

\$3,00 PER YEAR IN ADVANCE.]

tenderness of a man so noble, so generous, so-accomplished, as Wiltred Montressor, with cold-ness and treachery?" "We will not condemn one of our own svx," said Mes, Tracey, with a faint smite, "without a knowledge off-all the circumstances." "A servant entered with refreshments, and a moment after, Frederick Willoughby and Al-fred Tracey made their appearance. A general conversation ensued, on American Artists and their productions, which terminated in an enzygement to visit the exhibition of the National Academy of Design,on the succeeding day.

The Valley of Death

137 The recent judicial decision in the Mc-Carthy case, al New Haven, is interesting. If a man neglects or refuses to purylds for his family, he can be treated as a pairper and sent to the Alma House to labor for the support of his wife and children.

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CHICAGO, MARCH 20, 1869.

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Biterary Department.

RELIGIO-PHILOSOPHICAL PUBLISHING APSOCIATION, PUBLISHERS AND PROPRIETORS.

ten for the Religio-Philosophical Journ .. AVEN-"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. Ve oft' hear stated it was giv'n, By God, to men of old.

"Tis claimed to be " The name of Ged " In space, the stars, above ; By Him appointed the abode Of such as gain His love.—

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

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. Bat grace insures ; And grace is as God say'th.

Then must we wait, in dread and fear, The call all must obey ;

ooking for Jesus to appear With pow'r and grund array,

On some resurrection morning With trumpet-thrilling blare; To raise up, tor brides' adorning, Our bodies (?) in the air;

That our souls, from dreary slumbers, May 'awake to bliss-or woe-Singing psams to pious numbers-* Or to perdition go.

And if their fickle God's ordained, A home for us in Heav's, 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 ?-To guide us, evermore ?-"Believe! Be Saved !"-Will this secure The longed for, Heav'nly shore ?-

Such is the way the story runs To dapes from plous doits; And parents dole it to their so As outs are fed to col(s.

"This is the way !-No questioning-Gods' myst'ries to unfold :" Gulp down the whale! then shout and sing-"The haif has ne'er been told "

Darkness like this, which throws its pail Around the homes of men Now seeks for laws to blnd, and thrall Reasons bollest 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 manking from light; From age to age they've thus been bound In superstitious night.

But Light has broke the night away, And cramb'ling creeds grow stale; There's joy and gladness in the day That strips off arror's vell.

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

Bino on us-even urre. The mata of error fice before The rays of wisdom's sun; And truth grows mightler evermore, From noble deeds well done. And Hicky'n, revealed, is everywhere, And God's is all things found Where Faces and harmony appear, Or good will reigns around.

His ministera-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.

"Tispeace 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 BOMANCE OF MYSTERY AND CRIME.

HE AUTHOR OF "FLORENCE DE LACT, 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 midist of a conversation between the la-dieson the comparative merits of several pat-terns of plain and watered silks, Alfred Tracey inquired.

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

"He was writing in the library half an hour age, and is probably still employed at his escri-toire." "I will seek him there, madam. I have some important business," continued the young man, with a smile, " and I desire to monopolize his so-ciety 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.

derick." The domestic bowed respectfully, and retired, owed by Alfred Tracey. You do not seem in your usual health, to-," said Mrs. Tracey, after the young man-had

day," said Mrs. Tracey, after the young man-had disappeared. "My bealth is good," replied Mrs. Willongh-by, "but I am aufforing a luttle from faigue, and vant of rest?-I was stimmoned yeaterlay atter-noon to the alock chapber of my cousin. Mrs. Isabella Hopkins. She is affected with a chronic disease of the lung, and was apparently at the opint of death when I arrived at her residence. I remained with her during the greater part of the night. Toward moming she rallied consid-erably, and I attempted to get a few hours steer, but my slumbers were interrupted by fraghtid dreams. The failure and anziety of such a night are no triffes at my age." "How did you leave Mrs. Hopkins?" "Bigter-decidedly better-although she is conscious that her disease will eventually prove fath."

conscious that her the whole fatal:" You were absent from home the whole night?" You my dear Mrs. Tracey. Frederick was

night," "Yes, my dear Mrs. Tracey. Frederick was guite concerned on my behalf, and sent the car-rage for me early this morning." "His anziety was natural." "And yet on my return be teased me with the information that be brought home an old friend to take tea with me yesterday, Wilfred Montres-or, the traveller." "Montresort" echoed Mrs. Tracey, almost meconsciously.

bor, the traveller."
"Montresort" echoed Mrs. Tracey, almost inconsciously.
"Do you know him ?"
"In the him at your party last week." said Mrs. Tracey.
"The gointer of Wilfred Montresor and myself wee 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 catterneem. His life has been erratic and apparently aimless, but he is a man of original intellect and powerful genius, profoundly versed in apparently aimless, but he is a man of original intellect and powerful genius, profoundly versed in apparently aimles, the genileman. Frederick has recently sought his society, and I flatter myself has obtained his confidence and regard."
"You are an eloquent definder," said Mrs. Tracey, smilling.
"Bo dender-of whom ?"
"Of Mr. Montressor."
"I do him only justice."
"His genius and acquirements may be as great and extenses and acquirements may be as great and extenses."
"Bo dender-of whom ?"
"Of Mr. Montressor."
"His genius and acquirements may be as great and extenses."
"How for hax principles and immoral conduct and withed Montressor."

"Immoral conduct and Wilfred Montressor I Ah you allude to the absurd rumors aftoat in regard to a beautiful Georgian mistress?" "Absurd ?" loquired Mrs. Tracey, with trem-bling bestation.

"A pourd " inquirtes are summer have had bling hestation. "I will not deny that these rumors have had a more plausible foundation than usually any-ports the fabric of scandal. Mr. Montreasor is at once eccentric and independent. and could never be generally popular, even if his lofty fai-ents, brilliant acquirements and immense for-tume the whet-stones on which any and malks

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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 cilitivated masculue intellect, self-poised and self-sustained in its views of right and duty." "The critics of society are accustomed to ad-mire in herces, what they condema in ordinary mee."

mire is herces, what they condemn in ordinary men." "Wilfred Montressor is a man of hercore stamp. His carreer has been watched by me with the in-terest, not the bindess of a friend. If he has performed no great actions on the theatre of the world to attract the shouts of the multitude, he multifested 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. He is inlimate with few —Gonfides entirely in none—yet he exercises a surprising influence over all with whom he as-sociates. I am forgetting the moral delinquen-cles of my friend," asid Mrs Willoughby, with a meaning smile, as she rose from the ofta. "Ex-cuse me for a moment, Mrs. Tracey." Mrs. Willoughby returned to the drawing-room, alter 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. "Read this letter, my dear Mrs. Tracey, while I order the servants to send in some refresh-ments.

ments, Mrs. Tracey was alone. The sight of the handwriting of Wilfred Mon-tressor affected her strangely. Her hand trem-bied as she unfolded the letter, but she subdued her envitons, and slowly perused lis contents: "I swite to you in the awful presence of desth! Yesternight I beheld the merry groups of dan-cers 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.

Yesternight I beheld the merry groups of dan-cers 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 contrat. "Come hither to me, my friend, and gaze upon the casket which death has despoiled of the jewel of a tender, loving spirit. "The sullight has fadel from her eyes, but her displed checks, her rowy lips, her pure tri-umphan throw, her golden ringlets, still reveal the dazzling perfection of her beauy. "What has the world world.—the haughing smeering, mocking world.—the haughing and its neares nor fireind.—to the wrise and good why how mishle. To you I rust my defee c, and the fame of Zorah. " I stude, or many independence of char-acter, that seals my lips to all others ? " 1 loved, trily—cunworthily. " Yes—I, Wilfred Montressor, the man whom you imagine to be so decipy read in human na-ture, so acute in discrimination, so unerring in judgment—was—basely deceived by a young piri. The youth, the beauy_the seening art-tesness of the maiden dissrimed suspicion, and repelled paceauton. " Sented and blastied as my beart and life have " The web of gossamer parted, the vision of a splendor faith essert and the world of my spirit was entirely healed. The wound fing with determined mere to return until the wound of my spirit we the faither of Zorah. " The deform the jard of my birth, determined mere to return until the wound of my spirit was entirely healed. The wound in seaking to us sentirely healed. The wound is neaking to us sentirely healed. The wound is neaking to us sentife healed. The wound is neaking to us sentife healed. The wound is heaking to us sentife healed. T

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 hest. Two lads entered, richly dressed in Persian costumes. Their garments were solled with dust, and they were exhausted with follow.

in Fersian costumes. Are exhausted with failque. "My astoniahment was great when the eldest of the lads threw off his velvet cap and flung himself at my fect, imploring, in broken Eng-liah to become my slave! As I raised him from the floor, I beheld the countenance of Zorah, be-daughter of the Georgian Chief. "Thave not told you of the latimacy which sprang up between Zorah and mysell, at her father easilt, after the scene of the rescue. Her, gratitude was unbounded, and was manifested in a thousand acts of kindness. Bhe became er, tremely fond of my society, and antreated mo to leach her to express her thanks in my own lan-guage. Her quickness of appreciension, her do callify of temper, and her radiant beauty, excited a friendly interest in her welfare. 'I thought not

Respect and admiration, mingled with the sen-timents of regard and friendship, which I enter-tained for her. On the evening of Priday last, when present at your assembly, I compared, in-voluntarily, the accomplished: belies of your rooms with her-the absent Gorgian. I felt that I had done her injustice. Her beauty, her-grace, her instinetive delicacy of thought and action, in splite of aninor deficiencies, were suf-ficient to attract them as friends or to cellinse them as rivals. "Moreover, I reflected that Lasd margied her-to justify myself in receiving her devolto, and to nphoid 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 to become the chaperon of my Estern bride--Zarah. "On the same evening Zarah was smitten by the arrow of the detroyer, Death! Tu-morrow she will bet in a cemetery on the banks of the Hudson, far, from her nuity emortains, far from the grave of her mother and the princely castle of her further. "To night I watch by her corpse. "To refut that bound me to the hope, nay the desire of earthly affection. WILFIED MONTREESON.

of hove. The hope, the desire of passionate love was quenched in my bosom for ever. "The Armenian, at whose house I was stay-ing, spoke floenly the dialect of Goorgia. After procuring some refreshments for Zorak and the young lad who accompanied her, I requested her through the interpreter, to tell me the object of her journey to Damascus. "Tlearned that since my departure, she had left her father's castle, clandestinely, and per-suading the young hd, Hamet, one of her kin-dred, to accompany her, had followed in the track of my circuitous wanderings, until abe overtook ine at Damascus. "I will follow my lord, whithersoever he goth. Thus the Armenian interpreted her words. Thus the the sleeps. I will be his slave, in all things. "Gravely and seriously, I rebuked the beauti-ful Georgian for leaving her father's protection. Her tears began to flow at the first signs of dis-pleasure; but when I informed her that it, was my intention to send her back to him, without delay, her grief became excessive. She three herself, again, at my feet; embraced my knees, and besought me to kill her rather than casther irom me. "Her tears, her agony, startled me. I. began

pleasure; but when I informed her that it was my intention to send her back to him, without delay, her grief became excessive. She threw henself, 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 wave if my resolution. "The manners and customs of the East, would have excueed me in degrading her to the con-dition of a slave. It was evident that her love for me had completely triumphed over her pride of birth and her consciounness of beauty. She had raked her libery and life to follow me, her only desire was to remain with me. Could I down her to disapointment, to misery, perhaps to "all?" "The Matter and the Foture mingled their shadows to disapointment, to misery, perhaps to "all?" "The Past and the Foture mingled their shadow of the past was dark, impene-table. "The Past and the Foture rime." "The was the shadow of the Future : The menoids, the lest of the liberine. "I shadow of the past was dark, impene-tion. "In the mane of God, Amen ! "I, then Swartz, Bishop of Damsseus, do car-tify that the shade the darghter of Hasan El Brid, were united by me in the base of a true woman uncurrend, the scort the decision of the venerable Bishop of the city of paraseus. "In the mane of God, Amen ! "I, then Swartz, Bishop of Damsseus, do car-tify that the shade the dard funds, in the adverter do the adverter of Hasan El Brid, were united by me in the holy bands of matrimour.

deire of earthly affection. WILFRED MONTRESSOL. The return of Mrs. Willoughby to the draw-ing-room, was unperceived by Mrs. Tracey, who was sitting upon an otoman in a pensive, thoughtful altitude. The letter of Willred Mon-tressor was ville by the side, on the cashion of the otoman. "You are very thoughtful," said Mrs. Wil-longby with a smile, addressing her visitor.----"What is your ophilon of the conduct and char-enter of my friend Montressor. Mrs. Tracey started signity at the sound of Mrs. Wiloughby' yols, but recovered hereder in "The tere is the tere," she realist. "in "Ingestionably a man of bonor and integrity." "The are submitted its contents to your perma-log and the start of the sound on the sound of Mrs. Wiloughby, yols, but recovered hereder "The are submitted its contents to your perma-log and the start of the sound of the sound of slanders. I was really suprised, Mrs. Tracey, to learn that Wilfred Montressor and the deorgian from the sufmises and integrity." "The new which entrol the actions of others are rarely revealed to us." "But who could have rewarded the passionate tendences of a man to noble, so genetous, so accompliable, as Wilfred Montressor, with cold-ness and traced, as Wilfred Montressor, with cold-ment of sub cold have rewarded the massionate tendencess of a man to noble, so genetous, so accompliabled, as Wilfred Montressor, with cold-ment of the cold have rewarded the massionate tendencess of a man to noble, so genetous, so accompliabled, as Wilfred Montressor, with cold-ment of the cold have rewarded to more accom-tendences and the sole of and event of the sole of and event of the sole of and event. "At we have the denter of a sole of the sole

day. The Valley of Death. The Valley of Death of the sea and sea of the Molare river, California, there is the well have and and how of the sea and the sea and sea of the Molare river. The all sea of the Molare river, the Molare river, and the sea of the Molare river, the Molare river all sea of the Molare

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Tae Bostrum.

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

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

ed by 8. B INVOCATION.

O, Thou Infinite spirit, we lay our offerings of praise upon the shrine of thy lowe, that all our tooghts may be of truth, that our scules may be attuned to thy law, it hat our lives may be attuned to thy law it hat our minds may seek careestly the truth it hat all wisdom and knowl-edge may become clear to our conception; that we may kasm not to fear death, nor terror; but we may kasm not to fear death, our terror; but we have a start of the start of the start we have the start bar of the start we have a start of the start of the start we have the start bar of the start of the lives of the earth may be united in the set-lect peace, born of freedom and justice, and that each individual sould worshipping These in its own way and in its own temple of the human spirit may find a living beneficient in its.daily thoughts and lite until all are attuned to maining The our Faher and to seek These as God.

ed: "The Future Lite--What Evidence have word it?" Theodore Parker once said before his congre-gation in Boston that the consciousness that the sentiments of isum-ratainy, the hope of it, the-deas it is now it proceed from innate conscious-ness. Future existence, life beyond the grave, progress in that hie, all of those subjects gome within the sphere of this remark; and we set off 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 ex-istence, rests with the consciousness of the ha-man soul itself.

Aside from this consciousness, proofs amount o nothing. Intellectual arguments are as nought, and hysical evidence tails to the ground. You smoot by any possibility receive evidence of things that are in themselves positive diffrma-twes, nor can-you argue your own-existence.-were as detatable a subject in our estimation or some one to present the proposition this or some one to present the proposition this is there wering "are we here? have we sprits its there users uting as human mind y" and all the other ariteties of technical, absolute subjects, that are to capable of being discussed.

steries 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 mathemati-cal proposition. It may be elucidated, claborat-ed, exponded in its parks, made clear and ap-parent; but it must prove itself. A distinctive mathematical proposition is lifeless; hence the immortality of the soul is like one of the propo-sitions in acceldor if the those established funda-mental laws that admit of no discussion becauge they admit of no question. Nevertheless, discus-sion has been raised on this self same subject.-Arguments pro sad con lawe been used. The theme used to be a truitful one for discussion the 19th century. It is said there is a large class of thinkers, materialists, unbelievers or religion-lists 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 unbies dein due believe in immortality. That Volney, Voltaire and all of that school that Themas Paine of your own country and their various followers, were disbe-hevers in the future state. It is not they are in dother, and finally that they deskeleve in immor-tality. All these statements are univer. The disbelied which is prevalent in they are in doth, and finally that they deskeleve in immor-tality. All these statements are univer. The disbelied which is prevalent in the world refers especially and wholy to given statements of given couditions of the inture life, and not to life itself.

Siven coditions of the iture life, and not to life issil. There is no thinker, no scientific man of this day but what believes in the cternity of mind, for mind is life. The only question to be deci-ded 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 compre-hend every one excepting ourselves. I'We are orthodox zvery body cle is h terodox. Every one that believes as we do is not believe as we do is indich; every individual says that to himself. Every one that does not believe as we do is not believe as we do is indich; every one that believes as we do is not be even that believes orthodox reares the indice man. He regards the orthodox man, the strict religionist, the ritual-ist, as the mest perfect indice. This is true of every one, who is not of our denomination or way of thinking. Mow to make this clear, we state as a propo-sition which cannot be successfully contradiced that no individual, thinking; ever doubted abso-lutely, wholy, is noto, a change of existence of mind, but all liberal thinking minds havedoubt-ed and continued to doubt the alleged form of that lature existence, and it is open this add not upon the proposition of immorality itself that the discussion always ensues. Now, in one word, we can decide the que-

proposition or name solou always ensues. n one word, we can decide the ques

discussion arms, ow, in one word, we can accur-of immortality. tuer is a orimpound and yet it is alledged by ney that the primits substances of matter, ney all nrimites themselves are not destruct-to hunges occur, or through that there in primates themserves are not desited in through a gets they may have existed, that the tely no destructibility to ultimate atom

The instance intering electran. Waisever mildis is composed of, as these gentlemen do not pretend to decide, it is a sublimated condition of maiter, or indicion, as the outgrowth of matter, or result the theory fascinates them by its i, it must be provide that if sub-or reflact, if highly perfected or organ-sublatance of which mind is composed immortal. But these learned gestle-from them when you ask them of what composed. If it is as combination of the is an outgrowthat when you ask them of what d of, as the m when you as n of mátter, what particular combination of matter will produce mind f _1it is an optgrawth of matter, what iparticular outgrowth is it? Of what mátrial is it composed ? What are its component parts and why not solve it in the cra-cible of chemistry or test it in the various illus-trations of science? They cannot answer, and hence their probasition must be rejected. But we allege, and here we follow the negative rea-soning of the German philosopher, Kant, that mind is not compound; that as a primitive

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, produc-ed, or in any way affected by the change of mat-ter except in its manifestations. Hence that mind a priori must be immorial; that all the phases, broken fragments and imperfect mani-festations of mind are notatributable to the lack of combination of matter, and that the perfect indestructibleness of mid itself constitutes the only chief and sole argument of the immorial state.

indestructibleness of mind itself constitutes the only chief and sole argument of the immortal state. With this proposition, we commence our ar-gument concerning the future state, for mind you, if mind is the result of any combination of the physical body, the product of organization, *them, when* that organization cases, the mind al-so must cesse. If it can be shown that organi-zation produces in any unstance mund, instead of mind produces in any unstance much, instead of mind produces organization, that instant the pice for immortality cesses. 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 organization without mind; that mind is essential, whether it be the shift there is a sim-fiest in all nature, producing and dutworking its various organic forms, or the mind that is inherent in the human spirit producing and out-working the functions of the human body. This being true, the proposition of the future state is self-erident. It requires no proof, and can only be elucidated by taking it as a distinctive prop-sition affirmatively. Admitting mind to exist which you all do - every one who is here supposes himself to be possessed of mind, a spirit, a dis-tinctive intelligence, whithout 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 meetions, it is not dependent upon the body for its perceptions of truth, a distince perfect idea is conceived by it. It is not dependent upon the body for its is debora-tion. Then we begin with the starting point that

tion. Then we begin with the starting point that the first proof of the *fugget* state resist with the proof of this state. You all have evidence of your existence bers, and it is not simply the evidence of the senses. Were every sense clas-ed; were you blind, deal and devid of taste and mell, till serse possible to conceive of a human the postion of the possible to conceive of a human indexistence, serse, stall would the politic of the hear the mute, those who are imperfect in all their senses, give palpable proof of a positive mental existence of the spirit here, is distinct-tryly 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 var-ous processes of human communication, (and you gre indebted to your spirits for permeaning this matter that is called your bodies and endowing it with life and vital sensition, still, every one acknowledges that beyond this there is some-thing which the spirit knows, that is not com-municated to matter, and oft times you realized that the physical body is not equal to the spirit-ual growth. A beautiful legend is related by Jean Paul Richter, the knows that is not com-municated to matter, and oft times you realized that that after language was invented in the earlier days of the world, human nature became so tabled and so conacious of its high spiritual there were inselequate, duaman nature became so tabled and so conacious of its high spiritual there were inselequate, gives and all common south that satisfie production. Never bea-ter that satisfie of poesy having been to devide the spirit here is some thing this to regulate the various processes of output into requisition, and the gods upon Olympus that is give here rised, the unman south that satisfie produce their richest is worth were inserved to the intra-south of the spirit here is some their south existion on there ware duad locummon south

lost of this that occult, pos-an only be proved, by occult, positive or physica proof of this, the miracles proof of his, the miracles record the various testimonity of all encoded and the second second second ances, the inspired works, the n of the various leaders of reli-tions, furnish a long list of pho-whereby it-is alleged that soo has actually, positively and un-hered a ubstances to the co-hered second second second second second physical substances to the cod in n of th

Depending of the service of the set of the set of the service of the service of the set series, can procest intelligence that is all a rou, is manifested individually in each, as its ordinary or extraordinary methods , is ordinary or extraordinary methods is outside of the human bedy. Now, whe a substance, a table, as stand, a chair, a hi frame is acted upon by an intelligence the dicates thought, feeling, wither, desire, a hutes of humanity, there is but one logical clasion, and that is, that it comes from a disem-human body, that it comes from a disem-human ordin.

human spirit. The legends of the Indians, the Zend-Avesta, the Koran of the Mahometans, the various books of the East Indians revealing their com-munication with the spirit Visbou, 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 predi-cated upon the account. Its religion is upon various supernatural (so called) manifestations, whereby a spirit or spirits (so called) manifestations, whereby a spirit or spirits (so called) manifestations. mican-wer and perpensa-re a series of manifestations nguble, and upon these are pred ligion. The Hebrew record is en ated upon the account. Its relig urious supernatural (so called) mu-hereby a spirit or spirits (so called ated distinct, absolute, and decid houghts to the leaders. Ramaser low, there is but one of two conc-ther this is wholly a fabrication an of Ramases and Mose, or of the es-have foundation in fact the life and w cated distinct, absolute, and decidedly human cated distinct, absolute, and decidedly human hunghts to the leaders. Ramases and Moses. Now, there is but one of two conclusions. El-time this is wholly a labrication and is the work of Ramases and Moses, or of the early prophets, for they have foundation in fact. Christians, have a revelation in the life and works of Jeaus of Namareth, which the Hebrews reject; but which, nevertheless, form a collateral testimo-my of the Spiritualist of those records, all that is claimed of them as spiritual there, is only re-ferred 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 buals the evidence of God r his God, because there were many in those days, and that he and the children of Jarsel were led by, the Shekinah through the wilderness and across the waters of the Red sea; that these symbols and signals were given to him; that there were tables upon which the Lord wrote his laws' which he gave the Hebrew mation, and that through all that time and through all the histo-ry of the prophets and seers, there were very the Shekinah through the wilderness are employed am bigously, or that the which is a pure and of angels, each of which terms are employed am bigously, or that the which is a pure and entire labrication, and that all the secred writings of all the mation of the earth are wholly and entirely without foundation If this is the case, there markind are devide of truth; there is no possible reliance on human testimony, and we may reject profane history upon the same basas, the word never the sexitod, the herces of the word 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 accound of any human evidence, and to day you are living a life of charm. If it be so, you may reject one another's testimony, or the recorded accound the sources of inspiration which seem to satisfy the religious world, t and M s and Moses. lusions: Ei-d is the work ally prophets.

International methods, new ing out the sources of implicition which seem to satisfy a large portion of manified outside of that world, we will take the present day.
Tou have no authority for a future state of existence, except to compare the records of profane and search history with common ensurement of the search search is the search search is search of the search search search search search search search search and the search search

church, out cotemporaneous with the Ubristian religion. Then we have the traditions from the aborig-inal nations of the surface of the globe, whether the Sandwich, or the Feejee Islander, the remote Japanese or your own North American Iudians, 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 witcheraft, and which in latter days bas been resolved into a science. To-day, the physical senses can establish one of two facts; either that there is an intelligence capable of produc-ing occult, tangible and physical manifestations floating around in the stemosphere, or that this-intelligence must be the result of departed apri-tia.

fisting around in the result of department intelligence must be the result of department its. If you reject the testimony of past ages, of historians, of biblices, of Christians, of He brews, 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 *opiritual*, by which that intangible interessions objects is this: That there is class of manifestations ca it is shown that intang manifest intelligence, identity, and this is auti-out any control solution out any control, voluntary or inv persons that are still in the body. Things must be true. Either that the nature in every, human spirit here, cause you, each one of you, to do snother individual and human. One of two here is a dual at mus outsue of yourself, naconscionaly represe another individual and claiming to be human person, or alse that there is an in gent, active individual ille when the hi spirit casts of the physical body. One of two horms of a allemma must be taken by beaut This is proof

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. If is positive, undeniable, abso-lute, that things more without human contact, that they manifest human intelligence, that they claim to be human identified beinga. Second: Then comes the intellectual proof which is this: That the mind must come from some source; and as we stated before that hu-man beings must possess the capability of un-consciously 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 experi-ence of variess of research, has ever yet been able to place his weight upon a table or set his chair in a given place, and more it by the force of his will, unch less reipond intelligently to man consciously personaling, representing -coring, not only themselves, as being as persons, but also of moving physical o without any volition of their will, and wi any contact. No man of science, of any et ence of vastness of research, has every yet able to place his weight upon a table or a chair in a given place, and move it by the of his will, much, less reipond intelligen questions, and avow bimself to be another son; but this class of manifestations to whi more is canable of producing these things. chair in will, unac-questions, and avow bina-son; but this class of mar-refer is capable of produ occur daily throughout the civilized world, and future tate of existence These manifestations, since the spirit can o "istual phases and for lorce ly to

refer is capable of producing these things. They occur dilly throughout the Usited 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 epirital 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 submatical to write, that a slate and pencil are placed under the table and words and sentences therengo written and signed in the name af a person that has lived in this word is the verywhere uniformly and without preconcerted action, these manifestations claims to be the work of departed spirits; that every where uniformly and without preconcerted action, these manifestations claims to be and most simulation to what any a state of the spirit can be also be the work of departed spirits; they ever an iterity. They give for their and for a person has a lived in this word is the second spirit and the spirit can be also be a state of the spirit can be also be the work of the spirit can be also be also be the work of the spirit of the spirit can be also be the work of the spirit can be also be

Then in these manifestions or uter which the Then in these manifestions or uter range three are all varieties of phases added to this three 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 up-on abstrues propositions in Δ_{clence} , which they by no possibility could have learned, and final-ity are endowed with the gift of poesy, music, language and all knowledge which it were ut-terly impossible for them to have acquired, and could not proceed from any other source. Again, this intelligence visiting Jeaus, and John upon the isle of Patmos, and the apostles and the syrens of old, claimed to be a departed spir-it.

It. 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 com-munication, 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 sater, your child and your friend, claim and give evidence by all possible ways et identity,—int they are manifesting and com-municating, you can by no possibility question it until it is disproven.

claim and give very are manusary distribution of the disprovem. The fourth and final argument in favor of the future state is that which inspires and impose and induce the state of the s sense is perception, consciousness. And inutition visits a human mind, when any fashes upon it, when any thought hereto obscure becomes radamit and perfect, that i dence that the avail is superior to matter, universal aspiration, its longing, its question its seeking, is in itself a prophecy of the res All the requirements of your physical natur asswered. sense is perception, lotuition visits a bu flashes upon it, wh obscure becomes rad idence that the soul heretofore that is ev-

All the requirements of your physical nature are answered. In the vast recesses of the earth, nature's storebouse is filled with verything that is de-manded for human comfort or progress. Beds, of coal, layers of iron, reins of gold and sirre, islands of precious gems, vast seas of olesginous field are stored away by the great hand of nature for human use, whenever an age or epoch in and ally, and seas of olegation of the great hand of nau suman bistory has required them, some daris adventurer,—some human genius, endowed wit more prophecy than be knew, has revealed these to the astonished gaze.—The world had but is ask and to light dawned on the magnetic nee die, pointing to guide the mariner across the deep. The world had but to ask, and the print-ing press came with its thousand tongues, to diffuse the history of these discoveries, and the wave perfected and a new contineer to an was discovered. You remote regn flery breath of and the ráil road direction to facil-ce. You had but onsumption of oil You had be ed the continent er by the t to ask a in every of steam. You had but to ask and the rail road spanned the continent in every direction to faci-liate the working of commerce. You had but to ask for light when the consumptions of all from the ginants of the deep was exhausted and all nature unvested her bösom, and there was a magic light. You had but to ask and sold as aliver and precious gems were yours. You had but to ask and magnetism and electricity per-vading lightening, became the bearer of thought reeling and expression. You had but to ask and the coplinents were made as one by the voice of an innate spirit that you are not, and bear not, and only perceive in the lightening's flash, but which lies fathoom deep in the occan, and is but the Atlantic Cable.

out the Atlantic Cable. You had but to sak for all these things. Now, if the soil of man is still unastified with the accumulated evidence, if it is still unastified in its longing and immortalicy, it has but to ask and soo. Within twenty years the gateways of eternity have been opened; memages have been con-versed. ers have

science, commerce and national progress that two continents should be thus bound together, if it was important that the power of steam whould be made the great burden bearer of the world; iff it was important that the magic fluids and force of nature should light simultaneously large cities, then can it be possible that the Great Conservative Power of the universe, the Divine Benediction, whe Great Power that has lake in store all these wonderful treasures for human use, has left one question, one long-ing, one desire, more important than all, unsat-laded, unanswered. Before the planet Neptune was de-the astronomers in the two

8

Index, unnewers. Before the planet. Neptune was discovered, the satronomers in the Old World were say-ing : "To make this plan complete, this 'geometric ra-tio certain, there must be another stars yonder, be-yind the casch of our telescopic range of esson." "The eye of mathematical faith had seen fit through the midulgh tamp when he drew the circles of the solar system and measured their geometrical relation to it. Sure scoogh, yhen, within the last century the most powerful tel-escope was brought to bear in that portion of the heavens, there was the remote star glim-mering away, as though it had been discovered constitues ages ago, as it undoubtedly was cro-sted. So with the eye of faith, the cye of spir-tinal aciesco, the eye of faith, the cye of spi-timal aciesco, the eye of faith, the type of the the past have said: "Gomeshere in all this range of spiritual truth, there must be any size to discovered the tion worlds. The gateness of death must be un-barred and there will be discovered a menda tel-scopt, whereby see cas as the fixed star of immerial stig dearming and knew the there." The telescope of modern acience, whose pre-monitory symptoms were measmeriam and pay-chology, has at last been jointed in the right

dern science, whose ere mesmerism and been pointed in the The telescope of modern sci monitory symptoms were mean chology, has at last been po direction. It has swept around circle of cause and effect—art the circle of religion and science has pointed its lens directly in mesmerism and pey-pointed in the right round and around the —around and around 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 eisr that reveals with certainty the future erromansances of the human soul. It gives three fold evidence; physical proof, mental proof, spiritual things, and thus opens the wide vista of knowledge. so positively, so undefiably, that these who nave traversed it can tell of its truthulness. But of this proof, we can only synthesis the second at the second science, use the second science of the human soul. It gives that a second it is a statistic to the spirit alone can judge of spiritual things, and thus opens the wide vista of knowledge. So positively, so undefiably, that these who nave traversed it can tell of its truthulness. But of this proof, we can only say, study your souls as you do your bodis, purpose the science as you do your bodis. Purpose the science as you do your bodis, purpose the science as you do your bodis. State and the science who trumphed in the excises of mathematical faith, you, too, shall trumph in the creates who trumphed in the excises of mathematical, which comes to the human spirit it as subject of your human of spiritual knowledge. There is no questioning, -no setting adde, no pusing away. The sense may cry despito, the istellect may say it is shells, but the spirit, can in the majors of the way from error, darkness, oppression and-bigoty. But, which add a your, do and haith, it is not faillous logict. It is no human spirit in a site is spirit, can an in the majors of the way from error, darkness, oppression and bigoty. until at last it inge of the star future circum

bigoty. sch, in brief, and only in brief, are the evi-sch to be adduced of the future of the soul-hem all, and of their various bearings, we not time in one brief hour, to discourse

No atom fades. The sea girt shore Fulled with its waves of drifted sand, Seems singing on forevermore, And hows its white locks on the stran

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

Nothing is lost. The dewy drop Trembing upon the leaf and fit Exhaled by sunshine and by art, Become a new, a potent power

Then in the clouds obscured, the loss While thunder voices filled the air The rain soft deac net again And blooms upon the flower fair.

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

Until at last, God chile again, From cut the deep cerulean sky, And 16 i 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 pai That life begins with love above.

Then sweeping through the saure dome, As sweep the siars with massive tread, Lo I the bright beings from their home, Whom you have numbered with the de-

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 back within this ray of truth Receive the crown of endless pow Twill guide and guard you every where, And lead you to heavens perfect hower

Original Essays.

For the Religio-Philos Practical Heligion

Practical Medigion. BY D. P. BAYNER. 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. Taus, the Hebrew's faith, that he was to enjoy the rich fruits of the lead of the heathen, met the approval of the spirit of adfish-ness that to day is the ruling principle of those who adopt that selfdion. The Mahommidan combined the idea of force from the Hebrews with the Apocalyptic idea of the Christian, and labored to force. subsission to Allab, and Mahommed his prophet, by fire and syord.

to Allab, and Mahomned his prophet, by fire and sword. The early Christian religion was based upon practical works of healing and general works of genuine charity and geodenes: and while this feature was retained as the symbol of their re-ligious faith, amid all the persecution and op-position it had to encounter, it spread raphdly and became a power among men. It mas only when it joined itself to the "scar-let 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 réason, the propagator of ignorance and the bane of general goodness, charity and love, the destroyer of social peace and domestic virtue. Instead now of being a protection and refuge for the poor, freely imparting the healing influ-ences poured out from the angel world to relieve their bodies and instruct their minds, it has be-come 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. priest tax.

We do not write at this time, however, so We do not write at this time, however, so much with the view of arraigning the various religions for condemnation, as of drawing infer-ences from their and departure from the practical lines of virtue, trath and goodhess, 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 Spiritualizets owhom is given the glorious knowledge of immortality, and the high privilege of communing with the world of life. world of life The time has now fully arrived in the unfold-

world of life. The time has now 'tally arrived in the unfold-ings of spiritual truths and progressive idea, for those who have been the recipients of the light of life to "show their faith by their works." It is the selfahness manifested in all the differ-ent forms of faith, controlling the actions of those professing to believe in them, that pre-vents them from accomplishing a greater good than they actually work out. But now, while the might host of those noble spiritus who have gone fedore, have crossed the river to help us who still remain on this shore to work out our own saivation and to assist us in elevating man-kind to a higher plane ot spirituality and useful ness, they have the right to expect of us more than a passing nongation—than a simple acqui-escense of belief in what they present. If, therefore, we would be "workers with God" and co-workers with the argel workle, it becomes us to engage in semething more fitting than wudy words or pharmes faith. Let us enquire alten, what are we to do as Spiritualist, to faithfully discharge the, respon-sible tusts resing on us and reposed in us? If is not enough that we posses organizations through which loved immortals can breach lifty ing, burning thoughts and explain divine reali-ties. It is not enough that we been made

through which loved immortals can breathe liv-ing, burning thoughts and explain divine reali-ties. 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 spirity world,—that we have verify 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 ?

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 nawwet : We must so order our lives as to become the worthy companions of those ele-vated intelligences who have, found in us or-ganizations through which they can act, and must incorporate, as iar as possible, into our inner being-, as our own goods and chattels, the living truths they have caused us to utier. 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 caltures and education, Self culture, so as to bring ourselves under the constant influence of the truths received, and ed-quation to einshie us to understand our true re-lations to surrounding nature—to man. Clothed up-m 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 ase demands workers, the cause points

them out to the full attainment of the object proposed. The age demands workers, the cause points out work. To educate mankind, in early or in later life, word-teaching and object-teaching must be combined, if we would be auccessful in imparting the highest knowledge of the subject stuggt. To benefit, elevate and ald them in progression, preaching must be accompanied with real practical works; to ald, elevate and make mankind better, wherever dispersed. Science, as taught under the coatrolling indu-faces of theology, has nearly reached the últi-mate of its possible usefulness. Hospitals for the sick are now conducted under the strictest rules of those twin brobers of selfsha strogande housands, are prensturely bora into another world on account of being subjected to these in-fluences for the wait of something better. Now, be one of our mediums becomes: K. Am-hethrown under this dark shadow, whose mar-nets influence chills the very vital forces in sv-evy betwo fibre and in all their life carrent, and it their spirit is not driven entirely out of its partially house, wedo not wonder that it. often

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 from Spiritualism !" is heralded to " insanity

"issanity from Spiritualism I" is heralded to the world. What we want then, what the age demands, is opposing the second saive Lyceum, seems to be the-great

practical work of the age. It will not only at-ford an asylum to the invalid, where angel sym-pathisers can reach them, but it will unfold, ed-ucate and develop our mediums in a manner superior to that taught in the "Books of Physic," or conveyed in colleges in the interest of theol-ogy. And those souls touched by angel fingers through our mediums, will become atuned to those divine inspirations that when once set in motion will vibrate through every fibre of the breathing world.

motion will vibrate turong. 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, generous hearts and progressive minds as the momer place to commence my labor.

gives and scenario pointed west with its open, generous hearts and progressive minds as the 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 as-sistance. Our plans are drawn by abler minds than ours, and the details are simple. We pro-pose to raise a capital by joint stock and dona-tions, where all who contribute, or their friends by their order, to aid the enterprise, can be treat-ed at any time to the full amount of the sum subscribed or contribute]; and when not so called for, to be applied from time to time to the relief of those unable to pay for care and treat-ment, for after it is once established, the Insti-tution will become self-paying and divided paying to those stock holders who desire that return on their investments; while at, the same time its benetactions can be dispended to a linkin the limit of their means. In this great work we expect a response for mall noise minds who desire to see a practical re-ligiton worked out; and our holy cause, that lifts man in his lowly extate 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 rate. Triends ib routers i sisters! Let me hear from you, that the watchman in his visits may have cheer.

neer. Erie, Penn. Jan, 18th, 1869. -

[Published by request.]

The Beclaration of Principles and Consti-tution of the First Reform Spiritualist So-clety of Kent County, Michigan ; Formed December 20th, 1868.

* PREAMBLE

 PREASULE

 Recogniting that, in the grand march of human revents, the time has fully come when all true spinturalist, as lovers of high religious sentiment, and moral purity, should take a decided stand for what has decided stand for what has a spintural the problem of the spintural standard s

laration of Principles: Ist. We recognize a Divine Spirit working through beauting Principle, by an engine Divine the spirit of the spirit of the spirit Divine the spirit of the spirit of the spirit have see cannot break-those Principles we cannot change-that Divine Spirit we cannot fully com-predend.

laws we cannot break-tlose Frincipies we cannot charge-thic we cannot fully competend. 2nd. We recognize the Universal Brotherhood of Mankind, and while we recognize the law that systematizes, and centralizes qualities, as in socie to fluore the second systematizes, and centralizes qualities that the second systematizes and the second systematizes that the second systematizes the second systematizes that the second systematizes the second systematizes and responsibility, recognize the right is and happiness of others. 3d. We recognize right as right eternally, and morally, so amount of reasoning can find and the second systemation of the second systemation is the second mean the second mean the second systemation is the second systemation is the second systemation is the second systematice. The second systematice is the second systemation is the second systematice is the second systematice. The second systematice is the second systematice is the second systematice is the second systematice is the second systematice. The second systematice is the second systematice is the second systematice is the second systematice. The second systematice is the second systematice is the second systematice. The second systematice is the second systematice is the second systematice is the second systematice. The second systematice is the second systematice is the second systematice is the second systematice. The second systematice is the second systematice is the second systematice is the second systematice. The second systematice is the second systematice is the second systematice is the second systematice. The second systematice is the second systematice is the second systematice. The second systematice is the

iii. We recognize the great commandment, one as the work, dispensition;
Love one snother; and as cardinal virtues,
Truthful speaking,
Probity in d.s. ag,
Probity in d.s. ag,
Temperance in eating and drinking,
Chastity of the others.
The state of the source of the so

Box. We the endersigned, do solemnly pledge ourselves before man and the seavenly world, to strive to understand, and exemply in our daily lives and conversation the above principles, and by all consistent meshs in our power, and in uloiting off ignorance, bigotri and crime from the world.

Our Children.

- "A child is born; now take the germ and make it A bud of moral beauty. Let the dews
- A bud of moral beauty. Let the down Of knowledge, and the light of virtue, waks it La richest fragmace and is purses here: For som the gathering hand of death will brack it From its weak seen of its, and it shall itse All power togharm ; but if that lovely dower Linta swelld one pleasure, or subland one pain, O who shall say that it has itred in vain ?"

For the Beligio-Philosophical Journal ming the Little Wild Bird. No. 1 A Story for Little Chidren :

A storp for Little Ghidren. BY AUNT LEONDRE. Last week the kind galior of the JOURNAL, had to take a little story from another paper for the little boys and girs to read, whose parents take his paper. Now there is one dunty 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 bor-row of any other paper. Perhaps your parents are not all of them able to take a paper that is

PHILOSOPHICAL JO made on purpose for children, and for such ones we will see if their 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, way given her by some little pratifer that could not say Grandma. Where she came from, or where she went from we did not know. I sup pose 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 her-self in her nice easy chair, or work a little around the home when she felt the need of exercis. She may have had relatives who let her starf with them, and who were kind to her, bot all that I can remember is that she would come to our house about twice a year, star a few day, 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 child dren, 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 all the worth 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 justs aback, that lung in curis all over my shoulders. Now, I we ar aliver thowns in my hair just as she did then. Thore there were yone who writes as don or for find 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 thorw, with or without curis, are just as smart, and just as good, and as pretty as the little blue eyes I am ot surr but that I think the black eyes are a little the immirtest. I will leave my little readers to settle that question for them selves, by looking itot their mirrors, and among all their little companions and play-mates, and see who are the kindest, the plasantest, and the martest. The blue eyes and haken heads, or the black eyes and black heals. Too' thow

assartest. 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 a he was a little happy child such as you are now. I can only recall her as a samal woman, dressed neat and plain, with a large white 'kerchief pinned around her neck and across her boson, such as all old haldes wore at that time, and juiss such as all old haldes wore at that time, and juiss such as at the Qaakers and Shaker ladtes 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 hady, I think her he eart was lill of forror ow and sad memories, and I fear that we often teased her and tried her patience, when all or your of the social was a guiter test. Her aly and no sonner was ab secured and we were sure of her, than we, my two little sisters and myself, made haste to gather up all our doll-babes with their wardrobes saily gift of repair, deliver them all over to her, with a full history of the accidents, mishapa, and alchness of each child, since abe aw them last, sure that in some mysterious way she would make them just as good as new.
Children in those days did not haye the privileges and bulesings they have now, and had to have for grapher were sure do not hay every few for the older people. And primer, as the story books for small children were then called were very searce indeed. So we had to look to the dear grandmas, kind aunties and uncles, nurse and mothers to tell us stories.
So when Gandy Benjamin came we had a feast that must answer till store came again. In the stories, may siters i all true, Gandy, certain sure? Did you are tall happen yourself, and know all bout it? " Whein an erasive saive saver was given, and I found out that it was a story made out of nohing, just to please little innoccent children, I was subjections when I was a site there. To be preclous children know that they are a subjection way

day. Do the precious children know that they are they live? And how Do the precious children know that they are acting stories every day they live? And how would the little black even, 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

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 girla the auntie that writes this story thinks that such pious people are wicked and manghty them selves sometines, and that there would be no naughty children to tell wrong stories, and quar-rel with each other, and acivery eredish if there were no maughty " big folks," to set them the, example, and who do not do their duty by the little ones, or treat them at al times with justice and kindness. I do not think any dear child was ever made any better, or happeler, or more truthful, by telling them stories that do not con-time find out are wholly false. And I think all such stories must piss away with the false sto-ries of 'Old Theology, and all other teachings jounded 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 waty you to tell me a story, please do, I will tell me at little story." When I listen to the pleading viole and look into the earset, truthful eyes,and think of the new bors spiril, just awakening into

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URNAL.
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, grilleness, patience and sympathy. I will not talk to you now of bad, wicked, sinfal men and things. You will come to a knowledge of these things sone 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 ittle Effle. I found her pleading for a little ex-n try bird, just like the one she had that morning seen an neighbor's house. Her mother was too poor a widow in feeble health, and she could not buy a bird for her dear to the store that morning seen an neighbor's house. Her mother was too poor a widow in feeble health, and she could not buy a bird for her dear to be obliged to den your, that was so freely beitowed upon their playmates and companions.
Dor Effle's heart was almost broken, and I thought just as she did, that it was not be not had the people and some children had so much more than they could use, and thought nothing of wasting and destrojoing' that which would pive poor little children an shundance and make them so happy.

more than they could use, and harogat moving 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 neves mile again. With a few mag-basom, the clouds cleared away from the sad face, the swift beating of the little heart was stiffed. 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 nsked her if she would like to hear the story of how I had tamed a little wild bird, with a nest-ful of babies, without depriving then of height in a star and she was her own cheerfal, happy self again, and asked with eagerness if I thought "She could ever tame a little wild bird?" Now as the story interested Effle 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 Joursan, 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 jot 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.

BYEAKLERS' REDUTTER. FORLINES GRATUITOCAT EVENT WART. ITo be useful, takin just solution be reliable: It therefore be-neared the solution of the solution of the solution of the solution of the target or the claim of a solution of the solution of the solution of the particit it is to the shall be address, having particulars to the isars of by special correspondence with the individual.] Harrison Asgier, Calcium, Caltato, C., Iofas. Q. Raule Allyn, Stoosham, Mass. Mrs. N. S. K. Audresson, trauce speaker, Taunton, Mass., P. 0, 800, 46. Mrs. Andresson, trauce speaker, Taunton, Mass., P. 0, 800, 46. Mrs. M. S. Andresson, trauce speaker, Taunton, Mass., P. 0, 800, 46. Mrs. Modeon Allos appaks in Ethhart, Irolians, until further notics. J. Mouton Alles speaks in Eikhart, Iodiana, until furthe-colice. J. Meilson Alexander, trance speaker, Chicago, Illinoia, Charles A. Andras, Frunhing, Mich. J. G. Allio, & Jord Beid, Mich. Dr. A. T. Annes. Address box 2001, Rochester, N. Y. Mir. Anne R. Allen, 14T Weet Wahlogton attreet, Chicago. Joseph laker, Editor of the Spirisnalist Janserilis, Wik Win. Bash, 163 South Circk Sky, Chicago. Rev. J. O. Barrott, Spicanore, Ill. Dr. Jarmer K. Bailey, Falmyra, Michigan. Dr. Barnard, Lansing, Mich., Leitures upon Spiritualian decientife subjects. Mire, Sarah A. Byrum, Address 57 Spiring street, East Cam orige, Mas.

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Chicago, III. Heary U. Wright. Address care of Banner of Light, Bos-ton, Mar. H. Wolcott. Address Dashy, Yt. Mrs. E. M. Wolcott. Address Dashy, Yt. Mrs. Ilattis K. Wilson, (colored). Address 70 Tremest streis, Boston, Man. Elijah Woodwurth, Inspirations speaker, Leele, Mich. Address, Wankegan, Care of Goroe G. Fergue. 'Olimas R. Washburn, Woodstock, Yt. Dr. R. O. Wolk, Rochster, N. Y. Prof. E. While, Rochster, N. Y. Prof. E. While, Address Warrille, Wit. Warre Wrohking, Alforemer L., Mirankes, Wit. Zarahd, While, Address Hystis, Gonn. Mrs. 8, Anthie, Saiddress Mystis, Gonn. Mrs. 8, Anthie, Saiddress, Mich. Miss H. Maris Writhing, Oliverson, III. 8, Wortens, Bithl, Mr. Y. Josz, 1464. Mrs. Juliette Faur, address Northbord, Mans. Mr. address Mars. 7, Yosz, 1464. Mrs. Jilette Faur, address Channer of Light, Boston, Man.

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Beligio-Philosophical Journal

CHICAGO, PEBRUARY 20.1889

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S. S. JONES.

AP All letters and communications intended for the edi-torial Department of this paper, abouid be addressed to 8. 8. Jones. All business latters to John C. Bundy, 84. Dearborn Street, Ch The Pe is mightler then the Bu -

THOUGHT, ITS PECULIAR EFFEC ON THE PHYSICAL ORGANIZATION

ON THE PERVISICAL 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 definition, for it is no "rule of action" that requires us to retire to bed at night and seek " balany sleep." God's laws are compulsory, and can not be resisted with impu-nity by hischildren. Confection once said: "Man is a two-fold

compulsory, and can not be realisted with impu-nity by his children. Confucius once said: "Man is a two-fold being, one spiritual, the other physical ; the laws which govern both so intimately connected that it is impossible to realist them without both suffering therefrom." His views were orrect. Violate a moral law and the bad efficits thereof are at office 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 efficits arising from seeing the disgusting animal, nat-urally seek the most delicate portion of the human organism, and, probably, if not exhausi-ed 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, jealousy, harted, or love, have an effect that is concentrated to some extent on some portion of the human organism. It can not be otherwise. In harted and anger, look at the sulfar of the child the other and virtue. 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 lore and virtue, look at the features wreathed with a holy radi-ance, and upon which dances a sweet, loyous, happy smile, all aglow with the beauty and freahness of uporing, tingged with an expression that tells plainly of inward pleasures; in treach-ery, look at the downess eye, nervous tremor, and an appearance of natural distrusts for every-thing; 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 diah of farswberies, produces an effect that at onceacts on the salivity glands, while the thought of a loathsome worm sends with lightening speed its electro-element to the mouse membrane of the stomach, producing a nauseating sensation. Thought is a tariling phe-nomena. When the colonies were first declarred independent, an old man living in Philadelphis, was killed by the electr-element of the thought derived from the good news. A mother reads a independent, an old man living in Philadelphia was killed by the electr-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 som was-täken dangerously slok, and finally dled, his last words being,---"Send final loy 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 wiolently on the blood, causing it to rush with fearful violence to the head. Thought originates in a certain manner. Its

Thought originates in a certain manner. Its Thought originates in a certain manner. Its origin depends upon a certain law, as well de-fined as that which originates, asstains 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 frav-ering the outjon nerve communicates with the eye, the electro-element arising thereful eraing the optic nerve, communicates mind, forming a similar image therein. 5

AMERICAN ASSOCIATION OF SPIRITU-ALISTS.

ALISTS. In the thirty-eighth number of the Present Age, Col. Fox, the editor of that paper and Pres-dent of the American Association of Spiritual-iats, in commenting upon an editorial in the twenty-fourth number of this JOURNAL headed Where the money goes " says

"Where the money gree" says: "We hope our good brother, S. S. Jones, has not only the same 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, eridently infended to af fect unfavorably the minds of the people, and cigander projudio against the American Asso-ciation of Spiritualists and at least, some of its-offlore.

engender prejudice ageurt at least, some of its-officient of Spiritualists and at least, some of its-officers. The above is false. We have the charity, how-wave, to believe that brother Jones, was not wave offit when he published the stathment. No officer of the American Association can preceive one dollars as compensation for his avertice. Not one coal has been paid to any officer, or even maked for. There have been iwo meetings of the board of Trasiees sizes the Organization, and in both instances the members have trav-elled at their own expense, some a thousand miles, freely giving not only their fame, but pay-ing 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 smeeting. No money can be appropriated to pay officer salarise-read the following extincts from the fourism. Associa-tion of Spiritualists:

We are prepared to back up all we have said, and so far as the question of veracity is con-cerned, we would say that our informant is Mil-ton T. Peters Esq., one of the first lawyers in this city, and late President of the "lilinois As-sociation of Spiritualists. His statement follows :

lows: "CHICAGO LLINDIS, MARCH 9th, 1830. 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 Spiritual-ists, and that her compensation was seventy-five dollars per month. . This was the extent of my statement to you, nothing more or less. MILTON T. PETERS."

MILTON T. PETERS." That the lady he refers to is one of the officers of the American Association of Spiritualisits will not be denied, neither can it be successfully de-nied that any other officer of that association may under the pretence of being an agent there-of, as well receive a monthly compensation of serventy-five dollars, more or less, as Mr. Peters' informant.

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 dolge, to deny that they cao, under the constitution of the Association, receive compensation. Splritualists 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 con-tribute five dollars a year,to support this "Amer ican Association of Splritualista." It is high time that Splritualists becan to task where the money goes. ney goes

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

CLOSE OF THU VOLUME.

CLOSE OF THE VOLUME. This number closes Volume Fire of the Re-LIGIO-PHILOSOPHICAL JOURNAL. We have la-bored incessanily, throwing our whole soul into the enterprise; and now have the assurance and congratulatory approval from the grat mass of our modern throughout assure for a not Tariho congratulatory approval from the gr at mass of our readers, throughout every State and Territo-ry 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

thinkers and men of scientific attainment, than does the JOURNAL. Spiritualism, la its very nature, is based upon the principles of life. In that principle, all science and all philosophy originates. Conse-quently, if we teach a truthful system of relig-ion, 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.

devoted. With the next volume we shall, with the ex-perience of the past, hope to keep our readers supplied with all that can be reasonably expect-ed in the line of thought above indicated. That we hope and sanguinely expect, all of our old readers to adhere to the Journan, and in every reasonable way contribute to its sup-port, we most unhesizatingly affirm. That they will do it as a matter of justice and pleasure, we believe. elleve.

believe. 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 encour-agement to us that we shall most deeply appre-ciate, and for which we shall ever manifest neared restingle.

proper gratitude. One dollar from each one of our trial subscrib One dolar from each one of our trial subscrib-ers will give them the Journant, 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 correnient, for a full year, a helf year or one third of a year, as may be convenient to the subscriber. That all will exert themselves 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 esch one will be of great benefit to the Journal and to the cause of truth. For two weeks longer we shall keep our prop-osition open for trial subscribers as heretofore, to three who have not yet taken the paper, for tacady free casts each.

SHORTSVILLE.

SHORTSVILLE. An anonymous letter writer from the above named place, after ranting and puffing like a *porpoise*: denouncing Splritualism and the Journs at and informing us that our trial sub-scribers at Shortsville will not renew for the Journs at interrogates us in regard to our cread and the creded of Splritualists. We have to inform the gestleman that a creed which is a finality, is the *thing we have not got*. We neither have nor want one. The mission of Splritualism, in part, is to pulverize all contract-ed creeds aid present, in lieu thereof, the re-ign of *common-sense*. We would recommend the latter article to our anonymous correspond-ent of Shortsville, to be taken at first, in Homozent of Shortsville, to be taken at first, in He pathic doses.

The doses. These lines from the pen of our broth owell, may serve to give our friend an initialism. er, J. H

We look within for life and not solthout; The snell but hides the kernel. They who ah Are not the wise for wiedom lives with though And encotifies the soul with wisdom fraught.

Ours is no user failth, but old and true and ager. Angele have walked with men in or try age. And still, as Milton singe, they walk dissen The serie in Miltons, obst whos Sines is queen. And whos our wakeful hours with bary life Giverein to active industry and stife.

Progress in This is t

truth upon our banner shi he motio spiris truth define a Truth, with love to God to whole Abric of our Unio God and m

R. S. WHEELER AT LIBRARY HALL E. S. WHEELEE AT LIGERARY HALL. Mr. E. S. WHEELEE AT LIGERARY HALL, for the "First Society of Spiritualists of Chica-go" during the month of March. Mr. Wheeler occupied the platform last San-day. The morning lecture was a general expo-sition 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, philoso-phy and religion 1 First the phenomena, then observation, thus

phy and religion! First the phenomens, then observation, thus knowledge; which by classification became science; infom the facts of science logical infer-ence, unfolded philosophy : and the flower and fruit of both, was a natural religion. Religion, with a perception of the divinely good, true and beautiful; and an appreciation of our relation-ship to the same. Spiritualism, was the sclar spectrum of the divine logic, its radiant inspiration, the "light that lighted every man who cometh into the world." "The kingdom of Heaven cometh not (merely) by observation, but by as-pration, by study, by reason, by contemplation, by action. Spiritualism was the idea and phi-losophy required by the nation and time, by the age and world! In the evening lecture, the speaker said : The tapology of Brutus was, "I loved not Ceaser less, but Rome more!" I love not the church the less, but humanity more! Not less the riual, the order, the beau-try 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 fall of giant abuses, reform is constructive, more than destructive. Room for the icono-cless and fool killer! Uut we have no right to the down the hovel, until we build the cottage. Americans are Athelsts. We lie on our paltry small change: "In God we trust!" Not so! our Americans are Athelsts. We lie on our paltry small change: "In God we trust!" Not so! our Americans are Athelsts. We lie on our baltry for dragmatism. Every system develops one idea, the idea of Spiritualism is universal har-mony of sun and power. Tyrany is for slaves, and does them good as long as they are fools restrained by authority, not enough to make ourselves good for the love of right. Spiritual-ism arrests attention, diverts from materialism, demonstrates immortality : establishes the sig-infinance of life, and univolds a universal religion. Religion of Americans, is to *Ameri*

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 t) 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-

esteem than the Children's Progressive Lyce-m. A. J. Davis, by the agency of the dear invisi-bles, inaugurated, in the Children's. Lycesm, a movement which in its growth at cvery stage proves a power for good. We hook näurally esough for fruits from the tree of Spiritualian, and by the fruits of Spiritu-lats Judge them. So, likewise, do we look for the fruits of the young Lyceum-tree; and it is gratifying te say that the fruits of the last named tree are truly good. These teffections come to us after witness-ing the exceedingly unique and well arranged entertainment, which came off at Library Hall, in this city, on Tuesday evening, the 0th 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 id delight and advancement the of members and all who ming's in the magic circle of Lyce-um progress. The children were direared for the accession

and all who ming's in the magic circle of Lyce-um progress. The children ware dressed for the occasion, isstefully, and in the tableaux, which, by the way, were of a character not to be surpassed, and in the song, duets etc., hooked 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 offleers and children, of all Lyceums, in improving every op-portunity to gain culture and really prove them-selves true to the principles which abould gov-ern them.

selves true to the principles which should gov-ern them. It must have cost an incalculable amount of la-bor to drill the children and get up the pro-gramme in every particular, which gratified the large avdience assembled on Tuesday evening to 4, honor to the children.—God bless them 1 We could well wish that the sustainers of Or-thodox Sabbath Schools could have been pres-ent, especially those who think Progressive Ly-ceums " devillab," of "to draw it mild," immor-al."

al." 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 inter-tainment at Library Hall, a beautiful evidence of how a first class programme may be filled by members of the Lyceum, without the cost ot 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 the "latter " cramp, cribban and confine." the

young idea which is not permitted to shoot be-yond 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 radi-ance of the Suo, warming the soyle of all who come within your genial sphere.

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

SPIRITCALISST ATTEMPTED TO BE DEFINED. Bro. Lyman C. Howe writing from Corry, Pa, says: "I expect to bays a discussion in this place in March, on the following: Toesdeed. That Modern Spiritualism as inter-preted by Spirits and Spiritualism from as many leading Spiritualism at the Bible." He further says, "I want a concise, brief defi-nition of Modern Spiritualism from as many leading Spiritualism as I can get. I will give my own: Modern Spiritualism from as many leading Spiritualism from as many leading Spiritualism from 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 telligence and demonstration of immortality from the me and women of the second sphere." He says, "please give me your definition." Our reply is, all we can conceive of as having an existence in and upon all spheres of life, must of necessity be pervaded by spirit : conse-quently, in the language of Bro. J. H. Powell, "Spiritualism is Life and its leaves."

JOLTET, ILL.

W. J. King, writing us from the above nam

W. J. King, writing us from the above named place, says: "We are enjoying a small season of Pentecost through the mediumship of Mrs. Hannah Morse. We bare had a series of circles, held at private houses, in which a deep interest is being mani-fested. Some church members have come in sud found that the teachings of the unseen through a medium cannot be gainasyed and that they get more and better food than at the churches. I feel persuaded that circles, judiciously and

I test persuaded that circles, judiciously and harmoniously managed, are the strongest levers for the use of our spirit friends in dereloping the masses into the sumlight of truth. We have in prospect the development of some rare mediumistic powers in our midds, and should cur expectations be realized, you will be advised of it.

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 FRIAL SURSCRIBERS.

THEFE MONTHS UP WITH THE FIRST INTAL SUBSCRIPERS. With this number of the JOURNAL, quite a number of our three months trial subscribers, term of thirdren numbers are up. All such are cordially invited to renew at once, by doing so they, will get the first number of the new vol-ume, and succeding numbers complete. Ifany one has failed to get all of the papers, they will oblige us by informing us of the fact when they write 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 dis-continue a single paper that is now going to a lover of truth. Remember we will take a re-newal for four months, for one dollar.

J. H. POWELL.

This gentleman, formerly editor of the Spir-ual Times, who has, for several years been itual Tit prominently before the Spiritualists of England and America, is now in Chicago, ready to an-swer calls to lecture. He was engaged by the swer 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. Pow-ell is again in the field, open for engagementa. He lectures on "Spiritualiam in England" on Sunday afternoon, at Crosby's Mus e Hall in

this city. He may be addressed, care of S. S. Jor RELIGIO-PHILOSOHICAL JOURNAL Office, C

WILLIE F. WENTWOTH

WILLIE F. WENTWOTH. The above named youthful medium and le turer, may be addressed during the month March, at Stoughton, Mass. We are happy to say that this young much every indication of soon being recognized one of our very best mediums. He has our heart-felt wishes for prosperi and a life of usefulces. His simple, unsau ing rehersal of his mediumistic, experient made a deep and lasting impression upon o minds.

PETERS' MUSICAL MONTHLY.

Published at 198 Broadway. Single orples thirty cents. \$3,00 per annum. The above named work is upon our table. The publishers sauro 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 subscrib

valuable monthly. for thu

READY TO ANSWER CALLS.

READY, TO ANSWER CALLS, Bröther J. T. Rouse informs us that he ha closed his labors at Galesburg Illinois, for th present; and wishes to say to his friends an the Spiritualists of the Middle and Wester states, that he is ready to make engagement with them for lectures, circles or seances. His address is Box 148 Galesburg Ill₄

SAMUEL T. YOUNG

Writes us from Fort Dodge, Iowa and in-forms us that he will receive calls to lecture in that city, and slong the Dubuque and Sloux City R. R. Address him, care of B H. Gregg.

* MARCH 20, 1869.

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 cur-cles frequently at which they receive some soul-cheering 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 sames of three months subscribers at Dutch Grove, Wis. The package is returned each week because the Post Office Department hows of no such place. Let say one who can inform us of the name of the Post office where 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.

nd brothe In another column will be found be Perkin's advertisement under the above

Perkins is a honorable man, and our fired. The season of the year is at hand for trans-planting trees, shrubhery, vines &c. Brother Perkins is an honorable man, and our friends or mot 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. Cor-win, and know him to be a man of fine abilities and rare in inspirational powers and we cheerfully ad him to the friends of the cause eve rywhere.

MRS. SARAH A. ROGERS.

Brs. S. S. Chamberlain and J. W. Wohler of Princeton Iows, 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 ad-dress would be as follows: Lotus, Ind., until the 0th of April; Salem, Ohio, from the 6th to the 20th.

CAN SUPPLY. We can supply these whose trial term of three months has expired with the present issue, if they renew immediately. We have cut oft all that have not renneed, whose trial term is now up.

MRS. M. J. WILCOXSÓN. We learn that the above named lecturer is to speak in Rock Island, Ill, the three last Sundays in March. Address, care of Jacob Norria.

137 Spirituelle or Questions in Development, by Ahby M. Laflin Ferree. For sale at this office. Pricethirty cents.

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

DR. D. C. DAKE, THE HEALER,

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

The MORILO OF ARTON THE NEW ILLUSTRATED EDITION OF WED-STER'S DICTIONARY.-This seemingly dry and certainly ponderous book has its peculiar clarms. Here is collected and tersely set down a vast quainity of various and useful knowl-edge, such as is indimensable to educated men and womer. Here are an hundred and fourteen thousand words, defined with a clearness, full-press, precision, and wealth of illustration, that denote the soundest scholarship, and the most entire fidelity to laborious details. Altogether the work is a marvelous specmen of learning, taste and thorough labor. We praise it hearti-ly, because we believe it deserves the heartiest

ly, because we believe it deserves the heartiest praise-New York Albion.

3musements.

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 Andleys Secret." The plece 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 Filed of the Crist

remainder of the week. "The Field of the Cloth of Gold," still attracts ingre houses. Mrs. Oates, great Opera House fa-vorite, insis a benefit on Wedagsday evening: Thurs-day night a benefit was given to the celebrated Hernandez: Friday night, abenefit of the Leon Brothers: Saturday, hast Matinee: Saturday, last night and fareweil benefit of Katle Parian. On Monday, the 18th Inst., the celebrated Susan Colton Opera. Troupe will appear at the Opera House.

House. At Alken's Dearborn Theatre, as we previously announced, the great comedy of "School,"has been the successful attraction. This entertaining com-edy, with its splendid appointments, scenery, etc., together with the excellent acting of the Dearborn Company, has drawn full houses, and will un-doubtedly have a long run.

doubtedly have a long run. The enterprising firm and Management of Gros-by's Opera House, C. D. Hers and Co., we are hap-py to announce have taken charge of Col. Wood's Museum ; and with an entire new company suc-cessfull operad this well known resort for the lor-ters of the drama, on Tuesday evening, the 0th inst., with the great comedy, "School," which is also on the boards of Mr. Alken's Dearborn Theatro-Nevertheless, both the new piece and the new Com-pany were welcomed, and heartily greated by an overflowing house. It is scarcely necessary to add that under the efficient management of C. D. Heas & Co., the public may expect a continued success at the Museum.

at the Museum. Theatre Comique have this week a largelist of popular actors upon their programme: and besides the great attractiona, another great inducement to patronize them, is their reduction in the price of ad-mission, from fitty to thirty-five cents.

RELIG_O-PHILOSOPHICAL JCURNAL.

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 Coriess. 8. 8. JONES, Pablisher.

RELIGIO-PHILOSOPHICAL PUBLISHING AS

RELOUG-PHILOSOPHICAL PUBLISHING ASSOCIA-TION PHINTERS. The Medium, in his address to the public says I The Medium (David Corloss, of Huntley's Grove such as been a califul observer of the phenom-ena of "Moders Sphilus absert to the phenom-and drain that observe a phenomena of the phenom-dynum that observe a phenomena of the phenom-dynum that observe a phenomena of the phenom-dynum that observe a phenomena of the phenomena phenomena of the is pampulet a careful and attentive perusal. The Introduction entitled "The Unvaliding" treats f man as the grand objective ultimate of Life's

of main is in grant objective intrance of all organized Infoldings: He shio stands at the pinnele of all organized Life in the native purity of all things. On page twenty-four the author treats of "the way medium pain likensses, in the true order of the development of the arts and sciences. The part second, under the general head of mys-teries Revealed, the author treats of "like Mankind Mainflet their presence through Physical Bodies of Mediums. How the writing is done. How we is Snence a Mediums to speak. The follows of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the form explained."

pe carrying, on om explained." This work is nearly got up and consists of seven-f-three closely printed pages and we hesitate not any that it contains more original thought upon mportant subjects, a few only of which we have numerated, than any other work of equal size we have seen. The work will be sent by mail from this office to

The work will be sent of any one on receipt of fify cents. Address, S. S. JONES, 84 Dearborn Street, Chicago, Ill.

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SPECIAL NOTICES.

Dr. Wm. Clark's Vogetable Syrup. Dr. Wm. Clark's Vogetable Syrup. the state of th

rea, that in ten days, he was out and at his work. (that g's nomen habover.) His wife, a devoted Catholic, said, "she had speet quift flot, upon his for doctors, with no good results having hith in good Spirite, she would try this." His name is MCGerthy and he lives in this place, No. 118 Prospect B. Yourd Fritewardly.

ABBY M. LAFFLIN FERRER. WD, D. C., JADDARY 7th, 1868.

To the Public.

To the Public. To the Public. Mind cheerfully recommised Drs. McBride and Cieve 1375 Popys Buck, Malions 64, Chicago. real percent and the set of the set of the set with and chica, and dreeloged him as a Heater would recommend all that used help to go and set, set I an confident they ran got relief. I have seen practice and an highly pleased. Dr. J. Wilber, Magnetic Physicia

ukee, Wis.

Panorania of Wonders. another column, "A Panorara of Wond piritaal Bomely, Mrs. Spence's Positive an star cu piritual Bet

anie at this office. from J. C. BUNDY, 64 Dearborn St., Chicago

* To Dealers and Traders.

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St. Louis, Mo., Nov., 1965. A PLEASANT STORY.

A PLEASANT STORY. In the stress of Oblesse, I wanderd along, And carchedy sums a familiar old song. While viewing the cars—hences, and such—i The Irish—the Booth—the French and the Datch And the strang Advertiments of these latter day On the Balletic how da, he concerts, and play. When all on a sudden I are something sev-tion of the views of founding so next, to alot perturbed player in Red, White and Rime: I told of the views of founding so next, For coloring based, the suscention grave. And in colary, hou this color is "fact," And into colary, but the color is "fact," And into say noised, the suscentific seven, and not colary, but the color is "fact," In reading I podered, and thought of my bair, Kow as "gray as a rai," once so givery, and fact, Numer, I owned—I foil terms y tanged someter-I will have me a wife, and then y tange to someter-I will have me as wife, and the comforts of home, For all will be galeed by the New Hangle Com-ent, I found but Combast be the starget com-start will be galeed by the New Hangle Com-

I will have max wife, and the confects of horse, Yer all will be gaload by the New Magget Comb. Yester, I bound hat Gomb at \$1 Deathorn Street, where they have a few more jeft of the safne sort. Dash Magen CY, Ab Dachorn Street, Chicago Illinois, and you shall receive the MAGIC COMB by mail go-t-gala, U. B. WIES.

Dr. P. B. Randolph.

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Principal office, Boston, Mass. no25 vol5

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SOMETHING NEW. A Lyric of the Summer-Land, with a Picture of the Spritt Home, painted in oil by a m-diom for "Uncle Seth Himshaw "the good " Quaker Sprittan.iet," Late of Greens-bory, Iod, where he built a free "Progress Hall." P-rm and Photograph by mail, at cents and red samp-Address, Will C. Elliott, Ro un 6, 54 Dearborn Street, Chi. II.

SPIRITUALISM.

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NEGATIVE POWDERS.

Mrs Judy 4. Harrison of Bartford, Ohio County, Ky.,4

Mrs Jody A. Barrison of Bartford, Ohlo County, Ky., & writes as follows: Taure as follows: Taure as follows: Taure as follows: Taure as the second state of the second flatted mary joars with a complication of disease, namely, Neu-raligits, Sciek Head-follow, Toothache Dearf-ness in one car, Weakness of the spees, or that I cyclid on steeks we rest ad Statk. 1 was also afficied with Heart Disease, Womb Disease, Grampp, Paraiysis of the hads and foct at time, and a stiftees in the joints. 1 communed taking your Positive and Kegative Powders had to the as a to afficied with Heart Disease, Womb Disease, Grampp, Paraiysis of the hads and the foct at time, and a stiftees in the joints. 1 communed taking your Positive and Kegative Powders had it has estificity disappeard with the rest. 1 had tried all the best Physicians, post bindreds afdular, but was more relaxed util 1 procen-rel gent Powders. I and it has estificity disappeard with the rest. 1 had tried all the best Physicians, post bindreds of dollary, but was more relaxed util 1 procen-rel gent Powders. I had tried all the best them for the weath with ward. My housh A.M. Butmest, has best afficied with them for twenty gens. 1, would not be stillent them for the weath with ward. My housh A.M. Butmest, has best afficied with the status was after receiving your hardine had perminant re-tief unit ha had year Pavders. Its had a weather when here receiving your hardine had a loose alist. The position is Ashima, and considers your roweather the would have taking drom they of and also alist. My and that county, Has, Streak, nor war 70 spars, dol has acounty, Has, Streak, your sar 70 spars, dol that county, Has, Streak, your sar 70 spars, dol that county, Has, Streak, your sar 70 spars, dol that county, Has, Streak, your sar 70 spars, dol and see align the with the Asthma for 27 years. Also would have to sit operary high from aloot many dol dia county, Has, Streak, your sar 70 spars dol, masbeelike in the wourd. An old aloo

Rowin Janzo, of Frankford, Pike Co

ports. "One case of Lung Pever, iwo cases of severe Cold with Typhoid Symptoms, and several cases of In-fantile Diarrhers, one of some months stading—all curred by the Positive and Negative Pow-ders."

The following is from J. T. Lons, No. 257 Orand Street, New Haves, Cong. Dr. Serzec-Dong. Dr. Serzec-Dong Fit? We thick your Poweders the best medicines for Formal's Difficulties that we ever used. They have accomplichedmost for any wife than the most assigning could have satisfyated.

ured. They have accompanyous anticipated. most angulas could have anticipated. Pare, Parton Sepson.—Dara Ner. My little daughter, sev-ra yativeld, was taken with, Ty phold Power iast Wed-mesday seraining and eminance all inght without abating. The next marries I commenced giving her the Negative Powders; and toward holds the forer abating and the pilled a large-stonic Worm, and nov as I write she is at pipe. Also an old hady, upward of 10, handeen cured of the Palpriation of the Beart by the Positive Powders. Basan K. Boyn.

BARN R. DOSD. BARN R. DOSD. BARN R. Din, 1985. W. Bastes, of Marmiton, Boorton Co., Kansas, under date of Jon. 1985, Brifs, strikes as follows: "Beforesyour Fowders ann of dauketer was rakin with Luing Fever, with poin in the site and had Courgit, so she o hand not i hid down for two days and nightis. I gove her two Powders and they cured her in less than at k hours."

Ins D.Swith of New Haven, New York, writes as fol-

Its O Joint of New Haren, New York, write as fol-low: There, Srace-Dera Sir: Those Powders you sent me did the work. About the first of September last, my vife was stillated with a severe Cold. She coughed al-most increased, and the sentence with a high Percer, which increased daily. She commenced taking the Posi-tive Powders as directed. The Severe making, they cough centeed, and the improved fast, further had been treaded with the Neuralgita for years. But when the low of Dowders cam, due romagneed using them, and be for that was guester disease had field and has not re-torized. But that was not all. The disease had leth here deratings. The modefinations multing that could be produced, was all the same to her. But one half is box of Negative Powders add the work, and she is now well, and can both hear and smell as well as the ser could, thus God. They ought to herp time.

The magic control of the Positive and Negative Powders over diseases of all kinds is wondering berond

Powders over diseases of all klobs is woodertal beyond all freewise. THE PONITI VF POWDERS TURE Neu-ralitat. Resides. Sarcia, Toulaide M Beenmatians, Boord, Sarcia Sarcia, Sarcia, Sarcia, Sarcia, Complain, Dyscutery Nanes and Sarcia, Sarcia (Complaint, Faliald Mestrains, Faling of the Gramp, File, Josef Sarcia, Sarcia, Sarcia, Sarcia, Internation, Faliald Mestrains, Faling of the Gramp, File, Josef Sarcia, Sarcia, Sarcia, Sarcia, Internation, Faliald Mestrains, Faling of the Sarcy of Sanci Josef Sarcia, Sarcia, Sarcia, Sarcia, Sarcia, Internation, Falial Sarcia, Sarc

The Breachile, Coughs, Cough, Cough and Cough

alysis of the service, Bubble Vikion: Catalipsy; all Low Powers such as the Typhold and the Typhonicstrenes ser-meth as the Typhold and the Typhonicstrenes be-bub the POSITIVE and NEGATIVE are moded in Chills and Fever. The Positive and Negative.Powers do no vice lence to the system; they cause as purging, so mauses are romitting, so marcoulding, yield the language of E. Highning, to marcoulding, yield the language and the line of the dicting is oblight and yet as of a neordericht Medicine; so Silenn and yet as of a

Wooderfri Bonnant, Kaclous, Martine Research and States and to Dista or another the second to Dista or another the second second second addition theore. In most case, the Formers family of addition theore. In most case, the Formers family addition theorem is a second second second second ine, will care all ordinary states of disase before the sician can reach the patient. In these respects, as well as

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AP Questions, to be answered at our Inner Life ison should be lacoric, well written, and directed to the ell when locopyrealest for the questioner to he present

INVOCATION.

Unto Thee, Parent of all past, present and fature time_the all-prevailing, ever-mindful and never-ceasing power-actuating every thought and motion-developing and unfolding in wis-dom and truth every immortal soul. We realize in part, Thy power, and feel that everything is in accordance with Thy will. We believe that more a children of Infinite marent powers that an accordance with Thy will. We believe that we as children of Infinite parents possess that which is in accordance with the design of Infinite wisdom. s that

wisdom. With all seeming imperfections and discor-dont natures—with all the carse and trials which at times seem to us almost unbearable, and with the contentions and discordant feel-ings manifested one towards another—war, with its devastations and horrors—all, yes all these, are Thy works, oh, Infisite Parent of View

these, are Thy works, ob, Infielte Parent of Light. Yet above all these we find and realize the beauties with which Thou hast surrounded us-the flowers, the bird; the glorious sunshine—the happy smiles of true triendship—these are great-er 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 ehildren of Thee, oh, our loving parent, and may, we love one another, and ever have inscribed upon our hanners, and live up- to the motio, "Do unto others as ye would that they should do unto you."

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS. Q. Is happiness and holiness possible with-out a previous probation of ain and suffering ? A. "Suffer little c ildren to come unto me and forbid them not." Happiness is theirs; also holiness.

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 certain-ity outribute a great deal to the happiness of in-dividuals, so far as health is concerned, —that we know.

b) observed, where the set of the set of

that it leads a class of minds to thinking upon a subject, who, perhaps, would never give Spiritu-alism 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 consid-ation the fact of the tuture state of existence-would 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.

A la not experience the only certain abiding

Q. Is not experience the only certain abiding progress ? A. There is nothing which must of necessi-ty 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 reafly to condemn individuals for their acts, for that which is necessary for their unfoldment. They might wonder that their composition, their or-ganization, required auch experiences for their unfoldment, yet, at the same time. They would not feel to condemn them for it. We will go a little forther, and say that even condemnation is just the individual that condemns is just, and the individual condemned. Why? Because it shows to them their strength or awakens, per-haps, new though a cause precedening it. So verything has a cause and everything has an effect. From that principle, right on through from the lowest to the highest, you can only effect. From that priuciple, right on through from the lowest to the highest, you can only m that it is one mighty cause ; one gra result

WILLIAM HENRY NORTHROP

WILLIAM HENRY NORTHROP: (The friend forwarding the two communica-tions 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 maxeme of the medium, and the fact of the communications being of genuine spirit origin, should be vonched for hy some responsible person, over his or her own signature.]

Mn. Entron :- Allow me through your col-umns 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 Mayrille, Chittinango Co. Address Sarah Loui-sa. Northrop. of six

sa Northrop. I passed from the form after an illness weeks which terminated in the dropsy. twenty-nine years of age. + TO HIS MOTHER.

To HIS MOTHER. Oh, my mother dear, hours of sadness thon 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 be-yond 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 failen tear from thy cheek, and let the knowledge of these eter-nal truths cheer thy onward patha 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.

MARY L. GORDAN. I was from Manchester, Mass,-passed from earth-life 1856. Was thirteen years old : died of scatlet fever: sick, only ten days: came home from school with a swrere besidache, my mother sent, next morning for the doctor. He told here I was a very sick child, and he would do all he could for me; but he felt as if my case was al-most 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 réplied :

I could not recover. To this remark, my inner-replied: "Why, is it possible doctor, for you to give my child up so scon." "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 yoa, and if you wish council I shall be happy to consult with who-ever wat may choose." ever you may choose." My dear father was not prepared for such

council I shall be nappy to consult with war-ever 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 at many, as he wanted everything done that could be, to save his davling 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 theie long years have had no opportunity of hearing from me, to know that their Mary is living a happy spirit in a life beyound earths sorrows. Will you please send this to 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 Beligio-Phi bleal Is Whittemore Messages. Communication through Are. Smith, from her brother, Henry Whittemore. ntinued from last-week.

A reprotect of the second seco

tion. 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 lar as the clouds of yonder tempest obstruct and shat out daylight. That you may do, but the soil life, wrapped closely with its human en-yironmients 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

unbarmod./ 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 re-The germination (for it is nothing more nor less of the soul-life), goes on under right influences along life time and emerges not from the clay re-ceptacle, it body, until such time as all of its forces are well matured, rightly developed; then the body its close overing unfolds, and lets the spirit free even as the toxider seedling parts and comes forth into light and rapid growth...-The body, the earth purfai place of soul genita-tion; birth proper, removal to second sphere. Man's capabilities dowly forming in the bed soil, earthly body. Maturing herafter. But as the earth purfai place of soul genita-tion; birth proper, removal to second sphere. Man's capabilities dowly forming in the bed soil, earthly body. Maturing herafter. But as the earth particles, are no part of seed formation, neither dow see that evil becomes which grow up around him. We say the plant partakes of, and is a part of all these various el-ements. Just so, and so is man in the same sense part and portion of circumstances sur-rounding him, and so is man in the same

various conditions, so will he be bodily. Law back of law creates, and formed into being, stage back of law creates, and formed into being stage by stage, it progresseth onward and onward, God, only knowth where! The diamond spark, in-telligence, adds increased lustre by earthly con-tact, or its beauty becomes dimmed by molds and dampness, but the germ is there, and, the Di-vine light and love of God's holy countenance can find it out and restore it to its original brightness. An eteraity is long enough to right all wrongs and mark perfection upon all the works of God. The frame work of society dwells much upon

Nordig ato many particular optimization of the strend phase, and develops only from that. The inner this is school brought to light at all ; but bodily wantikbodily comforts, external hoper, and desired, filled as fars may be, the gratification of self, the one animating principle.
The external properties of all bodiles are 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 forely to look upon. Desiroy the outer fabric (cellular tissue) and behold the numerous little velos underlying the surface, completely hidden from sights, or tracked, but the fabric (cellular tissue) and behold the numerous little velos underlying the surface, completely hidden from sights, or an exerce can understand.
The inner man or spirit life is of a more delication than the first organization than even this. Scarce perceptible to the finest and most susceptible organism of these sphere, while yet it remains a resident of the human frame. It disorganizes that offer hittle 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 elementa of susceptible into and proper name for the life spirit within you. Body contains no elementa of susceptible interventions of print, and contains no the true life more than the flawy print on Cleaf. Until after disclution to commence, it has but to take its fight and can do this instantaneously, or be more alowy withdrawn, or been withdrawn from, experiences nothing ; herow, we learn this fact, that the body is only one of the conditions of spirit, and contains not leaf. Until after disclution, the emotional life lives in the sensation, having little or no semblances to human form, otherwise than as you see it, therefore, it furthfully, the hand and this instantaneously or be more alowy withdrawn, as circumstances require. There is no such thing as confi

slowly advancing. And so of man, according to the great power within him slowly perfect-ing. Great changes, rapid improvement more plainly visible in the short lived, transitory, fleeting productions; but gradual, consequently more thorough developement in the great rea-sounds forces of god-like man. Werly, we see the feeble spark of intelligence as it reveals itself now and then in man as the faint glismer of a far distant star, but it is the living essence of the true unfolding powers of germ life, and waits eadly the right conditions one begun, it rapidly unfolds into the true bud or flower of spirit progression. Werty man and woman has this natural for-mation within the very depths of their being, and could not come into life without it. No more can you enter link another sphere of being without an enlargement of the processes of spirit function, more than you can become an inhabitant of the protest of.

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, fashiosed after, or evolved from embryotic condition, germ within germ encase-

Like the vegetable production, fold after fold, does its service, and falls away refuse matler.

The most interlor soul or life essence, draws The most interior soul or life essence, draws upon its surrounding for nutriment. It sub-tracts from its natural element nutrition, to, build, and sustain its dereloping powers and ex-hausts 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 earies of derelopment possessiess and less of the crude, imperfect or coarse organ-ization. Imperfect, only as you asy the outer covering of a nut is exceedingly bitter to isate, but is a healthy, protecting coat to inner and asvory meat, like within life. The law of progression is everywhere mani-fest, and man is no where except from its our

ward march, more than earth released fro m its

ward march, more than earth released from its continuous attractions and repulsions. Throughout infinite space, do we mark pro-grossed action, but no where failure. The child toitering 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 at-tempt would not have reached to the frial of strength, and so of goodness, the soul asks for the truthful life and asks not-in Wain. We live for eternity, and have many worn out

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

come into the signs and blessedness. Witness the world's histopy, as far back as scientific fore and its various investigations ald in bringing to light its manifold changes and wondrous revolutions.

scientific presnd its various investigations aid in bringing to light its manifold changes and wondrous Arvolutions. 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 beins, for councless ages, and during all this lapse of time preparing a suitable place for man to dwell in. Presuning such to be the case, does it not look like an absurdity that so short a space of time ps the three source years and teen, 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 atrates of theological reason, to the plain matter of fact analysis. It persenter, if it prove anything, that as the earth has been conditioning itself from so far back that we have no knowledge of its commendent, a preparatory home for its highest intelligence man, that, eccording to the law in-optics the angle of incluence being equal to the angle of reflection, so shall be go on in the never ending tutre. And now if yon can solve the one problem with safety you may attempt the other.

e other. The era which establishes man a foothold 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 here. Arguing Grom premise to conclusion, as we see not the com-mencement neither do we see the end. Natural birth—natural death of the body, but the germor life principle comprises an inte-rior insight which belongs not to our present unfoldment.

unfoldment

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 ul-timatum or highest product, the most integral or culr.inating point toward which all things

or cultrinating point toward which all minute-tend. If then man is the focus or central germ of all animate life, so is God the Divine fulcrum or Great integral or molitye power or central sun. The one revolves around the other. Man the integral or interior power on earth. The Di-vine essence the Great Central sun or most in-terior 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 offshoota, or center and circumfer-ence.

causation and effect, the great internal and fis-natural offishoots, or center and circumfer-ence. The ever active living principle, and its cease-less productions, the earth and all its torces, 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 mas, that he is the ultimatum or natural product of heavenly love. And as earth performs its durnal revolution on its axis, and at the same time mores around the sun in its heavenly track, so man bas his earthly relations to perform individually (the. axis of self), and an eternal journey of progression to fill out in continued life and progress around the survice at that period when he can at udy indu-tively hidden problems. He has but to close the outer senses and open-the inner door to close, the outer senses and open-the inner door sol, to carry on his inquiries. A rich mine of wealth lies imbedded there which your own explora-tions must bring to the surface. The interior breathings of soul are lake truths embedded in earth's strata. We search for them, remove the debris from out the way by successful toil and behold you have found the hidden treasure. As the world progresses,light has been hrown upon its past. Truthe, deposited there, unravel

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 éarthly pilgrimage.

To be continued.)

For The Religio-Philosophical Journal Let the Nations Hear and Rejo

Jer The Reide-Filimephele Journal. Let the Nations Hear and Rejoics. A COMMUNICATION THIROUGI A NEW MEDIUM. A Twould remark, that in all lands and in all the conditions of civilization or barbarism, there ever has been among the people diversity of adoration toward some given object, either of the workmasship of their own hands, or of the workmasship of their own hands, or of the formation of some object created by the imagin-ation; and withal a spirit. or everence, and adoration for some object created by the imagin-ation; and in appealing to this object held in reverence, there ever has been a class most zarous in their devotion, earnest in their con-viction of serving an object, from which they rowidered it possible to receive special guidance and protection; from which they believed they roy of these forms of working fiber required they every favor, and from which they believed they any of these forms of working fiber required they every favor, and combing fiber required they every favor, and coremonies, rendered of the mest republive and hiddows nature. Tet, have they ever found willing shaves to obey, to imanner in which all the forms and he devous mander in which all the forms and he devous mendation. The means made use of in propor-tion to their knowledge, has by degrees had the mendation. The means made use of, it tion to their knowledge, has by degree

desired effect of modifying, and rendering their forms of develoon less rigorous, just in propor-tion 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 screen form of manifesting their appreciation of an unseen source of be-neficence. Tae 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 foundaries of the spiritual plane of existence. The more pure and refined the foundaries of the spiritual plane of existence is approach the spiritual plane of existence the great reservoir of all spiritual perfection, by which we are enabled to commune with that higher order of intelli-gence, and grisp those divine thoughts and appi-rations that emanate from the spirit of all per-fection, of all truth, of all knowledge and wis-dom. desired effect of modifying, and rendering their

Action to the unprejudiced mind, does this change most forcibly speak of the onward march of the pirit of progress, which has, if only recognized already as is olden time, been heard in the wilderness and prepared, the way for the recep-tion of the new era, in man's spiritual transpor-tation. You can trace its camping grounds all along the slow, rugged meanderings of its labo-rious journey, impediments and seemingly in-surmountable barriers, which have required habor and mental culture to surmount; still, alowly, but surely, has it plowed its way over the breakers, and through the turbid waters with a threatening sky lowering above, and an angry ses beneath, when threatened by fos without, and lears within, the dove has return-ed, bearing the Olive Branch. Thus cheered by the star of hops, strengthened by the voice of frason, abe spreads her suits, unfurts her banner, bearing the words Truth, Reason and Justice, as the nears our shore. We hear the soul cheering music of a Band who have tured their voices in harmony was the Heaveniy Choir. We hall this measenger, ladea with its living itrught of intelligent minds, who have traveled long and endured infinizes with its living threads of pastimable value; tidlings 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. dom. To the unprejudiced mind, does this change

Errespondence in Brief.

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

recting : "Here is another list of the names of hungry Here is another list of truth so lavishing "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 po-sition 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 its thinner air of the beautiful blue, a stronger effort must be his to preserve his polse."

effort must be us to preserve us pose." E. B. Tilden, writing from Fraire City, Iowa, speaking of Dr. Sprague, the State Missionary says "His first lecture was on Bible Spritualism. The Hail was nearly full, and although the first ever given in the place it was wonderfully convincing."

Hall was nearly tell, and although the first ever price in the place it was wonderfully convincing." Isaac Fades writes: "Among your many correspondents, the remarks of Br. Dr-per called my attention, in reference to the reason why be did not remit sconer. If a sid, "He feared the paper would prove a failure." Twould ask, how many user, subscheiders and how long would filely have to walt, to ensare the failure." It how no reflections upon brother Draper; it only albox the necessity of prompt pay to sastain all such enterprises. The carecoust of a single state of the same first of X-branery, 1802. I wond also the necessity of the same state of the same all such enterprises. I have enclose 48, as my subscription expires the strich of X-branery, 1802. I will scale you our debate. We are contending on the vidences of the innortality of mas and his fu-ture enclose. He takes the position that all mod-ers of manufactions have the Dovid how and this fu-ture existens. He takes the position that all moders and ensites the the Dovid how this power, bence, all split communications are of the beril. My position is, hat, independent of the present of immortality and max's future existence, and hat her englious world, according to his claims, are de-pendent upon the Devil for all the knowledge they have of a life boyond the grave."

pendent upon the Divil for all the knowledge they have of a life beyond the grave." Mrs. W. Samoon, of Hammonicon, New Jersey, write as follows: " I have received six copies of your paper, but, oh, I was so dissippointed ! . Two of number alz-tees, Thèse were well enough, as they continaned the segmon by H. W. Beecher, on moral affinities ; the other four were number elegiteen, good as could be, but I wasted number niseteen, the ser-mon deliverid on Sunday, November 20th, by Beecher. Liw as of Inspiration." I wanted it to send to my fiends. I am going to ask you to try once more. I am a great trouble, truly, and there is some atrace pervently in the elements concert-ing my getting that particular sermon. I heard Beecher deliver that sermon. He is a noble, impl-rational max. I stried in Jersey city to get serveral copies, before goming home, but failed." Mrs. J. Crofter writes to is as follows ! "I will bere state that Clair R. De Evere has re-ently paid as a flying yielt. She is a person of high entiture and rare abilities, warm hearted and filed tharger y within the hearts of any home circle. I hope she may pay us a longer yielt in fature when our skoulder fileding may be file my provention for the serve

I hope she may pay us a longer visit in futu when our skeptical friends may be better prepar

when our accputes inputs may be better propared to judge of the passibilities. We held a private seance after the lecture, and never have departed friends given me such numi-takable evidences of their identity as through her, giving names accurately; and particulars of dis-ease." giving n

esse." Rev. Henry Ward Beecher complimented his church collector because that officer esthered in all the \$50,000 pew restals, except \$10. Commodore Vanderbilt, with his family,owns over \$15,050,000 of the \$28,000,000 stock of the New York Central railroad.

Мансн 20, 1869.

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	Мавен 20, 1869.	RELIGIO	-PHILOSOPHICAL JO	URNAL.	5 1 1. 1. 7
	LIST OF BOOKS AND ENGRAVINGS	THE BIOGRAPHY OF SATAN; OR, A	SEWING MACHINES	F. C. LIGHTE & CO.	DR. WM. CLARK'S
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1018	New Testament Miracles and Modern Miracles, by	Clinton Passenger	and the second se	AG. 10, TOL. 0] U.	al ca the bottle topether with a far of Chammits Sovers and age, again parts, stepped resulting amon, in committee with cordial and it he patient perspire producty. For desc- tery, give the cordial as difference, topether with cooling the cordial as the forest of the stepped perspiration of the stepped perspiration of the stepped perspiration of the keep the circulation rapid is the statemention by rubbing, as directed on in table on the bottle.
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4	Porcess from the inner Life, by Liffie Dottes	Woodstock Accommodation	LARGE CONCERT SCALE. 4-7 Pour round corners, plain legs, 878 5-7 Pour round corners screating carved	purpose than to satisfy himself of the great power tying ba- hind, capable of answering your innermost thoughts.	Invaluable to rouse the liver from torpid conditions, relieve obstructions of bile in the gall-bladder or its ducts; curve janudice and indammation of the stom sch, which require the
	Bernet fire and Tunner Life Intent Restand and En-	Milesukce Division—Depot corner of Oanal and Kinzie streets Day Express Boschill, Calvary and Evansion. Afternoon Express. 430 p.m. 450 p.m. 550 p.m. 430 p.m. 550 p.m.	G-T Four round corners expectice carred legs G-T Front round corners extra finish carr d legs, doluge, doluge,	DIRECTIONS. Let one or more persons all about the table on which the	Invaluable to rouse the liver from torpid conditions, relieve obstructions of hile in the guil-blobder or its ducts, relieve justicles and indiamaticitosi file show ack, shifts require the most pool sanistance. Where persus have been billows for a long time they will have to continue these "file until the membrase system is cleasard, by taking show or four Trills each night, as directed in balosi accompanying each pack.
-	Control Age by A. J. B. arts. Beclation of Bisreyr to a Beynblican Form of Gyrer- ment, by Theodere Parker. Beport of an extraordinary Charch Trial, Consers- tives ve. Progressive, by Pailo Hermes. Bedral of Religion Whith we Need, by Theodere 10 Sector 2015 (Religion Whith we Need, by Theodere 10 Sector 2015).	Waskegan Accommodation 6:25 p. m. 8:45 a. m. Milwankee Accommodation 11:80 p. m. 6:15 a. m.	NEWTON & CO'S PIANO	Let one or more persons all about the table on which the instrument is pisced, each piscing a band lightly on the top board, simply functing the mann, taking cars to have the arm not couse in coutact with the table ; remained with the fad- wearent, then let some order of remained measured.	N. BThe Magnetic Vegetable Syrup is advised to be in- here at the effel of two weeks instituted of the Billious Pins, tak- ing three of the Fills note a week in connection with its syrup. By following this course the patient is more to lind speedy and lasting relief.
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	by H. C. Wright. Paper, 50 cents, portage, 6 cents. Cioth	Day Express and Mall	He 1-I Octave frust round corport plain case Octaves	Sent by Express securely packed in neat boxes. Address,	Spirit Magnetic Vegetable Cath- artic Pills
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• •	Data" Philosophical Diptionary	A. NUTLAS, GHU THAN, AFL, DURING THE DEPUTY AND ADDRESS AND ADDRESS ADDRE	finiabed like frout, with one row mould- ing an Case Gothic Lege and Carved Lyre 700 Bquare Plano Your Round Corners back finiabed like frons with one row moulding on One Onthe Leve and Corner Lyre.	MRS. HENRIETTA ENIGHT, HEALING and Equalizing Medium. The sick and the nerves can receive immediate raise by manipulations. 100 fwelfth - street New York.	see one patient curve of otherst rooms such axist. And yet wile impositions are practiced daily. All Chronic Liver and Ridney disease, Diabetse, Dyspeptis, Constipation, Hear- barn, Piles, Rheumsilum of three Kinde, Drapay, Scrofalens
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ŀ.	JESUS OF NAZARETH; OR, A TRUE Britisal Authority, bon Spirits who was Cosmoory Merical authority, bon Spirits who was Cosmoory Merical authority, bon Spirits who was Cosmoory	Chastenati and Zonirollis Frains Mail and Express	ALS OUT LARGE I OCTAVE PLANOS ARE COM- MERCORED AFTER OUE NEW IMPROVED OVERATEORIS GRAND SUCARE SOLE	UNDERHILL ON MERLENISM. The most raisable for each over publicled upon these incose showing, the forth is report to mostle philosophy as developed by experiments. Beamonstructuring the innovative of the real said the communication in the forth of the same showing the Prior Hold, Sami Free of Fortage. Addres J. C. BUNDY, Drawer 6038, J. C. BUNDY, Drawer 6038,	PATENTED May, 19, 1968. Are the obsepast and best use. Sent freight free for six dollars, a liberal discount the Assais.
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Bronfler Department. BY E. V. WILSON

the Danville Adv

Debate on Spiritualism. The question discussed was embodied in the fol-wing resolution: Resolved, That the Bible-King' James' version -asstaina Modern Spiritualism in jiz phases and -eustaine teachings The dis

Recoived, That the Bible-King James' version -assialan Modern Spiritualian in its phases and the discussion was held in the Union Hall on the evenings of January 20th, 37th, 58th and 29th. Mr. E. V. Wilson, of Illusols, for the affirmative, Edder Miles Graat of Boeton, for the negative. Mr. Wilson is a portly man, past middle age, somewhat gray, and weighing nearly if not quite two hundred pounds. From a reuwe, Judice bu-tion hundred pounds. The negative. Is a source of the source of the source of the source too hundred pounds. The near the source of the source too hundred pounds. The near the source of the source the was perfectly self possessed throughout, and are to near the source of this balance. He spoke un-pleasantly tood, though-bot the most part distinctly. He was at all times flower, though he did not al-ways express binned? with grammatical scenario, region to the the include the source of a source of give to hat he include the advantages of a scho-saite charaction possessed by this opponent. Fet how and the source of the source and region: a more up for educational decimencies. The diar Miles Grant is the well known editor of the Wontry's Carnas, published in Booton. He is younger than his opponent the real region: a mod chasicel scholar and a good debater, though lacking the period self possession which always characterized his opponent. He spoke quick and fast, bringing his words and sentences out by frix, like the water from a hydraulic m. It would take two men and a boy lower by Mr. Wilson, who com-mate by giving the apiritualista' creed as fol-lows: Isot. Nodern apiritualise teaches that man is immortail, and that limoriality befine a white and with and the source and the period self the source and sentences whether and the source of the spiritualise time as the immortails whet is a ways immortails whether and the spiritualista the sentence and the immortails whether and the immortails whethere as the team of the source and the spiritualista the sent

nenced by giving lows: lat. Modern spiritualism teaches that man is inmortal, and that immortality begins at his immortal.

nmortal, and the immortal life is a practical contin-iation of this life. 3d. That the immortal manifests him or herself

and That the immortal manifests bim or herself as each to the mortal manifests bim or herself as each to the mortal.
Ath. That there is one God—the Father, and that all mankind are his children, hence we are the ions and daughters of God.
Sth. That there are good and evil spirits who commune with and influence manifed.
That the commune with a difference manifed.
The That the Bible sustains these teachings.
The That the Bible sustains these teachings.
The That the Bible sustains these teachings.
If then alluded to the phases of spiritualism as consisting to phenomena such as last. Trance-seeing with the syse open and shut, toxing them, a well as many with the set of the suppli-tion ching them, and unconscions.
He Heing in the spirit or under spirit inducers: at. The accing of spirit, courcrang with them are touching them, a well as many at the sound (on the thing and unging ponderable matter, exc. The thing and unging tests.
Sch. Writing the site by the laying on of hands.
The Sible,—King James' version-sustains

hands. The Bible,-King James' version-sustains He then alluded to a second elements.

phases. ben alluded to a second class of phases, those are charged against the Spiritualists, as fol-

The breaking up of families, free-love, con-ge and promiscuous intercourse. Lying spirits, delusions, deceiving spirits, Lyi

Lying spirits, declasions, accerting spirits, prophets. All and every feature of evil obserged to the spirit of Spiritualism and proved as belonging to n, such as : contradiction from the spirit life, the influence that produces a lie. T. Wilson then proceeded to quote the Scrip-s, chapter and verses. Up the abortimes of the spiritual observation of the spiritual influences menifications were identical with the doc-es of Modern Spirits and Spiritual Influences and the Lord God formed man out of the to at the ground, and breathed into his nostilis breach of life ; and map becames a living cont." 1 "Add use how the stated into ble postilis reath of life; and man became a living soul;" reath of life; and man became a living soul; the man Adam was made a living soul; the man Adam was made a living soul; the one of the soul source of the state of the living source of the source of the miracles of id and New Testaments were referred to as pipe of spiritual manifestations. The speak-edged that the same things were done by the income time.

• that in man became a living coul. Hence, if renuce, or Grant contended that the spirits spoken of Bibe were bad apilits, demons or devils. Wilson cited the eases of the angela who vistorians and Loka a intennees or spirits which has a spirit demonstrate with usan. The spirit spirit spirit spirit demonstrates and the spirit of the spirit spirit demonstrates and the spirit spirit demonstrates and the spirit spirit spirit demonstrates and the spirit s

but a sugge the controversy. Great held that every spirit which claimed disembodied human spirit was a tying spir. aid that the doctrines of Spiritualism which isad principies of the Bibie. He challenged oneat to bring any proof that the spirit on being had ever revisited the earth. in answer to this challenge cited the annuel's appears, cc to an before the annuel's appears, cc to an before the or. He also said that the spirit of his peared to him, and he had taken it by e now took the hand of the chalmann

and as he now took the hand of the chainener ing Mr. Hyland's hand,) and it was just as tan

ng Mr. Myinne s mono, and it was just as tan-ing Grant replicit to this that the manifesta-obtained by the witch of Endor. In Sammely, could be accounted for on the principles of nerism or snimal magnetism. He held that if ot really the epirit of Sammel that was raised, some jung spirit, because the predictions bit made were not failflet. Elder Grant fur-construidd that the spirits which as witcossed afroma perisons are no more real than those a meet gs in our dreams, and that they par-sonmewhan of the same character.

. Wilson commenced by reviewing some of the ments of Elder Spant's last speech on the pre-ng evening, asserting that he (Grant) had not ored his point in regard to the separate crea-

red his point in region to not the state of mas. " Grant, said that when he put a rife ball a the best of man, he dict, when he put a a list or bound the best of a base bit did j and the spiritual becomen as we bee and there m, were produced by menurism; and could mounts for on a natural pirclepies. He dited mesure to phenomena as the catding off of an ce, in which persons were used, to believe in ality of certain things under the leftmence of sameriser, and a the will. by on some as to be observed as the served as the served

Bakepided for this soft as any cas. This confor-mation of his brains, the convolutions of this brain, as he criptesed it, internetly disposed him to skep-convince this, and that he had remote the world convince this, and that he had remote the series of Buffale some wonderful phenomens in the slip of Buffale some worderful phenomens in the slip of Buffale some worderful phenomens in the slip of Buffale some worderful phenomens in the slip of Buffale some word phenomens in the slip of Buffale sources word phenomens in the slip of the state of the source word phenomens in the slip into the twenties of an into source of the slip of the Buffale state word word the slip of the slip of the slip Buffale state of the slip of

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d took up again the point he attempted to make eviously in regard to the algolification of the word al. He referred back to the original theorem al: He referred back to the original tong d coatended that the word translated soul, cou ith propriety be applied to designate any livis cature. Mr. Wilson here made a point of order, conten-

The reported to the signification of the word at. He referred back to the original tongues denotended that the word translated soul, could the provincip be applied to designate any, living the Villeon the original tongues, but must take to the original tongues, but must take to the original tongues, but must take to the translated.
 Elder Grant then attempted to prove his position on Revelation Strike and the second take the word translated.
 Elder Grant take attempted to prove his position on Revelation Strike and the second and every livers attake the translated.
 Elder Grant then attempted to prove his position on Revelation Strike Str

Choste. On the last evening of the debate the old arga-ments and proofs were again brought up, though sametimes in a new form. Elder Grant dwell some-what upon what Mr. Wilson in his exposition on the first evening of the debate had classed as phe-nomena of the second class, as charged against spir-ingalism. In pursuing this theme Elder Grant read extracts from the BAXNER or Liour and other papers of the Spiritualists, the selections being made

extracts from the BAXNER or LIGHT and other papers of the Spirituillate, these sections being made in a way to make it look rather bad for the Spirit-illate. The sector of the Spirituillate, these were gravited ex-tract, that isolated passages were read without friercontexts, and said tuis the could take up the Bible, and read out passages from it in a way that would make it look quite shad for the Writers as anything the Elder faal succeeded in this way its bringing against the spirituillate. To prove this he proves the sector of the sector of the sector of the Bible, and read out passages from it in a way that would make it look quite shad for the writers as anything the Elder faal succeeded in this way its bringing against the spirituilist. The proves this he read being mostly isolated passages, taken without their proper contexts . Elder Grent, altided also to the separation of fam-lies which Spiritualian had cance. . Mr. Milson related passages, taken without their proper contexts . Mr. Milson relatively read from the coming of this kingdom, when children should leave their parons, and parents their children with should leave their husiands and husbands their wives, des., for right-cousneds said, . " See any own doar with er bashad than to leave the children when here here hashad than to leave the children with which she was con-nected, at the related for here and the second the debate in connection with the robuttal by Mr. Wilson of Elder Grant charges against the Spiritu-are the spirituinany that such parelies were no worse than what took place in St. Pau's tim-and the the sporte hashed there countenanced them. He, Mr. Wilson, had progressed in his read-ing 2 the the three network with a such parelies were no worse than what took place in St. Pau's tim-and then went on to finds the verse with a slight vari-tion of his own, thus : "And when they have nai-de the devit let him mary here." This literally brought down the house, producing a shout of histor. This, they are read with with show rememe

loughter. This, then, is the end of the great debate, which has excited in our quiet village a very general in-terest. Union Hail, on the first evening of the de-bate, was about two-thirds fail, the andlence in-creasing every index tuntil the last, when it was about and discussed on street corners, in bar, rooms, preached about in our churches, and has formed. preached about in our churches, and the chief topic of conversation for a everywhere.

ANOTHER GHOST IN CHICAGO.

The challenge of the challe

me until I reached the Eiston road, when it suddenly vanished. me until I reached the Elston road, when it suddenly vanished. Peter O. Nanghton says: . The other ulght, 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 clurch, when she turned-on me, and her face was covered with hair. I then knew it was a winn, 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 moraing, says: I waw a form in white near the Baptist church,

In the moraing, says: I saw a form in white near the Baptist church, and then heard it uttering pitcows moans. I approached it and saked what was the matter-but no answer came. Pearing it night be some trick to robo r deceive me, I drew my revolver and went. up to grasp it, but though I could see it plainly, there was no substande. Then I got scared and fired ny-terolyter-four times at it, the thing remained unburt. The firing alarmed the neightors, and arveral rushed out to see what was the matter, when I told them what I had seen. Myself and some other men then crasmined the ground to see fit there were any foot prints but there was not a sign. The night was clear.

was clear. Finally on Wednesday night, the 24th ult, as the in-freight train on the Chicago and North-western rallway 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 astonishment he could not find anything? Re-turaing to his box he saw the body again on the track. Again he went toward it but found nothing. Thinking it was but an allucination stonishment he could not find anything: Re-turning 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 of that be was dreaming, he return-ed 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 actu-ally 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 any-thing frivolous. So terrifying is the ghost that many houses in the vicinity of the church are threatened with desertion unless the "goblin dammed" is exorcised.

NOTICE OF MEETINGS.

ATHENS, MICH.-Lycoum meets each Sabbath at 1 o'clock P. M. Conductor, E. N. Webster; Guardian of Groups, Mrs L. B. Allen. a. B. Alten. Astoria, Clatop county, Or.—The Society of Priesde of Progress have just completed a new Ball, and inste hyber traveling their way to give them a call. They will be kind by received.

ly received. Booros.--Vaccavritz Hall.--The First Spirinalist Asso-ciation meets in this hall, 32, Sunneer arrest. M. T. Dois, Presdent; Samois N. Jone, Vice President VM. Dunckles, Tressurer. The Childrent Progressive Lyccum meets at 10 a.w. D. N. York, Oschucktr: Jikis Marg A. Sabolar, Guard-ian. All hetters should be addressed to Charles W. Hunt, Assikant Scriverty, 54, Vienash street.

Music list.-Lockurs every Sunday afternoon at 234 o'clock, and will continue utill sext May under the man-agement of L. B Wilson. Engagements have been made with able cormal transce and inspirational speakers. with able, normal trace and impirational parkers. Stranovnik Hatt. - The South End Lyceon Association have esteriationness every Thirdby (weining during the have store the transfer of the transfer of the transfer of the greative Lycomp meets every Bunday at 105 (z. s. A. J. Chese Conductor; J. W. McJuire, Assistant Conductor; Har, M.J. Stewart, Guardian. Address all communications to A J. Chese, 107 Maximgton street. Union Hakin-This Booth Baton Spiritual Association hold meetings every Smaday at 10, 3 and 15, evench, Keenan, President; H. H. Gould, Secretary; Mary L. Steech, Treaster.

Treasure. TEXPERANCE II ALL—The first Society of Spiritualists hold their servings in Temperator IIali, Ko. 5 Maverick square, East Boston, very Buoday, at 8 and 7 + a. Beijainni Opacker 9, serving 100 and 100 and 100 and 100 and the service of the service of the service of the product of the service of the service of the service first of the service of the service of the service of the New York of the service of the service of the service of the Revise during March, Mrs Julietto Face during April 3. M. Fowlise during galaxy.

Guardian, Baltimore, Mo.-The "The Spritualist Congregation of Baltimore' hold meetings on Sunday and Wedurday recu-lagous Saratop Hell, some set corner Calver and Saratopa structure. Mrs. 70. Hyper process ull further notion: Chi-drev's Progressive Ljocenn meets avery Sanday at 10 A. M Broudeny Haltidor.-The Society of "Progressive Spritu-alists of Baltimore." Spritos svery Sanday moraling and overling at the numb hours.

Toledo, O.-.Meetings are held and regular speaking in Old Massonic Hall, Summit street, at 75 P. M. All are invited free. Children's Programive Lycennin in the same place overy Sunday at 10 a. M. A. A Wheelock, Conductor; Mrs. A. A

Sunday afternoof and svening, at Castel Ban. Chicago Liberal and Spiritual Asrociations mests overy Sunday at Crosby's Music Hall, at 1045 and 730. Confer-ences at 124. Chair L. Deves speaks for Docember. All communications to be addressed to— J. SPITTURE, Pres. Naw Yoat.— The Prinded of Humanity means very Spingher TO Grand Area. In Devision of Humanity means very Spingher TO Grand Area. In Devision of Humanity means very Spingher Dovery, for monit and spiritual column, impirational and trance speaking, special tast manifestations, and the relation of miringl sporteriones, factor and physicaman. Beaks free, orthean. I and spiritus. I and spiritus. Facts and phr Bowery, for moral trance speaking, sp of spiritual experi-

controlution taken up. Ownnos, N. — The Sprintalizat hold meetings every Sun-day at 215 and 736 p. m. in Lyroum Hall, West Second to the structure of the Children's Progressive Lyroum Secondary of the Sprint Structure of the Sprint Sprint Sprint Structure of the Sprint Sprin

Guardian. The Spiritualisis hold meetings every Sunday at Lamartine Hall, corner of Sth avenue and West 20th street. Lectures at 10% of circle, an. mail 7 p. m. Conference ex at 3 p. m. Ruscuttre, N.Y.-The Spiritualists hold meetings at Cum-Sunday at Jand 75/p. m. Children's Programs (Jocum meets at 10% a. m. J. A. Barlett, Conductor; Mrs. R. A. Breaford, Ongalan of Groups.

Brittal mellings for impirational and Trance Speaking and Spirit Test manifestations areary Sunday at 3 p. m., and Threndy, Testing at 12 docks, in Greast Hall (Dpus Testing), and the state of the state of the state Friday wreakings at 13 docks, in Constituential Hall, correct Fourth and South Minth strets, Williamshorr, Also, San day at 3 and Tuseday at 15 docks, in McCartier Temperance Hall, Franklin strets, bypoints both Office, Brenz Point, Office Fourth and South Minth strets, Williamshorr, Also, San day at 3 and Tuseday at 15 docks, in McCartier Temperance Hall, Franklin strets, bypoints both Office, Brenz Point, Office

urristics 10 cents. Carrians, Origo-The First Society of Spiritualists and Lossifiants, Origo-Iar Seciety of Spiritualists and Lossifiant Sectors, Sector Sectors, Sectors, Sectors, Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary, Cor.

Berristary. Y. -- Mestings are held in Lyceum Hall, corner Hall, corner 15(9, p. m. Children's Lyceum Break at 20(2), and the second of the second for the second secon G. A.K. Poors, Berreilly, Levrum mixes at 1 p. m. J. O. Banson, Conductor; Min. Lizzle Racadal, Guardian of Ourselv of the holy fight, Shark Racadal, Guardian of Ourselv of the holy fight, Shark New Stream, Dollaes at the Observed of the holy fight, Shark New Stream, Detroma the morning at 10 fg. m. upon Natural Ectence and Philosophy a basis to a granute Theogley, with descutteen expressions and Hilbstrations with philipsphila apparture. Lyveum in the sharks on granute Strengely, with descutteen expressions of the metage in the Science of Spiritan Athlenophy. Newaxa, N.J.-Optimization of Spiritan Athlenophy. Newaxa, N.J.-Optimization of Spiritan Athlenophy. The Attention of the Science of Children's Pro-gressive Locome. On The Mark 100 Min. Programs's Lycoum in Contrast and Yallow Mills. Programs's Lycoum meets at J. A. Conductor, H. & Willamsi Guar-dian, Mr. Mark Lail, Nov. Excitors at J. N. and Spiritan Film street and very Sunday, at 10 fg. at n. and Spiritan Prima type 11 and very Spiritang, at 10 Mills and Science and Mills. Programs's Lycoum meets at J. R. Conductor, H. & Willamsi Guar-dian, Mr. Mary A. Lynam. Control at J. N. a. Molycening, ing and Mrs. O. F. Sterens i Corresponding Secretary and Treasure, R. O. Spiritani, Chancellan, Mills. Mark J. Spiritani, Mark Mr. Spiritani, Conductor, J. H. a. Mills, Spiritani, Kanadal, Mills, Science at J. K. Science and Mrs. Chanter, Assistant Guardian. Braor, Win-The Spiritanilate of Boldit hold regular Bunday meetings at their characitan. Braor, Win-The Spiritanilate and Programs and Mrs. The Mills and Mills and Mills, Mills, Mills and Mrs. Theorem Ather Mills and Mills, Mills and Mrs. Theorem

the most popular among the liberal writers in both hemis-pheres. All systems, creedens, astitutions that danot stand the rightment encounter in the standard standard standard standard consideration, from their satighty and general acceptance, than a failaw of moders date. Belsiving that the Divise is unbiding the Haman Mind to day, through Spiritual inter-nant more sublice truths flash. It was appendix the of graves comprehending controls ago, so should all subjects pass the analyzing creatiles of actions and reason. As washing any standard statements and the standard take to make our journal potent in power from advectors and the potential or journal potent in power for the advectors of the right, whether such principles are found in pixelorus of the party Appendix in the standard state.

Guardian of Orospa.
Str. Jorns, M. S. Mannillon, Conductor; Mrs. Dream, St. Lotts, Mo.-The "Society of Bpiritalities and Progres-tic Logend" of 51. Lotts hold three session such Stundary, in the Volytechnic Lastitute, corner of Sovietts and Upsetunt Obstries A. Pens, President: Heary Stage, Yose President Datase A. Pens, President: Heary Stage, Yose President Ubstrains: Ayron Colorsy, Conductor of Lycosm. Curps, 0.-Throgressite Association hold meetings effect at 11 a 'm. 8. M. Terry, Conductor J. J. Devy, Guardias; Mrs. F. A. Perin, Cur. Sect.

Mrs. F. A. Ferin, Cor. Sect. Braudings or 2007 South Monthle and Southanning and Southanning and Southanning at 11 Octavity and Southanning and Southanning at 10 Octavity at 10

between 4th and 6th. Breakwar, Lin-The Children's Porgressive Lyceum of Sycamore, III, mete server Sunday at 2 o'clock p.m., in Wilking Wey Mail Harroy A. Jones, Conductory Kar, Ho-The Free Conference needs at the same places on Stunday at 3 o'clock p.m., our hour sension. Easys and speeches lim-ined to ten miniprevent. Channey Hirsondy Lea, Prevident of Society 1 Mrs. Sarah D. P. Jones, Corresponding e.d. Re-cording Secretary.

cording Secretary. Apatax, Minc.-Begular Sunday meetings at 10% a.m., 1% p.m., in City, Ital), Main street. Children's Frogree Growm meets at the same place at 12 m., under the samp of the Adrian Society of Spiritualists. Mrs. Martha Ilis Freideat; Kar T. Sherwing, Secretary. whety of Bpiritualists. Mrs. Mr 7. Sherwis, Secretary. -The Children's Progressive L inutary aftermoon and evening. A session at 10½ A. M. B. Car right Guardian; J. S. Whiting, Lowni, MASS.-Lyceum held at 2% and 7 arter, Conduc-

o'clock. Lycet tor; Mrs. J. F ing Secret Be ing Serviary. Banosroar, Corx.-Children's Progressive Lyceum mee wery Sunday at 10% a.m. at Lafayette Hall. 11. H. Cra dall, Conductors, Mrs. Anna M. Middlebrook. Guardian. Ogana, Wis-Children's Progressive Lyccum meets even

Babath at 10 e'clock a. m. John Wilcox, conductor. Mr Thompson, Assistant Conductor, Miss Cynthia McCann, Guar dian of Groups.

Teompson, Assistant Conductor, Mise Oyalida McCani, Guardias of Groups, C.-Tos Spiritualins of the jubes hold resentation of the probability of the second secon r. Darlisto, Fremenia: airc darco s. houditout, Tice Free deni: F. A. Coleman, Servicary: D. A. Garbier, Trashury Johnshan Swain, Collector. Mano Marry, Wiz.—Progressive Lyccium mests every far day at 1 p. m., at Willard's Hall. Alired Swiser, Coudechor Mr., Jane Source, Gardian. The First Society of Spiritualist meet at the same place every Bunday, at 3 p. m., for Coule ence. O. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. O. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. O. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. O. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. O. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. O. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. O. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. O. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for Coule ence. D. B. Hardina, Free Bunday, at 3 p. m., for B. Markin, for B. Marki

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Point. Contribution 10 conts. Macausary, Cat.—Meetings are hold in Turn Yerein Hall, on K. attreet, very Studiey of 11 a.m. and 7 p.m. Mrs. Lance Coppy, regular speaker. F. Woodward Corpuding Secr-tary, Children's Progressive Lycount meets at 3 p.m. Heary Bowman, Conductor: Miss G.A. Brewster, Gaardian Heary Bowman, Conductor: Miss G.A. Brewster, Gaardian Y .- Religious Society of Progres Sciitzer's Hall, Sunday and The Arsel & President, Space and The Ro ings. W. W. Parsels Provident. Speakers enarged Mrs. - A. Byrns, during Nov.; C. Pannie Allyn, during Feb. am every Sunday at 2 P. M. Mrs. R. P. Collins, Con-or; Mim E. G. Beebe, Amistant Conductor. Aggrer; Nim E. O. Beece, Amstant Conductor. PLTNOVIN, MASS.—Lycoum Association of Spiritualists meetings in Lycoum Hall two Bundays in each month. devis "rogramsive Lycoum meets at 11 orlock at at 9 engaged:--Mrs B. A. Byrnes, Jan. 5 and 12; H. B. S Feb. 3 and 8 1: F. Orcesined, March 1 and 8. and 8; L.P. Greenleed, March 1 and 8; "manas, Mass.—The, Spiritualists hold meetings every y afternoon and evening in Belding and Dickinson; Speaker engaged — Mrs. C. F. Taber during January. Nor 'Mass.—Meetings at 3% and 7 o'clock P. M. 'Pro-re Lyceum meets at 1% r.M.

FORDORY Mass — Meetings in Town Hall. Progressive Lyceum meets every Bunday at 11 a. m. CARENDARYST, Mass — The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 r. M. Speaker engrand.

an, Conn .-- Meetings are held at Contral Hall every afternoon at 11% o'clock. Progressive Lycoum at 10%

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 Watth, Dockstory Hn. Louis Keith Onzeithe, Brittan-ian, meet every Bunday in Barmonial Buil, Preusyinatis stense near corner of 11th Street. Bpakers angued for Oct. Anna K Müllehorol. No. Natis & Prass. Dec. Orn L. 4. Dashis, Jan. N. Frazile Willis. Teb and March.
 Williaim, Lecture Stills an usof 300 pm. Children Frompring and Corners Mass. An analysis and the state of the state and Groups, Mass. Mag. Banda State Bana, Analastan Guardia. Or Groups. Commence 1250; n. Conference Tree Platform fragments Bana and State Daris Bana Analasta Banada and Groups. Commence 1250; n. Conference Tree Platform fragments the versel.
 Milwankne Wisconda.-The Tret Spiritualist Lorence measure Wisconda.-The Tret Spiritualist Lorence is angued to speak. at 75 P. H.

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THIS WEEKLY NEWSPAPER will be devoted t Attra and SOURNEE, and to the SPIRITUAL OROPIT, T is will advocate the sequal rights of Ma DOPOTT, and will advocate the sequal rights of Ma fact, we intend to make our Jourgal cassing frame into the rights, duties and intervals of the propiet, This Jourgal will be published by the

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