions existence, and of how much it has got to learn, how much to enjoy and suffer, how much it must laugh and cry, sing and sorrow; and of all that is before it in the journey of life, my very heart aches. And I say, "Yes, dear child, I will tell you a story, and one that will bring out of your heart kindness, gentleness, patience and sympathy. I will not talk to you now of bad, wicked, sinful men and things. You will come to a knowledge of these things soon enough. I will speak to you of what you can know, and see, and feel. I will not tell you Fairy stories as the dear old Gandy Benjamin told them to me.

A few days ago I went to visit the mother of little Effie. I found her pleading for a little canury bird, just like the one she had that morning seen at a neighbor's house. Her mother was too poor,a widow in feeble health, and she could not buy a bird for her dear child. It was more than she was able to do, to get food and shelter for herself and children. And it caused her much grief and many tears to be obliged to deny her little ones every indulgence and gratification, that was so freely bestowed upon their playmates and companions.

Poor Effie's heart was almost broken, and I thought just as she did, that it was too bad that some people and some children had so much more than they could use, and thought nothing of wasting and destroying that which would give poor little children an abundance and make them so happy.

She soon came to me, and one would think to look upon her sad face and tearful eyes that she would never smile again. With a few magnetic passes over the hair, face and heaving bosom, the clouds cleared away from the sad face, the swift beating of the little heart was stifled. She knew she had found a friend that would give her all the sympathy she needed, And when I told her that my own daughter, a poor, sick, feeble child, had many times asked for a canary bird, had shed many tears over the apparent hardship of being denied the favor, her feelings were at once enlisted. And when I asked her if she would like to hear the story of how I had tamed a little wild bird, with a nest full of babies, without depriving them of their liberty that they love so well, and how happy it made my poor, sick child to feed and watch them and listen to their sweet songs, her face brightened up, and she was her own cheerful, happy self again, and asked with eagerness if I thought "She could ever tame a little wild bird?"

Now as the story interested Effie so much and has given her so much to talk and think about, this winter, I thought I would write it out and send it to the Journal, and see if our kind, good brother Jones would print it for the little folks whose parents take his paper.

So in this letter I will only introduce myself to you, and next week send you the story of the little wild bird that I tamed for my poor child. It is all true, and happened just two years ago.

Gibbon somewhere remarks that man is the only animal which can live and multiply in every country from the equator to the poles; and that the hog seems to approach the nearest to our species in that privilege.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK. [To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so capidly increasing in numbers that we are compelled to

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Beligio-Philosophical Journal

OHIOAGO, FEBRUARY 20,1809.

OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

S. S. JONES, FURLISHER AND PROPRIETOR.

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**All letters and communications intended for the edi-torial Department of this paper, should be addressed to S. S. Fones. All business letters to John C. Bundy,

84, Dearborn Street, Chicago, Ill.

The Pen is mightler than the Sword."

THOUGHT, ITS PECULIAR EFFECTS

ON THE PHYSICAL ORGANIZATION.

The laws of God as manifested through man in various ways, are, indeed, worthy of careful study. Law, in one sense, may be defined, "A rule of action," but the laws of God that are manifested through the instrumentality of man, require a different deffinition, for it is no "rule of action" that requires us to retire to bed at night and seek "balmy sleep." God's laws are compulsory, and can not be resisted with impumity by his children.

Confucius once said: "Mau is a two-fold being, one spiritual, the other physical; the laws which govern both so intimately connected that it is impossible to resist them without both suffering therefrom." His views were correct. Violate a moral law and the bad effects thereof. are at once transmitted to some extent to the physical organization. Frighten a mother by presenting to her a hideous, poisonous snake, and how quick her child in embryo receives. the blighting effects thereof. The bad effects arising from seeing the disjusting animal, naturally seek the most delicate portion of the human organism, and, probably, if not exhausted there, its action would be so intense as to cause death. Every act of our life, whether good or bad; every burst of passion, whether of anger, fealousy, hatred, or love, have an effect that is concentrated to some extent on some portion of the human organism. It can not be otherwise. In hatred and anger, look at the sullen eye, dark, sour expression of countenance and clenched teeth; in pure love and virtue, look at the features wreathed with a holy radionce, and upon which dances a sweet, joyous, happy smile, all aglow with the beauty and freshness of morning, tinged with an expression that tells plainly of inward pleasures; in treachery, look at the downcast eye, nervous tremor, and an appearance of natural distrust for everything; yes, look at each act of life, and you will find that it produces a certain effect which is manifested in various ways. The reason for all this is obvious. Each thought is charged with an electro-element derived from that from which it originates, which acts upon the features, the eye, the whole expression of the countenance, the various parts of the body, producing certain effects thereon. The thought of a delicious speech, or a fine dish of strawberries, produces an effect that at once acts on the salivary glands, while the thought of a loathsome worm sends with lightening speed its electro-element to the mucus membrane of the stomach,, producing a nauscating sensation. Thought is a reality; its effects are potent in their action, many times causing the most wonderful and startling phenomena. When the colonies were first declared independent, an old man living in Philadelphia was killed by the electre-element of the thought derived from the good news. A mother reads a letter, she glances at the contents anticipating bad news. She reads a paragraph where it says that her beloved son was taken dangerously sick, and finally died, his last words being,-"Send my love to my dear mother." She falls from her chair, senseless. The thoughts derived from that letter were charged with a strange. yet potent electro-element that acted violently

violence to the head. Thought originates in a certain manner. Its origin depends upon a certain law, as well defined as that which originates, sastains and finally dissipates our own system. A thought is first formed, then sustained for a short time, and finally dissipated in accordance with natural laws. An image is formed on the retina of the eye, the electro-element arising therefrom traversing the optic negye, communicates with the mind, forming a similar image therein.

on the blood, causing it to rush with fearful

AMERICAN ASSOCIATION OF SPIRITU-ALISTS.

In the thirty-eighth number of the Present Age, Col. Fox, the editor of that paper and President of the American Association of Spiritualists, in commenting upon an editorial in the twenty-fourth number of this Journal headed "Where the money goes" says:

"We hope our good brother, S. S. Jones, has not only the name of his informant, but also the name of the "officer" referred to; so that he may give to the public the latter, if he does not the former. We are sorry to have such false statements published, evidently intended to af fect unfavorably the minds of the people, and engender prejudice against the American Association of Spiritualists and at least, some of its

The above is false. We have the charity, howaver, to believe that brother Jones was not aware of it when he published the statement. No officer of the American Association can receive one dollar as compensation for his services. Not one cent has been paid to any officer, or even asked for. There have been two meetings of the board of Trustees since the Organization. and in both instances the members have trav elled at their own expense, some a thousand miles, freely giving not only their time, but paying their own expenses; except in one instance, a brother from the extreme East was paid about half the money expended by him to reach the meeting. No money can be appropriated to pay officers salaries - read the following extracts from the Constitution of the American Associa-tion of Spiritualists:" * * *

We are prepared to back up all we have said, and so, far as the question of veracity is concerned, we would say that our informant is Milton T. Peters Esq., one of the first lawyers in this city, and late President of the "Illinois Association of Spiritualists. His statement fol-

"CHICAGO ILLINOIS, MARCH 9th, 1869. S. S. JONES: - I stated to you that Mrs. H. F. M. Brown had informed me that she was an agent for the American Association of Spiritualists, and that her compensation was seventy-five dollars permonth. This was the extent of my statement to you, nothing more or less.

MILTON T. PETERS."

That the lady he refers to is one of the officers of the American Association of Spiritualists will not be denied, neither can it be successfully denicd that any other officer of that association may under the pretence of being an agent thereof, as well receive a monthly compensation of seventy-five dollars, more or less, as Mr. Peters' informant.

If they, nor neither of them, do receive any compensation under any pretence whatever, from the Association, it is easy to say so, on the contrary, if they appoint each other to places that require a monthly compensation, it is no better than a political dodge, to deny that they can, under the constitution of the Association, receive compensation. Spiritualists are called upon to sustain and contribute their funds to the support of that institution; aye more, some of its officers have the presumption to use their influence to oust members of state organizations from membership unless theh individually contribute five dollars a year, to support this "Amer ican Association of Spiritualists." It is high time that Spiritualists began to ask where the money goes.

But enough of this for this time. When we learn the fact that Mr. Peters' informant was mistaken, we will discuss other matters pertaining to this same subject.

CLOSE OF THIS VOLUME.

This number closes Volume Five of the RE-LIGIO-PHILOSOPHICAL JOURNAL. We have labored incessantly, throwing our whole soul into the enterprise; and now have the assurance and congratulatory approval from the great mass of our readers, throughout every State and Territory of the American Union, that the JOURNAL is not only a welcome weekly visitor, but that it meets the expectations and demands of the most thoughtful, philosophic and scientific minds.

There is no paper in America that includes among its readers a larger per cent. of the best thinkers and men of scientific attainment, than does the Journal.

Spiritualism, in its very nature, is based upon the principles of life. In that principle, all science and all philosophy originates. Consequently, if we teach a truthful system of religion, it must be in accordance with science, with philosophy and sound reason. To that work our paper is dedicated and to that labor we are devoted.

With the next volume we shall, with the experience of the past, hope to keep our readers supplied with all that can be reasonably expected in the line of thought above indicated.

That we hope and sanguinely expect, all of our old readers to adhere to the Journal, and in every reasonable way contribute to its support, we most unhesitatingly affirm. That they will do it as a matter of justice and pleasure, we

That we have thus far met the expectations of our trial subscribers, and that they will renew their subscriptions at an early day, for four months at least, we hope. It will be an encouragement to us that we shall most deeply appreciate, and for which we shall ever manifest proper gratitude.

One dollar from each one of our trial subscribers will give them the Journal for four months, in addition to the full time of three months as trial subscribers. For reasons stated in our last number, we shall be pleased to have renewals as soon as convenient, for a full year, a half year or one third of a year, as may be convenient to the subscriber. That all will exert themselves to get their neighbors to try our paper, for three months we really hope. A little effort from each one will be of great benefit to the Journal and to the cause of truth.

For two weeks longer we shall keep our proposition open for trial subscribers as heretofore, to those who have not yet taken the paper, for twenty-five cents each.

_SHORTSVILLE.

An anonymous letter writer from the above named place, after ranting and puffing like a porpoise; denouncing Spiritualism and the JOURNAL and informing us that our trial subscribers at Shortsville will not renew for the JOURNAL; interrogates us in regard to our creed and the creed of Spiritualists.

We have to inform the gentleman that a creed which is a finality, is the thing we have not got. We neither have nor want one. The mission of Spiritualism, in part, is to pulverize all contracted creeds and present, in lieu thereof, the reigion of common-sense. We would recommend the latter article to our anonymous correspondent of Shortsville, to be taken at first, in Homespathic doses.

These lines from the pen of our brother, J. H. Powell, may serve to give our friend an idea ot Spiritualism.

We look within for life and not without; The shell but hides the kernel. They who shout Are not the wise for wisdom lives with thought And sanctifies the soul with wisdom fraught.

Ours is no new faith, but old and true and sage : Angels have walked with men in ev'ry age, And still, as Milton sings, they walk unseen The earth in millions, both when Sleep is queen And when our wakeful hours with busy life? Giverein to active industry and strife.

Progress in truth upon our banner shines, This is the motto spirit-truth defines:-Progress in Truth, with love to God and man, Forms the whole fabric of our Union's plan.

E. S. WHRELER AT LIBRARY HALL. Mr. E. S. Wheeler is to speak in Library Hall for the "First Society of Spiritualists of Chicago" during the month of March.

Mr. Wheeler occupied the platform last Sunday. The morning lecture was a general exposition of the significance of Spiritualism.

Spiritualism was in general the fact, faith, and knowledge, of the spiritual; in particular, at once a fact, a knowledge, a science, philosophy and religion!

First the phenomena, then observation, thus knowledge; which by classification became science; from the facts of science logical inference, unfolded philosophy; and the flower and fruit of both, was a natural religion. Religion, was a perception of the divinely good, true and beautiful; and an appreciation of our relationship to the same. Spiritualism, was the solar spectrum of the divine logos, its radiant inspiration, the "light that lighteth every man who cometh into the world." "The kingdom of Heaven cometh not (merely) by observation, but by aspiration, by study, by reason, by contemplation, by action. Spiritualism was the idea and philosophy required by the nation and time, by the age and world!

In the evening lecture, the speaker said: The apology of Brutus was, "I loved not Ceaser less, but Rome more!"

I love not the church the less, but humanity more! Not less the ritual, the order, the beauty of the institution; but more the truth! I have no quarrel with the old; let the dead and dying rest, it needs more courage to meet a live lion, than to kick a dead jackass! The world is full of giant abuses, reform is constructive. more than destructive. Room for the iconoclast and fool-killer! but we have no right to tear down the hovel, until we build the cottage. Americans are Atheists. We lie on our palfry

small change: "In God we trust!" Not so! our Almighty is the almighty dollar, our trust in Lodman guns; our creed, "hurrah for Grant!" Authority is legitimate, men have been better for dogmatism. Every system develops one idea, the idea of Spiritualism is universal harmony of sun and power. Tyranny is for slaves, and does them good as long as they are fools enough to stand it! We know too much to be restrained by authority, not enough to make ourselves good for the love of right. Spiritualism arrests attention, diverts from materialism, demonstrates immortality; establishes the sig-

nificance of life, and unfolds a universal religion. Religion of Americans, is to be American not exotic! Illinois is greater than Judea, Chicago better than Jerusalem, Boston more than Athens! God kept this continent for the grand experiment of freedom, and here all the world has "come to stay." Joss jostles Jesus! And Salt Lake puts virtuous New York to the blush. There is one idea we all agree to, white, black, red and yellow; we are all in a measure Spiritualists! This idea will grow and in time we shall rise. out of our atheistic materialism, and become united upon Spiritualism, as the Great American Religion.

CHILDREN'S PROGRESSIVE LYCEUM ENTERTAINMENT.

We have always felt our duty, as journalists, to be in the direction of reform. Hence, we have from time to time taken sides with institutions of a progressive character, and we treely confess that no movement for the advancement of humanity, commands more of our sympathy and esteem than the Children's Progressive Lyce-

A. J. Davis, by the agency of the dear invisi bles, inaugurated, in the Children's Lyceum, a movement which in its growth at every stage proves a power for good.

We look naturally enough for fruits from the tree of Spiritualism, and by the fruits of Spiritualists judge them. So, likewise, do we look for the fraits of the young Lyceum-tree; and it is gratifying to say that the fruits of the last named tree are truly good.

These reflections come to us after witnessing the exceedingly unique and well arranged entertainment, which came off at Library Hall, in this city, on Tuesday evening, the 9th inst.

It was a great success in every sense, showing how devotion on the part of the officers and ch . dren well disciplined, can be exercised to the mu u d delight and advancement the of members and all who ming'e in the magic circle of Lyceum progress.

The chi'dren were dressed for the occasion, tastefully, and in the tableaux, which, by the way, were of a character not to be surpassed, and in the songs, duets etc., looked lovely.

We do not propose to give a criticism on the programme for the evening, but to give our readers an idea of the great work in the field of progress which these Children's Lyceums are accomplishing; and to encourage all officers and children, of all Lyceums, in improving every opportunity to gain culture and really prove themselves true to the principles which should govern them.

It must have cost an incalculable amount of labor to drill the children and get up the programme in every particular, which gratified the large audience assembled on Tuesday evening to do honor to the children.—God bless them!

We could well wish that the sustainers of Orthodox Sabbath Schools could have been present, especially those who think Progressive Lyceums" devilish," or to draw it mild," immor-

Nothing could be more chaste or in better character with the deathless motto, "A child is the repository of infinite possibilities."

We further see in the characteristic entertainment at Library Hall, a beautiful evidence of how a first class programme may be filled by members of the Lyceum, without the cost of a single dollar for foreign talent. In this we have evidence that talent needs only drawing out to be seen, and the great advantage of Lyceums over Sabbath Schools is, that the former really draw out the native talent of the children, and develop them physically and spiritually, whilst

young idea which is not permitted to shoot beyond the mark of Orthodoxy.

Well done, Chicago Children's Lyceum! You have fought a good fight, and are making your calling and election sure. A little while and your influence shall be felt, as the glorious radiance of the Sun, warming the souls of all who come within your genial sphere.

LYMAN C. HOWE-A DISCUSSION-SPIRITUALISM ATTEMPTED TO BE DEFINED.

Bro. Lyman C. Howe writing from Corry, Pa., says: "I expect to have a discussion in this place in March, on the following:

Resolved. That Modern Spiritualism as interpreted by Spirits and Spiritualists of to day, is as true and as sound as the Bible,"

He further says, "I want a concise, brief definition of Modern Spiritualism from as many leading Spiritualists as I can get. I will give my own: Modern Spiritualism is the key to the door of Heaven, which when fully understood and wisely applied, will unlock the mysteries of Godliness,' real religion in natural law and develop a knowledge of the soul's identity after death of the body, and enable us to receive intelligence and demonstration of immortality from the men and women of the second sphere. He says, "please give me your definition."

Our reply is, all we can conceive of as having in existence in and upon all spheres of life. must of necessity be pervaded by spirit; consequently, in the language of Bro. J. H. Powell, Spiritualism is Life and its issues."

JOLIET, ILL.

W. J. King, writing us from the above named olace, says:

"We are enjoying a small season of Pentecost through the mediumship of Mrs. Hannah Morse. We bave had a series of circles, held at private houses, in which a deep interest is being manifested. Some church members have come in and found that the teachings of the unseen through a medium cannot be gainsayed and that they get more and better food than at the churches.

I feel persuaded that circles, judiciously and harmoniously managed, are the strongest levers for the use of our spirit friends in developing the masses into the sunlight of truth.

We have in prospect the development of some rare mediumistic powers in our midst, and should our expectations be realized, you will be advised of it.

I spent a very pleasant hour to day with Dr. A. S. Hayward of your city, formerly from Boston, than whom a more genial, intelligent and energetic worker no one need expect to find. He has been very successful in treating the sick here, and he is ever ready to show his true colors."

THREE MONTHS UP WITH THE FIRST

With this number of the Journal, quite a number of our three months trial subscribers. term of thirteen numbers are up. All such are cordially invited to renew at once, by doing so they will get the first number of the new volume, and succeeding numbers complete. If any one has failed to get all of the papers, they will oblige us by informing us of the fact when they wrilte for renewals and it shall be made right.

Those whose three months are up, and do not renew immediately, will be stricken from the list. We hope we shall not be compelled to discontinue a single paper that is now going to a lover of truth. Remember we will take a renewal for four months, for one dollar.

J. H. POWELL.

This gentleman, formerly editor of the Spiritual Times, who has, for several years been prominently before the Spiritualists of England and America, is now in Chicago, ready to answer calls to lecture. He was engaged by the Spiritual Society of Terre Haute Indiana for twelve months, but, owing to that Society not being able to sustain a settled speaker, Mr. Powell is again in the field, open for engagements. He lectures on "Spiritualism in England" on Sunday afternoon, at Crosby's Music Hall in this city.

He may be addressed, care of S. S. Jones, RELIGIO-PHILOSOHICAL JOURNAL Office, Chi-

WILLIE F. WENTWOTH.

The above named youthful medium and lecturer, may be addressed during the month of

March, at Stoughton, Mass. We are happy to say that this young man has every indication of soon being recognized as one of our very best mediums.

He has our heart-felt wishes for prosperity and a life of usefulness. His simple, unasuming rehersal of his mediumistic experience. made a deep and lasting impression upon our

PETERS' MUSICAL MONTHLY.

Published at 198 Broadway. Single copies thirty cents. \$3,00 per annum. The above named work is upon our table. The publishers assure the public that they give, in one year, music which would cost, at ordinary retail prices, forty dollars. Every lover of music will do well to subscribe

for this valuable monthly.

READY TO ANSWER CALLS.

Brother J. T. Rouse informs us that he has closed his labors at Galesburg Illinois, for the present; and wishes to say to his friends and the Spiritualists of the Middle and Western states, that he is ready to make engagements with them for lectures, circles or seances.

His address is Box 148 Galesburg Ill.

SAMUELT. YOUNG

Writes us from Fort Dodge, Iowa and informs us that he will receive calls to lecture in that city, and along the Dubuque and Sioux the latter "cramp, cribbin and confine" the City R. R. Address him, care of E H. Gregg.

A NEW SOCIETY.

A new society is at work at Holden, Mo. It just organized and is to be known as "The Holden Spirstual Association." They hold circles frequently at which they receive some soulcheering communications from the other side. They are patiently awaiting their turn for a course of lectures from E. V. Wilson.

DUTCH GROVE WISCONSIN

We have names of three months subscribers at Dutch Grove, Wis, The package is returned each week because the Post Office Department knows of no such place. Let any one who can inform us of the name of the Post office where J. K. Shipley and E. C. Parker get their mail matter and oblige.

ONARGA NURSERY.

In another column will be found brother Perkin's advertisement under the above head-

The season of the year is at hand for transplanting trees, shrubbery, vines &c. Brother Perkins is an hónorable man, and our friends connot do better than to correspond with him for supplies.

JOHN CORWIN.

We take pleasure in adding to our speaker's list, John Corwin, of Five Corners, New York. We are personally acquainted with Mr. Corwin, and know him to be a man of fine abilities and rare inspirational powers, and we cheerfully recommend him to the friends of the cause eye-

MRS. SARAH A. ROGERS.

Brs. S. S. Chamberlain and J. W. Wohler of Princeton Iowa, write us highly recommending

the above named medium and lecturer. She can be addressed for the present in care of A. S. Chamberlain.

HENRY C. WRIGHT.

The above named Brother, gave us a fraternal call on Thursday, and informed us that his address would be as follows:

Lotus, Ind., until the 6th of April; Salem, Ohio, from the 6th to the 20th.

CAN SUPPLY. We can supply those whose trial term of three

months has expired with the present issue, if they renew immediately. We have cut off all that have not renewed, whose trial term is new up.

MRS. M. J. WILCOXSON.

We learn that the above named lecturer is to speak in Rock Island, Ill., the three last Sundays in March.

Address, care of Jacob Norris.

Spirituelle or Questions in Development, by Abby M. Laslin Ferree. For sale at this flice. Price thirty cents.

The Mount of Olives has become the property of the Crown of France.

DR. D. C. DAKE, THE HEALER,

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

THE NEW ILLUSTRATED EDITION OF WEB-STER's DICTIONARY.—This seemingly dry and certainly ponderous book has its peculiar clarms. Here is collected and tersely set down a vast quaintity of various and useful knowledge, such as is indispensable to educated men and womer. Here are an hundred and fourteen thousand words, defined with a clearness. fullress, precision, and wealth of illustration, that denote the soundest scholarship, and the most entire fidelity to laborious details. Altogether the work is a marvelous spec men of learning, taste and thorough labor. We praise it heartily, because we believe it deserves the heartiest praise .- New York Albion.

Amusements.

At'Mc Vicker's Theatre the merit of Mrs. D. P. Bowers has been heartily recognized by large houses. The attraction for the week has been the impersonation of "Lady Audleys Secret." The piece of acting has made a decided impression, and, we believe it is decided to keep it on the boards the remainder of the week.

"The Field of the Cloth of Gold," still attracts large houses. Mrs. Oates, a great Opera House favorite, had a benefit on Wednesday evening; Thursday night a benefit was given to the celebrated Hernandez: Friday night, benefit of the Leon Brothers; Saturday, last Matinee; Saturday, last night and farewell benefit of Katie Putnam. On Monday, the 15th inst., the celebrated Susan

Colton Opera Troupe will appear at the Opera At Aiken's Dearborn Theatre, as we previously announced, the great comedy of "School," has been

the successful attraction. This entertaining comedy, with its splendid appointments, scenery, etc., together with the excellent acting of the Dearborn Company, has drawn full houses, and will undoubtedly have a long rnn.

The enterprising firm and Management of Crosby's Opera House, C. D. Hess and Co., we are happy to announce have taken charge of Col. Wood's Museum; and with an entire new company successfully opened this well known resort for the lovers of the drams, on Tuesday evening, the 9th inst., with the great comedy, "School," which is also on the boards of Mr. Aiken's Dearborn Theatre. Nevertheless, both the new piece and the new Company were welcomed, and heartily greeted by an overflowing house. It is scarcely necessary to add that under the efficient management of C. D. Hess & Co., the public may expect a continued success at the Museum.

Theatre Comique have this week a large list of popular actors upon their programme; and besides the great attractions another great inducement to patronize them, is their reduction in the price of admission, from fifty to thirty-five cents.

LIFE'S UNFOLDINGS.

WONDERS OF THE UNIVERSE

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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-TION PRINTERS.

Publisher.

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

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

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

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

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

room explained." This work is neatly got up and consists of 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 enumerated, than any other work of equal size we

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

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

VINE COTTAGE STORIES. LITTLE HARRY'S WISH

PLAYING SOLDIER. BY MRS. II. N. GREEN.

ALSO THE LITTLE FLOWER GIRL AND

THE ORPHAN'S STRUGGLE, By the Same Author.

S. S. JONES, Publisher,

RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

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The above named little works of about thirty pages each are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries.

Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

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

Lyceums. They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade.
Address

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

SPECIAL NOTICES.

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

His wife, a devoted Catholic, said, "she had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this." His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternily.

Abby M. Lapplin Ferres. Georgetown, D.C., January 7th, 1868.

To the Public.

I would cheerfully reccommend Drs. McBride and Cleve land 1371/2 Pope's Block, Madison St., Chicago. Several years age while I was in Cleveland, I cured Dr. McBride's Wife and Child, and developed him as a Healer. and I would reccommend all that need help to go and see them, as I am confident they can get relief. I have seen their practice and am highly pleased.

Dr. J. Wilber. Magnetic Physician.

Milwaukee, Wis.

Panorama of Wonders.

Read in another column, "A Panorama of Wonders by the great Spiritual Remaily, Mrs. Spence's Positive and Negative Powders."

For sale at this office. Address J. C. BUNDY, 84 Dearborn St., Chicago.

To Dealers and Traders.

If any of our readers or friends who are Desiers or Traders wish for the PATENT MAGIC COMB to put into market, we will furnish the Wholesale "Price List" upon application. The trade can find money in it.

Address, MAGIC COMB AGENCY. 84 Dearborn Street, Chicago, III.

THE PATENT MAGIC COMB.

Beauty on the Mountain, Beauty in the vale, Beauty in the forest treet, That bend before the gale, Beauty in the Ocean. With crest of dancing foam, And BEAUTY in the special work, OF PATTON'S MAGEC COMB!

Wes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$1,25 to The MAGEO COME AGENCY, 84 Dearborn Street, Chicago, Illinois. and reseive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect sat

Dr. Clarke's Remedies.

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

St. Louis, Mo., Nov., 1869.

A PLEASANT STORY.

In the streets of Chicago, I wandered along, Acd carelessly sung a familiar old song, While viewing the cars-horses, and such,-The Irish—the Scotch—the French and the Dutch. And the strange Advertisements of these latter days, On the Builetin Boards, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Blue: It told of the virtues of something so neat, So handy—so harmless—so perfect, complete. For coloring beard, the mustache or hare, Without any poison, or slopping, or care, And not only so, but the color is "fast," And like a shoemaker, it "sticks to the last !" In reading I pondered, and thought of my hair, Now as "gray as a rat," once so glossy, and fair. I hunted, and found it-I bought it, and tried, When all my gray hair, in a "jiff" stepped aside! My age is renewed—I feel twenty years younger—

I will marry next week -no use to wait longer, I will have me a wife, and the comforts of home, For all will be gained by the New Magic Comb. Yes sir, I found that Comb at 84 Dearborn Street, where they have a few more left of the same sort. Don't forget the place,-Enclose \$1,25 and address MAGIC COMB AGENCY, 84 Dearborn Street, Chicago Illinois, and you shall receive the MAGIC COMB by mail post-paid. U. B. WISE.

Dr. P. B. Randolph,

Nerve Specialist. Wholesale Manufacturer of Phosodyn Chlorylle, Barosmyn, and Bromibum, his celebrated four Nervous remedies. Price per lb, \$1 and \$5; per. doz. \$36 and \$40, warranted chemically pure, and the only known remedies for the disastrous/catalogue of Nervous diseases in either sex. Also sole agent for Dr. R.R. Down's celebrated Magnetic band, magnets for Clairvoyant purposes, \$3 and \$5 per pair: ractor magnets, 33. Dr R. is now writing a new and extraordinary work, outitled "Love and its hidden mystery," to which is prefixed another, entitled. "Clairvoyance, its art and culture, with rules for its attainment." To be pub. lished by subscription at \$1 per copy. Western subscribers can pay to Religio-Philosophical Journal, and Hon. F. B. Dowd, Davenport, Iowa, and the work will issue when 500 are, or-

Principal office, Boston, Mass. no25 vol5

ADVERTISEMENTS.

WANTED \$500 TO \$1000.

A partner with capital, in an established, remunerative and honorable business. A genuine harmonialist only—None other need apply. Such a person can form agreable and profitable connections. Address G. B. Box 141 Waverly, Iowa.

No. 26, Vol. 5.

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AND

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N. B. Sweet potato plants in large and small quantities o suit purchasers.
All of the above will be offered as low as can be obtained in the markets Give us a call and we will do you good.

No. 26 Vol. 5. 3 M.

SOMETHING NEW:

A Lyric of the Summer-Land, with a Picture of the Spirit Home, painted in oil by a m-dipm for "Uncle Seth Hinshaw" the good "Quaker Spirituaist," late of Greensboro, Ind., where he built a free "Progress Hall," Paem and Photograph by mail, 25 cents and red stamp. Address, Will-C. Elliott, Room 5, 84 Dearborn Street, Chi. Ill.

SPIRITUALISM.

Just published, the following valuable work.

PLANCHETTE: . FOR. THE DESPAIR OF SCIENCE.

Being a full account of Modern Spiritualism, its Phenomona and the various theories regarding it. With a survey of French Spiritualism.

This long announced volume from the pen of a well-known

American man of letters who has given for the last thirty years, much attention to the subjects, treated, will not disyears, much attention to the subjects, received, appoint public expectation.

Planchette, is a volume of \$16 closely printed pages, and is sold for the very low price of \$1,00 n paper covers; or, in cloth \$1,25, mailed post-paid on receipt of the price by the Rappers Bros. ROBERTS BROS. vol5 no5



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These three books are the sum total of great tibraries: the Bible. Shakspeare, and Webster's Royal Quarto.—Chicago Even-THE NEW WEBSTER Is glorious—it is perfect it detences THE NEW WEBSTER IS glorious—it is perfect it distances and defies competition—it leaves nothing to be desired.—J. H. Raymond, L. L. D., Prest Vassar (blege.

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the best medicine in the world, An old Lady of this county, Mrs. STUART, now near 70 years old, has been afflicted with the Asthma for 27 years. She would have to sit up every night from about , midnight until day, Without sleep and could scarcely breathes Two or three doses of the Posttive Powders relieved her immediately, and she sleeps soundly every night. She says it is the very medicine we have always needed in this country.

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Yours truly,

SARAH E. BOND.

Dr. Spence-Dear Sic: We think your Powders the

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Salem, Ill., March 2nd., 1868. W. BANKS, of Marmiton, Bourbon Co., Kansas, under date of Jan. 19th, 1868, writes as follows: "Before your Powders came my daughters was taken with Lung Fever, with pain in the side and bad Cough, so she had not laid down for two days and nights. I gave her two Powders and they cured her, in less than

six hours." IRA D.SMITH of New Haven, New York, writes as fol-

PROF. Spence-Dear Sir: Those Powders you sent mo did the work. About the first of September last, my wife was attacked with a severe Cold. She coughed almost incessantly, and was attended with a high Fever; which increased daily. She commenced taking the Posttive Powders as directed. The Fever abated, the Cough ceased, and she improved fast. Sut she had been troubled with the Neuralgia for years. But when the box of Powders came, she commenced using them, and before that was gone her disease had fled and has not returned. But that was not all. The disease had left her destitute of the sense of smell, and very hard of hearing. The most offensive smelling thing that could be produced, was all the same to her. But one half a box of Negative Powders did the work, and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every fam-

ily. This for truth. The magic control of the Positive and Negative Powders over diseases of all kinds is wonderful h

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Unto Thee, Parent of all past, present and future time—the all-prevailing, ever-mindful and never-ceasing power-actuating every thought and motion—developing and unfolding in wisdom and truth every immortal soul. We realize in part. Thy power, and feel that everything is in accordance with Thy will. We believe that We as children of Infinite parents possess that which is in accordance with the design of Infinite mobaivy.

With all seeming imperfections and discordant natures-with all the cares and trials which at times seem to us almost unbearable, and with the contentions and discordant feelings manifested one towards another-war, with its devastations and horrors—all, yes all these, are Thy works, oh, Infinite Parent of

Light. Yet above all these we find and realize the beauties with which Thou hast surrounded usthe flowers, the birds, the glorious sunshine—the happy smiles of true friendship—these are greater and far more powerful; and when we are guided by the wisdom of our divinely loving parents have power to expel all darkness and gloom from the soul.

May we all realize that we are the children of Thee; oh, our loving parent, and may we love one another, and ever have inscribed upon our banners, and live up to the motto, "Do unto others as ye would that they should do unto you." 🛜 ·

QUESTIONS AND ANSWERS.

Q. Is happiness and holiness possible without a previous probation of sin and suffering? A. "Suffer little c illdren to come unto me and forbid them not." Happiness is theirs; also holiness.

Q. Are any of the alcoholic preparations for Dyspepsia, &c., as certain celebrated bitters, useful for that purpose? Their world-wide use would indicate them to be at least a necessary evil, if not a positive good. There might be more radical remedies, but are not these best at present for society as it is?

A. We might say that every thing was best for society as it is. And as all time would be present time, so we might say in all time, that they all have their own peculiar use, and certainly contribute a great deal to the happiness of individuals, so far as health is concerned, -that we know.

Q. Witnessing a magician's "seance" lately. in this city, the conclusion was irresistable that spirits were confederated with the operator .-One marvellous trick was called "a spirit manifestation." It unquestionably was one; but this frank ascription of it to the invisibles, better blind the audience to the fact of it being so. Are not many magicians merely or mainly powerful physical mediums?

A. I should say many were powerful physical mediums, yet no more powerful than many physical mediums of to-day,4 that claim to be just what they are—simply the agents or instruments for spirits to make use of, and act upon. They perform their mission well, from the fact that it leads a class of minds to thinking upon a subject, who, perhaps, would never give Spiritualism a thought, were it not for that. Again, It shows to the thinking mind, and demonstrates clearly, the powers and capabilities within the human soul. When we take into considation the fact of the future state of existencewould that individual lose any of these powers by passing from the material to spiritual things? I claim that they do not, for you can readily see how it is, that they would perform through an organism, could they find one corresponding to their own.

Q. Is not experience the only certain abiding

progress? A. There is nothing which must of necessity be certain. The greater the experience, the more perfect the unfoldment of the powers within. If individuals would only think what experience is for, they would not be so ready to condemn individuals for their acts, for that which is necessary for their unfoldment. They might wonder that their composition, their organization, required such experiences for their unfoldment, yet, at the same time, they would not feel to condemn them for it. We will go a little further, and say that even condemnation is just, the individual that condemns is just, and the individual condemned. Why? Because it silows to them their strength or awakens, perhaps, new thoughts, new ideas. There is never an effect without a cause preceeding it. So everything has a cause and everything has an effect. From that principle, right on through from the lowest to the highest, you can only exclaim that it is one mighty cause; one grand result!

WILLIAM HENRY NORTHROP.

The friend forwarding the two communications following, from Albany, New York, will confer a favor by informing us, confidentially if preferred, of the name of the medium through whom the same was given. We are happy to receive well authenticated communications from spirits, for publication, but the name of the medium and the fact of the communications being of genuine spirit origin, should be vouched for by some responsible person, over his or her own signature.]

MR. EDITOR :-- Allow me through your columns to speak of my departure and also to say to my friends how thankful I am that I can communicate in this manner with those who think of me as forever gone from all earthly scenes. How little they think, that we who have left the form of flesh can return in spirit and dwell with our friends of earth. Our homes are wherever! our conditions make them. Will you send one of your papers to my mother in Mayville, Chittinango Co. Address Sarah Louisa Northrop.

I passed from the form after an illness of six weeks which terminated in the dropsy. I was twenty-nine years of age.

TO HIS MOTHER.

Oh, my mother dear, hours of sadness thou hast seen, but bright and peaceful is thy future. Angels pure and holy tell me of the joys of thy spirit home, thy weary soul will find rest beyond the mundane life. Gently on flowery beds of ease repose thy spirit form in a home of sweet harmony. How blest, dear mother, we all shall be. Then chase the fallen tear from thy cheek, and let the knowledge of these eternal truths cheer thy onward paths with a firm and everlasting faith, reach forth for more light. more wisdom, and it surely will be given thee, I am ever your affectionate, son.

MARY L. GORDAN.

I was from Manchester, Mass, -passed from earth-life 1856. Was thirteen years old; died of scarlet fever; sick; only ten days; came home from school with a severe headache, my mother sent, next morning for the doctor. He told her I was a very sick child, and he would do all he could for me; but he felt as if my case was almost hopeless. The next day after he had seen me, he called my father oneside: saying he feared I could not recover. To this remark, my father

"Why, is it possible doctor, for you to give my child up so soon,"

"Yes, my friend, from the first I had my doubts. It is one of these malignant cases, that attack the patient with such prostrating fury, that we seldom expect to succeed in saving a person attacked in this manner. I feel it my duty to be frank with you, and if you wish council I shall be happy to consult with whoever you may choose.'

My dear father was not prepared for such news, and was quite over-come with grief. But soon as he could compose himself, he told Dr. Carter to call whoever he saw fit or as many, as he wanted everything done that could be, to save his darling child; but nothing could be done to save me. I was called from spirit-life and had to go. I am very happy now, and want my parents, who all these long years have had no opportunity of hearing from me, to know that their Mary is living a happy spirit in a life beyound earth's sorrows. Will you please send this to my father and mother. William Gordan, is my father's name. I died June the 9th, 1856, in the thirteenth year of my age. Mourn not for me my dear parents; I am too happy now; free from all pain,—all is/so beautiful in this land of love and harmony.

For the Raligio-Philosophical Journal. Whittemore Messages. Communication through Mrs. Smith, from her brother, Henry Whittemore,

Continued from last week.

Is it not plainly written throughout the entire volume of nature that all things act harmoniously, the stars revolve around their center, the sun never ceases its light, nor the moon her beams, daylight and darkness succeed each other, the laws of life ever the same, birth, death, the one as sure and certain as the other. Why should the sun travel in his orbit more truly than man the noblest work of God? Look about you; the sun shines as brightly at the one time as at another, but you do not always perceive alike his beneficient rays. Tempests arise, the heavens are shrouded in gloom. The magnificent panorama has changed, whereas light and beauty once reigned, now all is darkness. But do you doubt the certainty of his reappearance. When these storms shall have spent their fury and passed away? Nay experience has fully shown the positive certainty that these indications present but one of the phases of actual purification. So we could point out to you that all wrong doing is the result of the negative or imperfect condi-

Mankind has a mine of wealth, within himself which you cannot crush out. Affect-his bodily character, you may, but not the soul, only so far as the clouds of yonder tempest obstruct and shut out daylight. That you may do, but the soul life wrapped closely with its human environments looks out from within and faintly ejaculates: Wait until the storm life is o'er and my prison doors opened, and I shall come forth unharmed. 🖎

The human body clothed with materiality, the best fitted for healthy development of inner life, should be carefully watched and protected for the aid and improvement of interior wants.-The germination (for it is nothing more nor less of the soul-life), goes on under right influences slowly, therefore the more perfectly, during a long life time and emerges not from the clay receptacle, its body, until such time as all of its forces are well matured, rightly developed; then the body its close covering unfolds, and lets the spirit free even as the tender seedling parts asunder the tough shell of its close confinement and comes forth into light and rapid growth.-The body, the earth burial place of soul gemination; birth proper, removal to second sphere. Man's capabilities slowly forming in the bed soil, earthly body. 'Maturing herafter.

But as the earth particles are no part of seed formation, neither do we see that evil becomes a part of man's nature, only the conditions which grow up around him. We say the plant partakes of, and is a part of all these various elements. Just so, and so is man in the same sense part and portion of circumstances surrounding him, and as he breathes of all these Farious conditions, so will he be bodily. Law back of law creates, and formed into being stage by stage, it progresseth onward and onward, God only knoweth where! The diamond spark, intelligence, adds increased lustre by earthly contact, or its beauty becomes dimmed by molds and dampness, but the germ is there, and the Divine light and love of God's holy countenance can find it out and restore it to its original brightness. An eternity is long enough to right all wrongs and mark perfection upon all the works of God.

The frame work of society dwells much upon the external phase, and develops only from that. The inner life is seldom brought to light at all; but bodily wants, bodily comforts, external hopes and desires, filled as far as may be, the gratification of self, the one animating principle.

The external properties of all bodies are more readily seen at first presentation than the finer, more delicate, really more beautiful interiors.-You will always find this to be so wherever your examination may lead you.

Witness it in the leaf, always lovely to look upon. Destroy the outer fabric (cellular tissue) and behold the numerous little veins underlying the surface, completely hidden from sight, so frail and delicately beautiful, its tiny threads interlace as no weaver can understand.

The inner man or spirit life is of a more delicate organization than even this. Scarce perceptible to the finest and most susceptible orgauism of these spheres, while yet it remains a resident of the human frame. It disorganizes itself at dissolution of body, having scarce acquired a form there, still it has a form even now but interior to existence here, so faint and shadowy, gaseous in its nature as to put forth its feelers in every direction through the interstices of body, that offer little or no objection. Thus it is you can see, hear, and feel through the different organs. Sensation is another and proper name for the life spirit within you. Body contains no elements of susceptibility only as it draws upon spirit, for all these. The inaminate form having withdrawn or been withdrawn from, experiences nothing; hence, we learn this fact, that the body is only one of the conditions of spirit, and contains not the true life more than the fleshy portions of leaf. Until after dissolution, the emotional life lives in the sensations, having little or no semblances to human form, otherwise than as you see it, therefore, when dissolution commences, it has but to take its flight and can do this instantaneously, or be more slowly withdrawn, as circumstances require. There is no such thing as confinement of spirit when all of its forces have once become extinct. Nature does her work, faithfully, truthfully, &c. It reorganizes itself at dissolution with the same certainty of success, that laws of gravitation bind all things to its center. or attraction the one particle to the other. The planetary bodies pursue the course marked out for them with no greater uniformity than man gravitates to the sphere of action, the best fitted to his actual endowments. The growth of body facilitates growth of spirit, but opens not all the avenues to its successful cultivation by mere normal growth. The pupil becomes not the thorough scholar by academician advantages, unless he pursue and follow out the privileges of said institution. The philosopher revels in the bringing to light hidden truths, wandering from old beaten tracks into new science, seeking after fresh knowledge continually. So the soul, would you give it all the freshness and vigor of matured, healthy advancement, allow it the privilege of seeking for itself knowledge in all

the different avenues of soul life. Man is immature, but not wrongly developed. properly cast in mold of human organization.-Perfection stamps only the progressed or finished work, never the commencement. Bear this in mind always, and you save yourself much trouble and needless anxiety. Behold the world was not formed in a moment of time, but necording to its size and powers of improvement. slowly advancing. And so of man, according to the great power within him slowly perfect-

Great changes, rapid improvement more plainly visible in the short lived, transitory, fleeting productions; but gradual, consequently more thorough developement in the great reasoning forces of god-like man.

Verily, we see the feeble spark of intelligence as it reveals itself now and then in man as 'the faint glimmer of a far distant star, but it is the living essence of the true unfolding powers of germ life, and waits only the right conditions that the true germinating process begins, and once begun, it rapidly unfolds into the true bud or flower of spirit progression.

Every man and woman has this natural formation within the very depths of their being, and could not come into life without it.

No more can you enter into another sphere of being without an enlargement of the processes of spirit function, more than you can become an inhabitant of the present sphere of existence without the natural body.

The life of the spirit, or material formation of the second sphere, is analogous to, or like unto the natural or first born body; inasmuch as it was created within, fashioned atter, or evolved from embryotic condition, germ within germ encase-

Like the vegetable production, fold after fold, does its service, and falls away refuse mut-

The most interior soul or life essence, draws upon its surrounding for nutriment. It sub tracts from its natural element nutrition, tobuild, and sustain its developing powers and exhausts in due time, the outermost, which like a dry husk or shell is released from farther duty and parts or is withdrawn from opening forces within. Each series of development possess less and less of the crude, imperfect or coarse organization. Imperfect, only as you say the outer covering of a nut is exceedingly bitter to taste, but is a healthy protecting coat to inner and savory meat, life within life.

The law of progression is everywhere manifest, and man is no where exempt from its onward march, more than earth released from its continuous attractions and repulsions,

Throughout infinite space, do we mark progrossed action, but no where failure."

The child tottering in its first feeble attempts to walk only reassures the little thing that it can succeed by repeated effort; for were there no such gift within the capacity of the child, the attempt would not have reached to the trial of strength, and so of goodness, the soul asks for the truthful life and asks not in vain.

We live for eternity, and have many worn out coverings to release the soul-life from, ere we come into the light and full beauty of eternal blessedness.

Witness the world's history, as far back as scientific lore and its various investigations aid in bringing to light its manifold changes and wondrous revolutions.

Marked alterations go to prove that it is in a constant state of growth, has never arrived at its maturity, but, through all the past ages has been fitting itself for something better. Each formation has improved upon all preceeding it, by regular gradation. In a geological sense, then the world has been forming into being, for countless ages, and during all this lapse of time preparing a suitable place for man to dwell in. Presuming such to be the case, does it not look like an absurdity that so short a space of time as the three score years and ten, should fill out the limit of man's opportunities for improvement? Reasoning from cause to effect will sink the shaft of inquiry deep down through all stratas of theological reason, to the plain matter of fact analysis. It proves here, if it proves anything, that as the earth has been conditioning Itself from so far back that we have no knowledge of its commencement, a preparatory home for its highest intelligence man, that, according to the law in optics the angle of incidence being equal to the angle of reflection, so shall he go on in the never ending future. And now if yon can solve the one problem with safety you may attempt the other.

The era which establishes man a foothold upon earth is extremely limited, when compared with the countless ages which must have existed previous to his advent sere. Arguing from premise to conclusion, as we see not the commencement neither do we see the end.

Natural birth-natural death of the body, but the germ or life principle comprises an interior insight which belongs not to our present unfoldment.

Man is God's noblest work, and interiorly dwells in close relationship to the Father, being the sum-total of all previous formations, the ultimatum or highest product, the most integral or culminating point toward which all things tend.

If then man is the focus or central germ of all animate life, so is God the Divine fulcrum or Great integral or motive power or Central sun. The one revolves around the other. Man the integral or interior power on earth. The Divine essence the Great Central sun or most interior of all interiors.

The relative position of all things show their fitness or powers of action. God and nature, or causation and effect, the great internal and its natural offshoots, or center and circumfer-The ever active living principle, and its cease-

less productions, the earth and all its stores, the heavenly bodies and all that in them is, is the product of the principle we call God.

As you say earth is an offshoot from the great solar luminary, so we say of man, that he is the ultimatum or natural product of heavenly love. And as earth performs its diurnal revolution on its axis, and at the same time moves around the sun in its heavenly track, so man has his earthle relations to perform individually (the axis of self), and an eternal journey of progression to fill out in continued life and progress around the great central throne of God.

Man is interiorly blessed inasmuch as he has arrived at that period when he can study intuitively hidden problems. He has but to close the outer senses and open the inner door to soul, to carry on his inquiries. A rich mine of wealth lies imbedded there which your own explorations must bring to the surface. The interior breathings of soul are like truths embedded in hence, all spirit communications are of the Devil. earth's strata. We search for them, remove the debris from out the way by successful toil and behold you have found the hidden treasuré.

As the world progresses, light has been thrown upon its past. Truths, deposited there, unravel many a mystery, and will continue to unfold them as you journey along the earthly pilgrim-

[To be continued.]

For The Religio-Philosophical Journal, Let the Nations Hear and Rejoice.

A COMMUNICATION THROUGH A NEW MEDIUM.

I would remark, that in all lands and in all the conditions of civilization or barbarism, there ever has been among the people diversity of oninion, and withal a spirit of reverence, and adoration toward some given object, either of the workmanship of their own hands, or of the formation of some object created by the imagination; and in appealing to this object held in reverence, there ever has been a class most zealous in their devotion, earnest in their conviction of serving an object, from which they considered it possible to receive special guidance and protection; from which they invoked superior favors, and from which they believed they received favor for their devotion: although many of these forms of worship have required the greatest amount of self-sacrifice, calling for offerings of human blood, exacting a series of excruciating bodily torture; calling for the observence of forms, and ceremonies, rendered of the most repulsive and hideous nature. Yet, have they ever found willing slaves to obey, to the letter, their every decree, and the devout manner in which all the forms and ceremonies of their religion have been observed by this portion of earth's inhabtants, is worthy of com mendation. The means made use of, in proportion to their knowledge, has by degrees had the | New York Central railroad.

desired effect of modifying, and rendering their forms of devotion less rigorous, just in proportion as the sunlight of true intelligence has fertilized by its genial rays the barren recesses of other minds, introducing the arts and sciences of civilization. In the same ratio, has their spiritual condition improved and expanded into a more calm and serene form of manifesting their appreciation of an unseen source of beneficence. The more highly the condition of the human mind becomes improved and refined, the more closely does it approach the spiritual plane of existence. The more pure and refined the fountain of intellectual intelligence becomes, the nearer we approach the great reservoir of all spiritual perfection, by which we are enabled to commune with that higher order of intelligence, and grasp those divine thoughts and aspirations that emanate from the spirit of all perfection, of all truth, of all knowledge and wis-

To the unprejudiced mind, does this change most forcibly speak of the onward march of the spirit of progress, which has, if only recognized already as in olden time, been heard in the wilderness and prepared the way for the reception of the new era, in man's spiritual transportation. You can trace its camping grounds all along the slow, rugged meanderings of its laborious journey, impediments and seemingly insurmountable barriers, which have required labor and mental culture to surmount; still, slowly, but surely, has it plowed its way over the breakers, and through the turbid waters with a threatening sky lowering above, and an angry sea beneath, when threatened by foes without, and fears within, the dove has returned, bearing the Olive Branch. Thus cheered by the star of hope, strengthened by the voice of reason, she spreads her sails, unturis her banner, bearing the words Truth, Reason and Justice, as she nears our shore. We hear the soul cheering music of a Band who have tuned their voices in harmony with the Heavenly Choir. We nail this messenger, laden with its living freight of intelligent minds, who have traveled long and endured innumerable perils by land and sea, that they might bear to the nation, tidings of inestimable value; tidings of the dry land where we are to make our final home, and enjoy the benefits of our labor, and receive the reward of our efforts while here in advancing the true religion, in inculcating true principles within the hearts and minds of the people.

Orrespondence in Briek.

Byron Reed, of Kokomo, Indiana, sends us a long list of subscribers, accompanied by the following greeting:

"Here is another list of the names of hungry souls, hungry for the bread of truth, so lavishly broken by your noble sheet. It is an enviable poeltion to be so situated that you can do so much good; though undoubtedly, the position, like that of all other teachers, has its heavy responsibilities. So it must ever be. As the eagle spreads his wings in the thinner air of the beautiful blue, a stronger effort must be his to preserve his poise."

E. B. Tilden, writing from Prarie City, Iowa, speaking of Dr. Sprague, the State Missionary says: "His first lecture was on Bible Spritualism. The Hall was nearly full, and although the first ever given in the place it was wonderfully convincing."

Isaac Paden writes:

"Among your many correspondents, the remarks of Br. Draper called my attention, in reference to the reason why he did not remit sooner. He said. He feared the paper would prove a failure." I would ask, how many such subscribers and how

long would they have to wait, to ensure the failure of any indulgent paper?"

I throw no reflections upon brother Draper: it only shows the necessity of prompt pay to sustain all such enterprises.

I here enclose \$3, as my subscription expires the 27th of February, 1869.

I am corresponding with Joseph Smith, (the son of the Mormon prophet,) who has established himself at Plano, on the C. B. & Q. R. R. If you wish. I will send you our debate. We are contending on the evidences of the immortality of man and his future existence. He takes the position that all modern communications are received through mesmeric influence which is produced by the power of the

air, and claims that the Devil holds this power, My position is, that, independent of the present spiritual theory, the world is destitute of evidence of immortality and man's future existence, and that the religious world, according to his claims, are de_ pendent upon the Devil for all the knowledge they have of a life beyond the grave."

Mrs. W. Samson, of Hammonton, New Jersey. writes as follows:

"I have received six copies of your paper, but, oh, I was so disappointed! Two of number six. teen. These were well enough, as they continued the sermon by H. W. Beecher, on moral affinities; the other four were number eighteen, good as could be, but I wanted number nineteen, the sermon delivered on Sunday, November 29th, by Beecher. It was on 'Inspiration.' I wanted it to send to my friends. I am going to ask you to try once more. I am a great trouble, truly, and there is some strange perversity in the elements concerning my getting that particular sermon. I heard Beecher deliver that sermon. He is a noble, insplrational man. I tried in Jersey city to get several copies, before coming home, but failed."

Mrs. J. Croffer writes to us as follows:

"I/will here state that Clair R. De Evere has recently paid us a flying vieit. She is a person of high culture and rare abilities.

warm hearted and affectionate in the extreme, and is capable of endearing herself largely within the hearts of any home circle.

I hope she may pay us a longer visit in future when our skeptical friends may be better prepared to judge of her psefulness.

We held a private seance after the lecture, and never have departed friends given me such unmistakable evidences of their identity as through her. giving names accurately, and particulars of dis-

Rev. Henry Ward Beecher complimented his church collector because that officer gathered in all the \$50,000 pew rentals, except \$10.

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Square Piano, Large Round Corners, front with one row moulding on Case, Carved Vith one row mentaing on twee, thereous Legs and Carved Lyre Square Plano, Obbinet Size, Four Round Corners back finished like front one row moulding on Oase with Oarved Legs and moulding on over Carved Lyte Boudoir Upright Plane Grand Overstrang Scale according to style of Oses \$006

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From the Danville Advertiser. Debate on Spiritualism.

. The question discussed was embodied in the following resolution: Resolved. That the Bible-King James' version

-sustains Modern Spiritualism in its phases and teachings.

The discussion was held in the Union Hall on the evenings of January 26th, 27th, 28th and 29th. Mr. E. V. Wilson, of Illinois, for the affirmative, Elder Miles Grant of Boston, for the negative.

Mr. Wilson is a portly man, past middle age, comewhat gray, and weighing nearly if not quite two hundred pounds. From a remark he made on the second evening of the debate we judge he has had considerable experience in polemic discussion. He was perfectly self-possessed throughout, and never once thrown off his balance. He spoke unpleasantly loud, though for the most part distinctly. Ho was at all times fluent, though he did not always express himself with grammatical accuracy or give to his words their proper pronunciation, showing that he lacked the advantages of a scholastic education possessed by his opponent. Yet the native vigor of his intellect was sufficient to make up for educational deficiencies.

Elder Miles Grant is the well known editor of the WORLD's CRISIS, published in Boston. He is younger than his opponent, having a large head, with a good development of the frontal region; a man of line bearing and commanding appearance, a good classical scholar and a good debater, though lacking the perfect self-possession which always characterized his opponent. He spoke quick and fast, bringing his words and sentences out by jerks. like the water from a hydraulic ram. It would take

two men and a boy to report him. The debate was opened by Mr. Wilson, who commenced by giving the spiritualists' creed as fol-

1st. Modern spiritualism teaches that man is immortal, and that immortality begins at his

2d. That the immortal life is a practical continnation of this life. Bd. That the immortal manifests him or herself

as such to the mortal.

4th. That there is one God—the Father, and that all mankind are his children, hence we are the sons and daughters of God.

5th. That there are good and evil spirits who commune with and influence mankind.

6th. That the communications received through men and women-through the media of this ageare from spirits, and that spirits do commune with

and control us.

Ath. That the Bible sustains these teachings. He then alluded to the phases of spiritualism as

consisting in phenomena such as
1st. Trance-seeing, with the eyes open and shut, conscious and unconscious. 2d. Being in the spirit or under spirit influence.

3d. The seeing of spirits, conversing with them; touching them, as well as, being touched by them.

4th. Physical phenomena, such as sound, concussion, knocking, moving ponderable matter, &c.

The tying and untying feats. 5th. Writing under influence and with and with-out control, with the normal hand of a man.

6th. Healing the sick by the laying on of hands. The Bible,-King James' version-sustains these phases. He then alluded to a second class of phases, those

which are charged against the Spiritualists, as fol-156. The breaking up of families, free-love, con-

cubinage and promiseuous intercourse.
2d. Lying spirits, delusions, deceiving spirits, false prophets.

2d. All and every feature of evil charged to the account of Spiritualism and proved as belonging to them, such as: contradiction from the spirit life, and the influence that produces a lie. Mr. Wilson then proceeded to quote the Scrip-

tures, chapter and verse, to prove the immortality of the soul, and to show that the doctrines of the Bible with regard to spirits and spiritual influences and manifestations were identical with the doc-trines of Modern Spiritualism. Gen. ii chapter 11th verse : "And the Lord God formed man out of the dust of the ground, and breathed into his nostries the breath of life; and man became a living soul." 1st Cor., xv chapter 45th verse : "And it is written. The first man Adam was made a living soul; the last man Adam was made a quickening spirit." When a man died his body returned to dust and his sonl to God who gave it. Some of the miracles of the Old and New Testaments were referred to as examples of spiritual manifestations. The speak er alledged that the same things were done by the spirits in modern times.

Elder Grant said that the animals had the breath of life the same as man, and when they died the breath left them, and their death was not in any wise different from the death of man.

Mr. Wilson said no. We are not informed that God breathed into animals the breath of life, that breath that in man became a living soul. Hence the difference. Elder Grant contended that the spirits spoken of

in the Bible were bad spirits, demons or devils.

Mr. Wilson cited the cases of the angels who visited Abraham and Lot as instances of spirits which had once lived upon the earth, returning to communicate with man.

Elder Grant rebutted by saying that these angels were a totally different order of beings, which had never inhabited the earth. In support of which he quoted the Scripture where it says, "And man was created a little lower than the angels." He further said that if his friend would bring to him a spirit or angel, whose feet he could wash, us the feet of Lot's angels were washed, he would be satislied and give up the controversy.

Elder Grant held that every spirit which claimed to be a disembodied human spirit was a lying spir-it, and said that the doctrines of Sp ritualism which recognized them in any other way were opposed to the cardinal principles of the Bible. He challenged his opponent to bring any proof that the spirit of a human being had ever revisited the earth.

Mr. Wilson, in answer to this challenge cited the instance of Samuel's appearance to au. before the witch of Endor. He also said that the spirit of his father had appeared to him, and he had taken it by the hand as he now took the hand of the chairman (taking Mr. Hyland's hand,) and it was just as tan-

Elder Grant replied to this that the manifestar tions obtained by the witch of Eudor in Samuel's case could be accounted for on the principles o mesmerism or animal magnetism. He held that it was not really the spirit of Samuel that was raised. but some lying spirit, because the predictions which it made were not fulfilled. Elder Grant further contended that the spirits which are witnessed by various persons are no more real than those which meet is in our dreams, and that they par-take somewhat of the same character.

EVENING SESSION.

Mr. Wilson commenced by reviewing some of the arguments of Elder Grant's last speechon the preceeding evening, asserting that he (Grant) had not answered his point in regard to the separate creation of man:

Elder Grant said that where he put a rifle hall through the heart of a man, he died; when he put a rifle ball through the heart of a lamb, it died death was the same in both cases. He alledged that the spiritual phenomena as we see and hear of them, were produced by mesmerism; and could be accounted for on natural principles. He cited some mesmeric phenomena as the cutting off of au arm,&c., in which persons were made to believe in the reality of certain things under the influence of the mesmerizer, and at his will.

Mr. Wilson replied by saying that he was at first as skeptical on this score as any one. The conformation of his brain, (the convolutions of his brain, as he expressed it, maturally disposed him to skepticism, nothing but knock-down arguments would convince him, and that he had received. While witnessing some wonderful phenomena in the city of Buffalo some years ago, phenomena which were sufficient to sonvince every person present except himself, he still remained skeptical, refusing to be convinced, but stepped out on the floor and said,

d took up again the point he attempted to make eviously in regard to the signification of the word ul. He referred back to the original tongues d contended that the word translated soul, could ith propriety be applied to designate any living

Mr. Wilson here made a point of order, contend g that by the terms of the resolution he could it go back to the original tongues, but must take translation, King James' version as he found it oint of order sustained.

Elder Grant then attempted to prove his position om Revelation xvi chapter 3d verse: "And the cond angel poured out his vial upon the sea, and became as the blood of dead men; and every livig soul died in the sea." He attempted fur-ier to sustain his position by quotations from lark's Commentary, which being objected to as ut of order, were ruled out. He then said that It he was allowed to do nothing but talk Bible all he time they might as well bring the debate to a rlose. He also again made reference to bad spirits or demons. To which Mr. Wilson replied by sayirg that they were not discussing demonology. Spiritualists do not believe in demons, they believe in good and evil spirits. Evil is only undeveloped good. Before you can reform a thing you must have something to reform. Elder Grant when he got up to reply, inquired if Jesus Christ had been a sinner at first, and if he was a reformed man?

Elder Grant quoted from some of the writings of King Solomon to/show that that great and wise prince was no believer in the doctrine of the immor-

tality of the soul.

Mr. Wilson admitted the fact but characterized King Solomon as not only a sensualist and voluptuary, but as a materialist and infidel, hence his testimony might go for what it was worth

Elder Grant referred in the course of the evening to some of the things charged upon Spiritualists, the evil their doctrines had caused, and some of their extravagant proceedings.

Mr. Wilson retorted by making mention of the do-

ings by adventists in 1843 in the city of Utica, N Y., when, said he, that whole city was ablaze with the enthusiasm of ascending saints. At the close of the second evening both debaters had put out most of their points, and subsequently developed but little that was new in the way of argument. Qld arg iments were revamped, perhaps

brought out in a new light, but substantially the same points were gone over and over again.

Elder Grant was called to order by his opponent as on the preceding evening, for attempting to introduce the testimony of various commentators as to the meaning of certain words and passages of Scripture, as well as evidence from other sources not allowable, according to the terms agreed upon

by the contestants before the debate was opened.

Mr. Wilson quoted from Luke xxxiii chapter 43d verse, where Jesus said to the thief on the cross, "Verily I say unto thee, To-day shalt thou be with me in paradise." If there was no immortal part, no soul, which separated from the body of the thief when that was left behind, what did the text mean? Elder Grant rebutted by saying that the passage

was wrongly punctuated, that the comma placed after the word thee, should have followed to-day instead, making the passage to read thus: "Verily I say unto the to-day, shalt thou be with me in paradise." He gave a rule for the rendering of such passages, which he illustrated by quotations from the speeches of Daniel Webster and Rufus

On the last evening of the debate the old arguments and proofs were again brought up, though sometimes in a new form. Elder Grant dwelt some-what upon what Mr. Wilson in his exposition on the first evening of the debate had classed as phenomena of the second class, as charged against spiritualism. In pursuing this theme Elder Grant read extracts from the BANNER OF LIGHT and other papers of the Spiritualists, the selections being made in a way to make it look rather bad for the Spirit-

ualists.

Mr. Wilson replied that these were garbled extracts, that isolated passages were read without their contexts, and said that he could take up the Bible, and read out passages from it in a way that would make it look quite as bad for the writers as anything the Elder had succeeded in this way in bringing against thespiritualists. To prove this he took, up the Bible and read portions from the Psalms of David and other books, the portions read being mostly isolated passages, taken without their proper contexts

Eider Grant alluded also to the separation of fam-

illes which Spiritualism had caused.

Mr. Wilson rebutted by saying that Jesus Christ, had predicted the same thing from the coming of his kingdom, when children should leave their parents, and parents their children, wives should leave their husbands and husbands their wives, &c., for right-courness sake. "Even my own dear wife," said the speaker, "when she came to embrace Spiritualism, was waited upon by her minister who told her that it was better for her to separate from her husband than to leave the church with, which she was connected, at the risk of losing her soul." "That man," added Mr. Wilson, "found the door pretty soon." An amusing episode occurred near the close of the debate in connection with the rebuttal by Mr.

Wilson of Elder Grant's charges against the Spiritualists or irregular conduct in the intercourse of the sexes. Mr. Wilson was reading from the vii chapter. of 1st Corinthians to show that such practices were no worse than what took place in St. Paul's time, and that the apostle himself even countenanced them. He, Mr. Wilson, had progressed in his reading to the last line of the 36th verse, when the hammer of the President fell, his time being up, "Read the enext line," says Elder Grant. "I will, if you will give me time," replied Mr. Wilson; and then went on to finish the verse with a slight varia tion of his own, thus: "And when they have raised the devil let him marry her." This literally brought down the house, producing a shout of

This, then, is the end of the great debate, which has excited in our quiet village a very general interest. Union Hall, on the first evening of the debate, was about two-thirds full, the audience increasing every night until the last, when it was completely filled. The debate has been talked about and discussed on street corners, in bar-rooms, preached about in our churches, and has formed the chief topic of conversation for a week past everywhere.

ANOTHER CHOST IN CHICAGO. A little more than a year ago "the Ghost of

the Court House" was familiar to every reader of our city papers, both in the city and elsewhere. Since then, Chicago has enjoyed a comparative quiet from the denizens of the unseen or inner world; until quite recently they have seen fit to again call attention to their doings and ability to manifest in this city; as we can only regard such well attested phenomena as actual spirit manifestations.

In the Sunday Times of this city of Feb. 28th, we glean the following, apparently, well authenticated facts:

The scene of excitement is in the vicinity of a Baptist Church situated near the line of the northwestern limits of the city, between the Milwaukee division of the Northwestern railroad and the Elston turnpike. The matter is creating intense excitement in that neighbor hood, as the existence of the apparition is generally believed in. The Times hearing of this. dispatched a reporter to the scene of excitement and obtained rerbatum the statements of a number of parties who stoutly aver that they have seen and heard the mysterious, shadowy disturber of their neighborhood.

Patrick Mungavan being out about 1 o'clock, says: I saw what I thought was a man dressed in a shroud. I thought he was going to frighten me, and I boldly walked up to him. When I got to him I shoved out my fist, and tried to push him from forninst me, but I could feel convinced, but stepped out on the noor and said, "If the spirits will knock me.down I will believe."

"And down I went with a black eye which I carried for twelve days." He could not think that all this was owing to his imagination.

Elder Grant seemed to discredit all such evidence, I Lord preserve us! the shadow kept alongside of I. Mayo, Guardian.

"Dr. E. C. Dunn, conductor; Mrs. m. Eccawood, guardian.

Omasterows.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Eim
my back, and I hurried from the spot, but the
street, avery Sunday at 2½ and 7½ r. m. Children's Lyceum
meets at 10½ s. m. A. H. Richardson, Conductor; Mrs. M.
Lord preserve us! the shadow kept alongside of

me until I reached the Elston road, when it suddenly vanished.

Peter O. Naughton says: The other night, at 2 o'clock, when returning from work in the mills, I saw a form in white pass by me. I thought it was a woman in her night clothes, and, wondering what she was doing out so late, I called her, but she did not notice me until I got near the Baptist church, when she turned on me, and her face was covered with hair. I then knew it was a man, and I spoke to him, asking him if he was not afraid of catching cold.

He did not reply, and I then went up close to him, and was going to shake him, but I could not feel anything, although I could see it plainly. Knowing it then to be a ghost I grew afraid, and ran as fast as I could toward my house, but alongside of me ran the thing, whatever it was. J. S. Kummins returning home at 3 o'clock

in the morning, says:

I saw a form in white near the Baptist church, and then heard it uttering piteous moans. I approached it and asked what was the matter, but no answer came. Fearing it might be some trick to rob or deceive me, I drew my revolver and went up to grasp it, but though I could see it plainly, there was no substance. Then I got scared and fired my revolver four times at it, the thing remained unburt. The firing alarmed the neighbors, and several rushed out to see what was the matter, when I told them what I had seen. Myself and some other men then examined the ground to see if there were any foot prints' but there was not a sign. The night was clear.

Finally on Wednesday night, the 24th ult., as the in-freight train on the Chicago and Northwestern railway was passing the church, the engineer observed a human form asleep, as he thought, upon the track ahead. He at once rang the bell and whistled down breaks, and succeeded in stopping the train just before the body was reached. The engineer then descended and was going to awaken the person but to his astorishment he could not find anything. Returning to his box he saw the body again on the track. Again he went toward it but found nothing. Thinking it was but an hallucination of the brain or that he was dreaming, he returned to his engine, and pulling open the throttle valve endeavored to start up. The engine would not move, and the train was detained 10 minutes, the ghostly form remaining on the track all that time. Finally the fireman seated himself on the cowcatcher, and when the engine was in motion, it seemed to him as though the train was actually passing over the body, although there was not the slightest additional jar.

A number of others in the neighborhood make statements similar to the above, credence to which may be given because of their standing in the community and their aversion to anything frivolous. So terrifying is the ghost that many houses in the vicinity of the church are threatened with desertion unless the "goblin damned" is exorcised.

NOTICE OF MEETINGS.

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

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

ciation meets in this hall, 32, Summer street. Mr. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Lycoum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sauborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

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

have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ a. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stewart, Guardian. Address all communications to A J. Chase, 1671 Washington street.

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

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macamher Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

Webster Hall—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M. President,; Vice President, N. A. Simmons; Treasurer, O. C. Rice; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley, Lyceum meets at 10½ A. John T. Freeman, Conductor; Mrs. Martha S. Jenkins

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

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenm session at 12 M., George Chase, Conduc-tor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill .- The Spiritual Society hold meetings in Green's Hall two Sundays in each month forenoon and evening, 10½ and 7½ o'clock. Children's Progressive Lycenum meets at two o'clock. W. F. Jamiseon, Conductor; E. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian

Chicago, Ill.—Library Hall.—First Society of Spiritualists hold meetings every Sunday at 101/2 P. M. Children's Progressive Lyceum meets immediately after the morning service. Speaker engaged; Dr. H. P. Fairfield during April

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk. Des Moines, Iows.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Deerfield, Mich.—First Union Society of Spiritualists hold regular meetings in Ormsty's Hall at 10% A. M. and 71% P. M. Sunday, Regular Speaker J. W. VanNamee. Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 1014 o'clock A.M. Conductor, Hudson Tut le; Guardian, Emma Tuttle.

Morrouth, Ill.—Lyceum meets every Sunday forencon. About one hundred supils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

Yazza Ciry, Lt.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 21/4 p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and

mockford, i.f.,—Ine first Society of spiritualists meet and inve speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a.m., in the same hall, Dr. E. C. Dunn, conductor; Mrs. M. Bockwood, guardian, Onastserows.—The First Spiritualist Association of Charles-

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10;45 and 7:30. Conference at 12 k. Clair R. DeVere speaks for December. All communications to be addressed to— J. Spirituar, Pres. New York.—The Friends of Humanity meet every Sunday at 3 and 7;4 P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Rowson. for moral and spiritual culture, inspirational and Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 1214 p. m. J. L. Pool, Conductor; Mrs. S. Doolittie,

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

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

CLEVELAND, OHIO .- The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mts. D. A. Eddy, Guardian, D. A. Eddy, Cor.

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

Hammonton, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philiosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

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

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Ports Gage, Guardian; Mrs. Julia Brigham and Mrs. Tenner, Assistant Engralium. and Mrs. Tanner, Assistant Guardians.

Beloit, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ a. w., and 7½ p. m. Lowis Clark, President; Leonard Rose, Secretary, Lyceum meets at 12 m. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

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

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

Mrs. F. A. Perin, Cor. Sect.

Springfield, Ill.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M, Lanphear Secretary. Children's Progressive Lyceum every Sunday at 20 clock P. M. B. A. Bichards, Conductor, Miss Lizze Porter, Guardian.

Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Synamory III.—The Children's Pargressive Lyceum of

SYCAMORE. ILL.—The Children's Porgressive Lyceum of

Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hali Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. E-says and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding a d Re-

cording Secretary. ADRIAN, MICH,-Regular Sunday meetings at 101/2 a.m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices

of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary. LOWELL, MASS.—The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a. m. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

ing Secretary. BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Cran-dall, Conductor: Mrs. Anna M. Middlebrook, Guardian. OMORO, Wis -Children's Progressive Lyceum meets every

Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are K Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Sec-

retary and Treasurer.

LOYES, IND.—The "Friends of Progress" organized permancutly, Sept. 9, 1866. They us the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnsthan Swain, Collector.

MAZO MANIE, Wis.—Progressive Lyceum meets every Sun-day at 1 p. m., at Willard's Hall. Altred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 2 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

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

F. L. CRANE Pres't.

WILLIAMSBURG.—Spiritual meetings for Inspirational and

Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Gransda Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth atreets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Tempe ance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents. SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall.

on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E.F. Woodward Cor'puding Secre-tary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian RECHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Scittzer's Hall, Sunday and Thursday evenings. W. W. Parsels President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannic Allyn, during Feb. Lycsum every Sunday at 2 P. M. Mrs. E P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8. FITCHBURG, MASS.—The Spiritualists hold meetings every

Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January, Quincy Mass.—Meetings at 23/2 and 7 o'clock P. M. Progressive Lycoum meets at 13/2 P. M. FOXBORO', Mass-Meetings in Town Hall, Progressive

Lyceum meets every Sunday at 11 A. M. CAMBRIDGEFORE, Mass.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.
PUTNAM, CONN.—Meetings are held at Central Hall every
Sunday afternoon at 1½ o'clock. Progressive Lycenm at 10½

DOVER AND FOXCEOPT, Ma.—The Children's Progressive Lyceum holds its Sunday session in Meyrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Quardian, A conference is held at 1½ p. m.

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

Keith, Conductor; Mrs. Louisa Keith Guardian.

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

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

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