\$3,00 PER YEAR IN ADVANCE.]

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

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Biterary Department.

GOLDEN BAYS

To its noblest, grandest mission Of the good that we can do. If we but allay the server of each neart—the fa'se or trusted with the cankering flow of hair but server besses such was the path of rightful state.

Calmly pour, the bealing unction Ofnuselfish, trusting love, Into the heart of every mortal— Golden sunshine from above.

Free thy soul from all incumbran Of the fogs, so damp and cold; Enwreath thy brow with sweeter Fill thy heart with joy untold,

Love begets its kind " fo Hate will e'er roturn be

Thus the golden rays of love-light Will o'erspread each heart and he And no canker of the soul-life E'er will rust the burnlehed dome

WILFRED MONTRESSOR:

OR, THE SECRET ORDER OF THE SEVEN.

A BOMANCE OF MYSTERY AND ORIME.

COQUETTE," STO.

BOOK FIFTH-THE APPOUNTMENT.

CHAPTER XXXVI.

THE APPOINTMENT—THE ESCAPE

In the early passers of the resustance, and a young man alighted.
It was Alfred Tracey.
He entered the front door of the mansion and proceeded directly to the library.
"The cab is waiting at the door, Mrs. Tracey," said the young man, bowing; "are you ready to make the proposed visit to Mrs. Williams?"
I shall be ready, Alfred, us soon as I put on a bonnet and shawl," replied the lady, ring bell. In the early part of the same evening, a cab rove up in front of the residence of Owen Tra-ey, and a young man alighted.

ne bell
domestic entered the library,
am going out with Alfred," said Mrs. Traaddresing the servant, "to visit a sick
n. If Mr. Tracey inquires for me on his
n home, tell him that I shall not be absent
than an hour. An hour will be sufficontinued the lady, turning to Alfred

of Tracey descended the stairs, and trav-the hall of his boather's residence. His were flashed, bit eyes glanced restlessly be floor to the ceiling; his mind was evi-disturbed.

a I rally suspected by Wilfred Montres-puter of the process of the process of the pro-

the floor to the ceiling; his mind was eviy, disturbed,
im I really suspected by Wiltred Montres"mutter of the young man, inaudibly; "and
I fallen into a snare, or have I been suffertion a pervous planntasy; I cannot been
to been been suffered to be suffered to be

symment jess than a quarter of, an hour trings stopped, that the house y' inquired Mrs. Tracey, as the companion, she ascended the steps of estory brick editics, which, notwithstand-odarkness of the evening, loomed up perly above the humble dwellings in its visual to the companion of the work of the work

lifed Tracey rang the bell, murmuting an attent reply to the question of Mrs. Trahe bell had scarcely cessed ringing, when face of a woman was seen peering through movelob blinds of the outer dror, as if with design of reconnoticring the persons of the tors. After a moment's inspection, she openhe door apparently satisfied, he was a large firshy woman, with bloated urres and dark hized eyes, beaming with an ression of malignant conting. Her garments

slovenly and repulsive. Mrs. Tracey felt an in-voluntary shudder stealing over her as she met the scrutinizing glance of the stranger upon

the scrutinizing glance of the stranger upon en-tering the helt.

"How is the invalid, Mrs. Williams?" in-quired Alfred Tracey.

guires Alfred Tracey.
"Bontly-poorly."
"We have called to see her—Mrs. Tracey and
I," said the young man.
"Walk up stairs, sir—up stairs. Her room is
in the third story—the first door on the left side
after reaching the head of the stairs. Shall I "Walk up stairs, sir—up stairs, in the third story—the first door on the left side after reaching the head of the stairs. Shall I show you up, sir?"
"It is unnecessary, madam. You are Mrs. Waters, I presume, the mistress of the boarding-house?"
"'es, sir; the servants have gone out this evning, and have left me entirely alone."
"In the third story, Mrs. Waters?"
"The third story, sir—the first door to the left."

left."

The hall and stairway were well lighted by a lamp suspended from the ceiling in the first story. The stairs were handsomely carpeted. Mrs. Tracey experienced an inexplicable mis giving as she mounted the staircase, arm in arm with Alfred Tracey.

The young man opened the door, which had been indicated to him by the mistress of the house, and unhered Mrs. Tracey into the apartment. It was a parlor or sitting-room, neatly and even telegantly furnished. Toward the right, at the distance of eight or ten feet from the entrance just described, was another door leading to a small inner room, apparently a bed-chamber.

chamber.

A handsome lamp, with a ground shade, was burning upon a small mahagany work-stand. Alfred Tracey closed the door, and requested Mrs. Tracey to be seated.

"Where is Mrs. Williams, Alfred?" said the lady, surveying the apartment.

There was an expression of deep humility on the features of Alfred Tracey, as he replied with down cast eves:

"Where is Mrs. Williams, Alfred?" said the lady, surveying the apartment.

There was an expression of deep humility on the features of Alfred Tracey, as he replied with down cast eyes:

"I have deceived you madam—Mrs. Williams does not reside here."

"Does not reside here." exclaimed Mrs. Tracey, strating from the seat which she had taken at Alfred Tracey's request.

"No, my sister. Yet do not imagine that my deofit has extended further. All that I have told you in regard to the history and present distress of Mrs. Williams, and my brother Owen's guilt, is literally true; but—"

"What does this mean?" inquired Mrs. Tracey. "Where am I?"

"What does this mean?" inquired Mrs. Tracey. "Where am I?"

"What does this mean?" inquired Mrs. Tracey. "Where am I? in a house of assignation, of ladany: I lave you dared, Alfred.

"Do not, in uncry, do not condenn me too severely," said the young man, melting into tears, and fall of them his house, and the compassion on me. I love you with a wild, burning, terrifice passion, which seem from my face by my own hand, and I implore you to have compassion on me. I love you with a wild, burning, terrifice passion, which seem you moving like an angel of light in your hand, and I my loues, or will be seen from nor face by my own hand, and I my prother's wile. I know it, I have lived for months in your preschee, striving, scarcely with success, to well the secret of my boson. I have seen you moving like an angel of light in your hardway to be a seen you return good for evil contiously, and endure, in silence and sabmission, the unfeeling harshness and unmerited reprovedes of a tyrannical husband. I pitided you at first—then admired—then loved you. But I dil not dare to reveal my love, for I knew the strictness of your principles, and I feared that you would banish me from your presence. And that presence oh—how dear te me. I l zing sighs and burning words, live coals, as it were, from the altar of the heart, to kindle the flumes of passionate-love in your beson? You do not—you cannot. And yet you are not cold, heartless, passionless. On I have you felt the me, the secret, restrained affection, which lives, unseen by others, in the depths of the soul! Have you felt the delicious hope of mingling the sentiments and sympathies of your imaginative nature withsthose of a congenial spirit? Have you lelt your heart's blood rushing, like streams of molten lava, through your velna? For mefor me, have you felt this?

Mrs. Tracev stood in the centre of the apartment, at the distance of two or three paces from the speaker. She was, as it were, transfixed by the audacity of Alfred Tracey. Her face, though extremely pale,did not betray the feelings when squared the contract of the sentence of the contract of the sentence of the contract of the contr

voice.
ot so coldly to me," said Alfred Traously. "Is it nothing that I have
ong, so devotedly, so passionately?
u return my affection with the same

souls exhale in perpetual kisses."

The young man paused, trentising with emotions all is eyes, though to arial, beamed with fiery, prastonate glances.

"Have your finished?" repeated Mrs. Tracey, with forced calminess if or do you seek, by prolonged insult, to drive me to modness?"

"Insult?" shouted All red Tracey, rising to his feet; have I insulted you?"

"Grossly—unpardonably."

"Is my love an insult? My love, andent, powerful, unchangable, an insult? Avenge yourself!" continued the young man, sinking again upon his knees and unsheating a dirk knife which he carried in his bosom, the handle of which he extended toward his companion.

"Plunge this weapon in my heart, and avenge yourself upon one to whom life without love is placeless."

Mire. Tracey took the dirk from the hand of the young-man, and glazoed at its keen, glittering point.

"You deserve to die, Affred," said she, alowly and empinically; " but I am no executioner. You are the first being who has dared to breather in years the language of issuit and of infamy XV, has a based only freeship and confidence. You may consider the property of your conduct," continued Mire. Tracey, advancing toward the door of the spartment, with a look of unutterable soom and contempt.

Alfred Tracey aprang to the door, turned the key, and extracted it from the look.

"Unlock the door!" said Mire. Tracey, in a tone of command.

"Never, until you consent to be mine."
"Yours!" exclaimed the lady, pussing within a few feet of Alfred Tracey; the tone of her voice, her attitude, the expression of her counterance, displayed the uncontrollable disgnat and contemptions defiance of an insulted woman.

"Yours!"

nance, displayed the uncontrousue disguss and contemptuous defiance of an insulted woman, "Yours?"
"Yes, mine?" replied the young man with a sucrice, demonlac smile. "You have stormed the imploring slave. Perhaps it will better please your pride to be compelled to submit to a merciles tyrant. We shar alone. Do you un-derstand me? alone. You shall be mine—to— "tabl."

ne speaker ndvanced a step or two appar with the design of clasping the person of

y who are design to sample, Mrs. Tracey did not recoil from her position at she clenched firmly the handle of the poign ard, and said, with superb haughtiness of man

er:
"Touch me with your polluted hands, if you are!"

dare!"

The young man paused a moment, and threw himself careleasly upon a sola near him.

"Nay, I will argue the point with you," remarked Alfred Tracey, only, "You fear, perhaps, that your reputation is at stake. "So it is You are in a house of a selignation. You are known to Mrs. Waters, its accommodating m's tress. Themorrow your name will be linked with irretrievable infamy. Be wise to night, and purchase my silence."

"Unlock the door; I command you."

"De countenance of Alfred Tracey grew livid with anger. He started from the sofa exclaiming directly:

"I swear."

"I swear."

with anger. He started from the sofa exclaiming fercely:

"I swear?—."

He paused suddenly, and listened. Up the staircase, and through the closed door, came a loud reverberating crash, sa of a besay door burst open by main strength. Then were heard the shouts of angry volces, mingled, with poale of laughter, and the confüsed shuffling and stamping of human fonsterps. It was evident to both the listeners, that the lower part of the house had been stormed by a bung of rioters, and that an irruption in the third story was by no means unlikely.

"Weare not alone," said Mrs. Tracey, with decision. "Another word, Alfred, and I will call for belp, and dengance your insolence and your villamy to the presupe of these men, be they dissperadoes and thieves. They can not, they will not, refuse to protect a woman from murricrous violence. Give me the key."

Alfred Tracey vivide backward a step or two, and sank listically upon the sofa. The words of Mrs. Tracey with ye realled the so no at Caroline P. roy's. A violent tremor pervaded his person. The key of the apartment fell upon the carpet with a peculiar clink.

Mrs. Tracey took the key, unlocked the door, and left the room without opposition.

As she descended the stairs, the preceived two or three young men, carsely dressed, leaning idly upon the banistry "Others were walking backward and forward in the hall. Toese premos, it is als out needless to say, were a portion of the followers of Jack Hightiper.

"Here comes a lidgy" said one of the idders on the staircase, with a significant wink at his companion.

compation.

"All alone. Miss?" said another; "won't you have a beau?"

"Do you think aba wants you, Smike?" shouted Tom Gaffney, from the hall floor. "She wants a man, not a bey."

As the door of an apstment in the first story opened, the annry tones of the shrill feminine voice of Mrs. Waters mingled with the laughter of Tom Gaffney's companions.

Lee Highlyer anonymids, the dour, and asid.

"Do yo...

"Do yo...

"Tom Gaffa...

As the door of an ap...
As the door of an ap...
opened, the anary tones or
voice of Mrs. Waster mingled w...
of Tom Gaffacy's compacions.
Jack Highlyre appeared at the door, as.
authoritatively:
"Are my orders forgotten the moment my
back is turned! Let the woman pass, boys,
without any muss."
The young men opened a passage for Mrs.
Tracey and indepminised themselves for the silence imposed fin them by their leader, by inturned in the moment of the sisingle designing languages, and incels and grimance.
"Are you there, Luke?" inquired Jack Highdiser, radion his voice.
"Are you there, Luke?" inquired Jack Highdiser, radion his voice.
"An hall door."

"Let the woman pass, Luke."

"I warrant you shy boy," quitered the tailor, "it you say it, the devil and all his imps may pass. Good slight, Miss, and a pleasant walk by starlight."

Dark as was the night, and lonely as stemed the narrow street, the a nes of roller experiments by Mrs. Tracey on reaching the open air, was great beyond the carrigation. Not that she hat cowered or qualled in the presence of Aired Tracey, or the followers of Jack Highlyer. But her pride and delicacy had been deeply wounded. She had been demonstered to like repute. She had been seampelled to listen to unmanly threats and infamous proposals. She had been exposed to the c-warse tannts and buffoonery of a gang of rowdies. The atmosphere she had breathed within doors had appeared to, her heavy, oppressive, pestiferous.

Mrs. Tracey paused an instant on the paved sidewalk, uncertain what course to pursue. A man, who had been enongoaled in the angle formed by the front walf of the building and the massive stone steps, approached her and whispered it as oab in waiting for you. The gentlemap who escripted you hatter is perhaps detained by the rioters, but the cab driver will convey you safely to your residence. Do not healtact to a wall yourself of his services. As for me, madam, I shall never betary your secret."

Strangely, learfully, in the ears of Mirs. Tracey sounded the whisperings of that well-remembered voice, the voice of Wilfred Montresser.

membered votee, the varies of recognition escaped sar.

No word or gesture of recognition escaped her. She returned no reply, offered no explan-ation. She moved sitently toward the carriage, As she seated herself in the cab, she gianced almost instinctively towards the hoase of assig-

almost instinctively towards the hoase of sasig' nature.

The figure of Wilfred Montressor was blended inseparably with the shedow of the imposing cliffice. He stood motionless on the spot where Mrs. Tracey had left him, but she saw him not. The cab-driver mounted the box and drow rapidly away.

The premises of Mrs. Waters were still the scene of clamorous disorder. The violent intrasion of Jack Hightlyer's equal bud kindled the ander of the mistress of the house an therefore yield the sandre of the mistress of the house and the violent models of a terrific north-easter.

north-easter.

"A nine parior, mother Waters," said Jack Highlyer, as the woman terminated one of her hardy section of the control of the con

bodies."

"Dere' is no use in talking to the by's in that slyle, mother Wafers," said Jack trighty-or, tapping has whale-hone cane on the hed of his-blob. "When you live d in Eine-street, you were glad enough to see them; now you have taken possession of this big house, you want to cut your old friends. They won't stand it, mother.

"Presty friends; you broke in my door tonight."

night,"
"Because you wouldn't open it old lady," said
Tim Handman the bu'cher. "The b'hoys don't

"Because you wouldn't open it fold lady," said Tim Hardmann the butcher. "The b boys don't care for a brass catth."
"H' eccellent, Tim," exclaimed Peler Fox.
"What do you want here?' inquired Mrs.
Waters angrily.
"A contribution of a few de-bars for Job Dingle," said Jack Highliger. "You used to know Job, mother Waters, and won't begroudge a trifle to get him out of the Tomba;" "There is a half eagle, J.ck," said the woman, taking a seld piece from a handsome bead purse. "Now begins, will you?"
"Not yet," said Jack Highliger, handing the money to Tim Hardmann; "the boys are in for a freder."
"Here, in my house?"
"Do the handsome thing for once, mother Waters; we don't come to see you often in these days. Hidin out you'r champagne."
"Champagne, Jack the said the woman with a scornfull laugh. "I have some said cider in the cellar."
"Champagne!"

cellar."

"Champagne!"

"Ill sell you as much as you want for three doll as a bottle."

"Its wont treat, mother," said Jack Highly"Its wont treat, mother," said Jack Highlygr., "Fellows, all down: we won't at a stop from the hoose till mother Waters brings out her champagne."

Not we," said Tim Hardmann, taking a seat

on an ottoman.
"Not a gilr," said Peter Pox.
Mrs. Walers surveyed her unwebome visitors
with the clance of a ligress.
You villains! you blackguards! Til heve you
up for this! Til hee Mr. Graywon."
"Josh Graywon?" inquired Jack Hightiyer

"Josh Grayson?" inquired Jack Highflyer earnestly.
"My landlord."
"Stop, mother," exclaimed the leader, rising and approaching Mrs. Waters. "Is Mr. Joshus Grayson, residing in Bond street, your land-

Graveon, residing in Bond street, your analord?"
"Yes, Jack."
"He owns all this splenned furniture then, mother Waters? these mirrors, sofas, tables, carpets? It must be so," continued the young mun, "for you were sold out as clean as a whistle in Elm street."
"What I'he does?" said Mrs. Waters analor with the does?"

sald Mrs. Waters an "The old chap comes here once in a while to look after his rept, don't he?" a ked Harry Wil-son, with a knowing wink. "What if he does?" repeated the woman still more furiously.

"Be quiet, for a minute," said Jack Highflyer
serrously. "You hire this house completely
furnished of old Josh Grayson, at a round rate

turnisted of old Josh Grayson, at a round rafe per month, don't you?"

"To be sure, lebe. What of it:"
"Nobing," resided Jack Hightlyer, whistling;
"nobing at all. Brug out your champagne."
"One bottle, Jack?"
"One bottle for this crowd?" said Harry Wil-son, with a loud laugh. "A hamper, old la-

son, with a tone mage,

"Two or three bottles, mother Waters," said
Jack Highlyer. "Enough for one round among
the bays, and then we'll clear out."

"Will you, Jack, positively?"

"As sure as my name is Jack Highlyer," said
the leader of the squad, glancing carelessly at

"his courades.

Mrs. Waters took a lamp from the mandepiece, and remarking sulkily: "The wine is in
the cellar," left the apartment.

"Now fellows," exclaimed Jack Highfyer,
"we'll-have a bit of aport at the expense of old
Josh Grayson, before the old woman gets beck.
Open the folding doors."

Beautiful carpeta, those," continued the leader. "Out with your knives, boys, and do as I

"Beautiful carpeta, those," continued the leader. "Dut with your knives, boys, and do as I
do." Jack Highflyer strode up to the wall of the
front parlor, followed by his comrades, and leaning forward, placed the point of his boyie knite
upon the carpet."
"Steady, steady he remarked, walking slow,
backward, and pressing the point of the knife
commutally to the fivor.

When he and his comrades had reached the
lower end of the back parlor, there were a donentity of carpeting lying irregularly upon the
parlor floor.

This is pleasant cutting, Jack," said Harry
Wilson, burying his knife in the cushiens of as
clemat sofs.

The work of destruction was so un completed.
"Who has any nebbles in fils pocket?" inquired Jack Highliger.

"If you mean young rocks," said Harry Wilson, showing a handful of stones of the size of
a small black wishus, "look here."

"Pass them round, Harry. Take your stations, floys, as i point them out to you."

"Now them," said Peter Fox, with an intontion which caused a general shout of laughter.

"Make ready."

At this m sment the door of the apartment
opened, and Mir. Walters appeared with several
bottles in a basket of common wicker work.

"Take aim—fire."

The gles-es of four large-and costly mirrora
were instantly shivered to atoms

"You'll pay dearly for this, Jack," said Mrs.
Waters, surveying the ruins of her splendid
apartments, with mingled dismay-and anger.

"You'll pay dearly for this, Jack," said Mrs.
Waters, surveying the ruins of her splendid
apartments, with mingled dismay-and anger.

"You'll got only largy," said Jack Highliger;
then uraning to the mistress of the house, he
then uraning to the mistress of the house, he
then uraning to the mistress of the house, he
then uraning to the mistress of the house, he
then are the own of the survey of the house, he
then the own of the survey of the house, he
then uraning to the mistress of the house, he
then uraning to the mistress of the house, he
then uraning to the mistress of the heave, he

"No singing, Harry," said Jack Highflyer; hen turning to the mistress of the house, he "No singuing to the inistress of the added;
"Seriously, mother Waters, the boys bear no grudge against you. This is old Grayson's loss, not yours, and you must not make a fuss about it. Let him soold and grumble as much as he is not your and you want to be a fuse about the fundamental state."

tiot yours and your and grumous pleases and sold and grumous pleases at the limit as you can," and Jack Highlyer, in a peculiar tone. "You know me, mather Waters—none better than you. I advise you not to mention names. If you don't wish to make Jack Highlyer's squad your syorn enemies. I advise you not to mention names." hour after the departure of Jack hour after the departure of Jack Alired Tescoy left

names.

Half an hour after the departure of Jack
Half lightlyer and his comrades. Altred Teacey left
the premiers of Nrs. Waters.
He passed the night at the Club House in
Broadway.

Marrying and Unmarrying.

Marrying and Unmarrying.

The Liberal Christian very truly says:
It is not in the taching with which people get
divorced, but in the facility with which people get
divorced, but in the facility with which they get
married, that the modelic inners. It is not the
unmarrying—the marrying from wrong mitives, with
false views and unfounded expectations, an urrying without knowing who or what—that cases
all the disturbance. And there is all t gether too
much of such marrying. When thus and woman marry all over and clean through, every
faculty and sentiment of each finding its complement and counterpart in the other, separation
impossible. But when they are only half
married, when only a third part of them is married, when they are married only in their instincts, or their imaginations, or their forenes,
the unmarried part of both is very act to get
unessy and they find a bediam where they look

23 A Gipsy predicted to the Eupress Austra, during her rebent journey through Of atta, that she would become over eighty yeard. But not right away.

but a dozen yards of velves, which took fire from the rays of the san passing through a globe of water.

California to the Atlantic cities.

gar A great base ball tournament will b

Pacific Department.

BY.....BENJAMIN TO

Are We Not Ungrateful.

Are We Not Ungrateful.

Can the weary and foll-wore fand anught to cheer him here below? Can the scornful and hanghty forever pass on without the proud heart being melted at sometime? Has the besultes and charms of this life no power to gladden the disconsolate and soften the rigid features of didadin into love? Then forsaken beings, how pittini art thou! But lait so? Is there one among God's creatures who is not blessed in ways too numerous to mention? We realize sorrows, no doubt, in many forms, and sgain, pleasures, could we only appreciate it, which would fully compensate. The impartial acts of Delty, none can intercept for their own exclusive advantage; but the deserving, meek and lowly, equally with the mighty, proud and great, are as well caref for. The little daisy blossoms for me as well as for you, and makes me feel as happy. The darling little pansy litts its angel face, and breather "how things which makes me better and purer. None can you to of the pleasure of their company and language. They are nearer beings than we think, and we should love and talk to them as such. They never frown or cast a gloom, but always with a heavenly smile, labor to win a cover to love and beauty. Who can live among the nowers, and say they have nothing to love, and nothing to inspire comfort and assist them in bearing their crosses? Indeed, are they solacing angels sent to mortals here.

Again; the sunshine comes not only to refresh and make glad a choren few, but to exhibitate and make holy my spirit, the same. It pours its rays upon the humble cot and garden, and the buds are as ready and willing to biossom, as those in the place of the king. The balmy breezes which fans the brow of the nobles and princes, cools my fever, and kisses alike my cheek. It comes to me as pure from heaven as to them.

The masie of the laughing brooklet, sounds as sweetly to my ears as yours. It oathes my tired and worn out feet as effectually as any. The dear old forests and monntains, too, are mine; they are a pleasing to my view and as a

Our trials can never over-balance the impartial bleasings of our God. Then really despondent heart, thou hast enough to cheer thee in thy bitterest sorrows. Return thanks and tegrateful for thy many favors. Bend thy bity bead and form, proud one, and stoop and witness the beauty thou art trampling under foot. Cast thine eye about and notice Mother Nature in her simplicity and loveliness which thou secureth to spure in thy great importance, and if thou hast a mind capable of reciving her lessons, will thy superiority sink into this infinite case, and thy stern features met into love and thank-giving.

LEOLINE.

There Are no Shadows.

There are no Shadows.

Think you there are not as many bright spots as dark once in our life? In fact, they are all bright, could we but see them as they are. Can it be that any part of our existence is made sad and wholly darkened by the world's etern and changing realities? Does it count us nothing, and thus make us the loser? Have we learned neight by which to steer our little craft with better anceres, even with

darkened by the world's stern and changing realities? Does it count us nothing, and thus make us
the lose? Have we learned naught by which to
ster our little craft with better success, even with
Athe sorest experience? Can that portion of our
allotted time on earth, have been so barren and
fruitless? Should we have gathered spithing but
thorns with which to pierce our feet, and cause such
bitter waitings?

Then, welcome oblivion; in thee will I find some
contolation, though rendered deady atapid by
cancelling the past. Throw around and about me
thy minute of intoxicating forgetulness, rather
than swaken me to a 'realization of such a reality.
Indeed, lamentable is the hour-of one's birth, born
into this world of beauty and loreliness with any
part of life rendered unprottable and weary. But
tell me not of such an experience, for it can never
be. There is a baim for every wound which should
heal to our satisfaction, and make us whole and
better than before. It imust be so.

We would not wish all fruit were sweet. Soon
would we tire with no variety, were it the purest
and the best. It is the tasts of the bitter with
the sweetthat destroys that mouotony which w a 6
lorelitably exist, were it otherwise. We cannot
dispense with any knowledge which may be receivde, it matters not its character, and that which
coats us the dearest, should be must highly prized.
There is an experience following every incident,
however pleasant or grievous, which is of value to
us. They, are the stepping stones which assist us
in rising to an eminence, not of worldly fame and
stroe, which will live forever like the soul, immortal.

Theo, let us test the realities of this life, and
true, which will live forever like the soul, immortal.

Theo, let us test the realities of this life, and trust none but ourselves to do the work. We can heap upon no one's shoulders that which remains for us to perform, if we would wish the result to availlus. It is done only by actual experience, and that which seemeth the hardest and most burdensome, will, no doubt, teach us the grandest lesson. Then would we bless slike, that which the world calls will as well as the good, for one without the other would leave us imperfect beings, far more, than we are, to grope our way lo darkness and ignorance continually. Evil guides us to the light, and should not be accused.

LEGLINE.

Man's Condition in Spirit Life.

Man's Condition in Spirit Life.

NUMBER ONE.

We believe that the only evidences of man's im mortality, is to be found in man. No human being has ever lived an eternal life, so from actual experience none can testify that we shall live eternally. But we think that there is no difficulty in showing from the constituents of man's being that is immortal. So likewise can we reason logically on what his conditions and surroundings must be in that life which is to come. The law of progressive growth is enstamped upon the entire creation, in an immortal in an immortance. is that life which is to come. The law of progressive growth is centamped upon the eptic creation, from the smallest monad of sulends or leanimate existence, up to the highest development of a spiritual sensuous being: That all forms of life that over had existence here, will live hexatier, we have no doubt; but we shall consider the life of all ani-

no doubt; but we shall consider tile iff of all api-mate existence below man, only as collateral with the immortal life of man.

If we but once know the object of human life, we shall then have attained the grand and most important step to secretain boy that object is jo be obtained. The grand alm of our existence, we believe to be the individualizing of our conscious

principles, and thus constitute ourselves immortal sentent beings. And this work of individualization, is accomplished by the inspiration of the spirit forms of things upon our conscious principle, thus unliting the bitherto unindividualized spirit, within, to the individualized spirit, within, to the individual method spirit within and the individual individualized spirit, within an individualized spirit within an individualized form, the experiments of spirit with under the spiritual y discersed."

Hence, we can only account for the crude ideas of spirit life that, the world has entertained in ages past, from the fact their spiritual natures and not been developed. Living as they did, on the salmal plane, their ideas of a future existence was state of rest which the physical nature often needs on account of exhaustion; also an unulimited gratification of the salmal propensities.

Hence, Mahomed promised to all of his faithful followers a spiendid harem in the future life, filled with the most beautiful flouris, that in loveliness should surpass their most fruitful imaginations. Consequently: his followers never hesitated for a moment to secrifice their lives for the advancement of Mahomedism, feeling sure of their reward. So ligewise, the Indian bedieves in his Great Spirit and glorious hunting grounds, where the foot of the white man shall never tread, or his are lay down the mighty, forests, beneath which he shall woo and win file dashy bride. Hence, in burial, they place his bows and arrows and all the various attends of life in the grave beside him, thinking he may need them there.

In higher developments of life, mankind esteem weight and great riches more to be desire

crowns on their brows and sway scepters in their hands.

An individual possessing a fair share of common sense, can hardly conceive of a more inconsistent or frivolous way of spending his them through all eternity, than this. We believe the Indian's idea more in harmon's with the truth than any other that the world had ever discovered, until the philosophical ideas developed in connection with Spiritualism. In ract, we believe that the other life must be a continuation of this. It not, then this life is all a priect failaire. The other world, then, will be a real world, with itagigantle mountains, undulating hills, green meadows, flower fields, grand forests, flowing streams; babbling brooks, and piaying fountains. It must be so, or, as we remarked before, this life is a grand tailure.

We have shown that the principal sim of life was that of building up our individuality out of the spirit, forms of things with which we are surrounded. Then of what benefit would this life be to us in the next, if our surroundings were all changed? In our next article, we will give some illustrations of the inconsistency of this position.

Sacramento and Vicinity.

Sacramento and Vicinity.
For the last four Sundays, we have been speaking Sacramento, and in the towns adjuining through

For the last four Sundays, we have been speaking in Sacramento, and in the towns adjoining through the week.

* The cause of Spiritualism in Sacramento is in a flourishing condition. The sudiences in the morning do not usually exceed a hundred persons; but in the evening, six hundred is no unusual sifair. During the plait to years they have been accustomed to listen to Aliss Laura Cuppy, now Mrs. Smith, and Miss Eitza Howe Faller, who closed a three month's engagement with them some five weeks since.

Mrs Smith and Miss Fuller both speak mostly from the sympathetic or personalive plane. This is not our forte, as every one that has ever heard us knows right well We acknowl.dge what is a literal fact that we have never been tro-libed with any qualms of conscience in acting the part of an iconoclast, or in other words of destroying these little sectarian goods which many ludividuals are fond of worshiping.

clast, or in other words of destroying these little sectarian gods which many individuals are fond of worshiping.

Hence, when we spend our heaviest batteries against the errors of the religious in-litutions of the day, it made some of their against and some of them segirm and some of them segirm and some of them would get angry and declare that they would never litten again to such biasphemy, as they were pleased to term our fleass. But then next Sunday was sure to fluct them on hand a rain, only to be terribly shocked once more. There are a great many people, religiously speaking, that have traveled all their lives in the theological ruts, joiting and jumping along and know not that there is smooth traveling outside.

Now, if we can give suce individuals a shock that will send them entirely out and clear away from these ruts, we have no fear of their returning. We believe that the so-calied religion of the world has its foundation in mythology and sophistry, and is the merest sham immaginable. And we are not afraid to tell the world so and give our reasons for thus thinking.

The Rostrum.

Scientific Indications of Progression—1 Lecture Delivered in Congress Hail, Nan Francisco, Aquember, 1867, by John

Praucisco, Aqversiber, 1867, by John Allyn.

Your attention is invited to a consideration of the universal law and fact of progression. By progression is meant the continual passing of all forms of matter and being from that which relative to our finite minds, is cruder and lower, to the reflaced and higher—from the more simple to the more complex. It may be well to note some of the saltent points in the unwritten history of nature's outgravith, which indicate the past action of this universal law, unlimited by time, unbounded by space, and which therefore includes humanily as an integral portion. There are people of sharp powers of observation, who, booking at past historic periods with that enchantment gluck distance periods with that enchantment gluck distance ends to the view, and seeing here and there the decadence of families, tribes, and nations, feeling the wide-distance between the bleat and the actual standard of moral statisment, and seeing the prevalence of want and misery, vice and vensility, resily believe that man is retrograding.

Himmality's progression may be compared to a mighty river, swollen by the raise or melting snows, as it rolls on its resistives current from the mountains to the sea. Here and here a rock, a headland, or a curve will form an eddy, causing the drift wood to foat swilly incounter current toward the mountains. A short,

sighted person, of dogmatic mind, standing on the bank, would positively declare that the course of the stream was toward the mountains; but could his sight be extended, and the range of his vision complete, his misapprehensions

course of the stream was sweather ange of his vision complete, his misapprehensions would be corrected.

Should any one who has thoroughly grasped the great law of progression despair, despond, or even doubt the future of humanity, either in this or bairt life, it may be accepted as a sure evidence of an aggravated dyspepsia. Is it an exaggeration to say, that save our own existence this principle is the most precious boon that the post has bequested to humanity? It serves to keep up a budyant spirit, alively hope, an abuding condence, on which the soul can sweetly repose when the foam capped billows of adversity are dashing around, and our immediate external environments would otherwise overwhelm us with despar.

The subject divides itself into three parts:

I. Indications of progress from Astronomy.

II. Indications of progress from Geol-

ogy.
III. Indications of progress from Human

History.

I. Indications of progress from Human History.

I. Indications from Astronomy.

We may include in this all that can be cathered in the progress of matter from its diffused, nebulous, vapory condition, until it becomes segregated and assumes the globular form with a central sun, revolving planets, and attending satellites.

segregated and assumes the globular form with a central sun, revolving planets, and attending satelilites.

The first question that confronts us is, are these messes of matter, which sparkle so beautifully in the depths of space, composed essentially of the same maverials, and controlled by the same law of gravitation as our own planet?—Fortunately the more recent attainments of as tronomical science bave answered both of these questions in the affirmative. By the aid of the solar spectrum and spectroscope, rays of light are analyzed and examined, and the constituent, elements of the body emitting them determined. It is thugk slower that our sun contains rome, a tun, po assum, and other of the maximum and the constituent has one of the body emitting them determined. It is thugk slower that our sun contains rome, a tun, po assum, and to the come is a further than the same of the contained that the elements of the body emitting them determined. And the strength of the contained that the contained that the contained that the contained that the strength of the contained that the contained that the same of the elements common to use of the planets of the same and the same of the elements common to use of the planets of the trade of 200,000 miles in a second, a rate that would leave the message on our telegaph lines leaging at a small's pace, after going for thousands of years, owner to us laden with the intelligence that the globes sparkling in unfalte space, are thicked to the great whole by identity of constituent elements.

2.1. Does the same principle of gravitation which holds each particle of matter in its place on our earth, and the earth in its annual serious during the counters that glitter in the empresses of the planets of the counters that glitter in the empresses. Are the counters that counters are not in the counter of the counters of the counters of the counter of the counters of the counters of the counters of the

All sear systems are not, like ours, composed of a central sun, and serrounding planets revolving in concentric orbita. If it were so, we rhould have no evidence of the continued operation of the law of gravitation beyond our system; for such is the immense distance of these sparkling orbs that even with the aid of the most powerful telescope yet in use, we are unable to discern the planets of any system. Their existence is merged in that of their parent aun, and a single orb is all that can be seen. But Sir William Herschel discovered that a considerable proportion of the fixed, stars scuttered through space are systems of swo, of three, and sometimes more stars, revelving around a common centre, thus demonstrating the universal prevalence of the law of gravitation. It is a noteworthy circumstance, that the hatest discoveries of modern scleece should continu—what the intuit pal, and diministic mind of Pope perceived. 200 years ago, when he wrote—

'All are but part of one stopeedose whole, Whose body natures, and Gra the seed.'

Whose body natures, and Gra the seed.'

When Lord Rosse's large telescope athwart the heavens, and resolved nebulous appearance, one after another, into clusters of stars, there was great exhaltation among the oppohents of the nebular hypothesis. They persistently claimed that those nebular masses which appeared, through the instrument, like clouds finating on the dark background of the sky, only required a more powerful telescope to be resolved histories that of the wicked in general, was short; for Hygins, by an application of the prism and special conduction from a revolving grindsone. I will present the nebular theory in the land special conduction of the side of the search of th

Its axis.

As the globe gradually contracts, its velocity of rotation contiously increasing, another ring of matter may be thrown off, and another planet formed, and so on, until the cohesion of the particles of the central mass may finally be able to resist any further change, and the process ceases. The planetary masses, while in the act of cooling and condensing, may produce satisfies in the same manner, and by the operation of the same laws by which they were themselves formed. There are many facts, which tend

strongly to give this theory more than probability. It accounts for all the great features of the solar system, which is its organization presents the most indubitable evidence that it has resulted from the operation, of some great lies. The sun rotates on an axis in the same direction in which the planets revolve in their orbits; the planets all rotate on their axis in the same direction; they circular, and the same direction, and planes nearly orincular, in the same direction, and planets. So, far as their rotation on axis has been ascertained, they follow the general law. In one instance alone we find the rings of matter have solidified in cooling, without breaking up or becoming globular bodies. This is found in the rings of Satura, which presents the very characteristics which would flow from their formation, according to the preceding theory. They are fat and this, and revolve on an axis nearly, if not exactly, coincident with that of their planet. Their stability is guaranteed by conditions of wonderful ounplexity and delicacy, and the adjustment of the rings to the planet, (humanity speaking), would seem to be impossible after the formation of the planet. At least it is beyond our power to conceive how this could be accomplished by any law of which we have any knowledge. *

" Granting the formation of a single sun by the nebular theorys and we account at once for the formation of all other years and systems, throughout all space; and according to this theory, the comets have their origin in nebulous conditions or or more great centres, and held nearly in equilibrio, until finally the attraction of some one centre presiminates, and this uncondensed, fling mass commences lowly to descend toward its conrolling orb. This theory would seem to be substan gly to give this theory more than probabil-It accounts for all the great features of the

that some of our first astronomers declare more than probable.

It is probable that the phenomena of meteoric showers, occasionally appearing about the 13th of November, and alpharently radiating from a common centre, are caused by a small incipient placet of nebulious matter implinging on our atmosphere, and sportions becoming ignited by atmospheric friction, as sparks fit from stell in contact with revolving emery. Another analogous supposition is that it is caused by the minute asteroids, the fragment of an exploded planet, once between Mars and Jupiter—Through what changes or refining processes this cosmical vapor has passed, in the boundless depths of anterior eternity, is probably beyond profitable conjecture. But it appears, with all the force of a corrollary, that at the qualities of the full grown oak—that is, the gower to evolve in connection with favorable quiditions of soil and atmosphere—so this nebulous matter contains ne openitality all the beautiful forms unfolded by a matter globe, with all its flora, its fauna, and the human soul its crowning ultimate.

There remains to examine one class of the

contests by a mattire globe, with all its flora, its fauna, and the human soul its crowning ultimate, and the human soul its crowning ultimate. There remains to examine one class of phenomena which have appeared as landmarky or at least think, and industries of the vast changes of the contest in the vacant portions of space, and the permanent disappearance of old ones. More than 2,000 years ago, the Greek astronomer, Hipparchus, who named and numbered over 1,000 stars, was astonished to find a brilliant star bursk upon his view at a point in the heavens where none had existed before. But as scientific observation has been more full in modern times, case of this kind are frequent, well marked, and established beyond a doubt.

Another class of phenomena will be best described by the following case: In 1572 a new star of great splendor appeared suddenly in the constellation Cassiopeis, occupying a position which had previously been blank. This extra ordinary appearances of excited the interest of Tycho Brabe, the Danish astronomer, that he gave it, his most unremitting attention. Its magnitude increased until it surpressed Jupiter in splendy, and finally became visible in the daytime. It retained its greatest magnitude only a very short time, when it commenced to decline in brilliancy, changing from white to yellow, then to reddish, and finally it became visible in the seed.

While new and brilliant stars have occasion.

faintly blug; and so climinshing by degrees, it vanished from sight, and har never since been seen.

While new and brilliant stars have occasionally appeared to astonish, perchance to instruct mankind, there are many well authenticated cases of the entire disappearance of old ones, whose places had been fixed with undoubted certainty. In 1890, Sir William Herschel observed Star No. 5a in the Constellation Hercules, but since that time no search has been able to detect it. The star is gone and its place remains blank. Stars 80 and 81, both of the fourth magnitude in the same constellation, have likewise disappeared. Examples might be multiplied, but it is uniccessary to my purp see.

I will present one other recent case, together with the light which late scientific discoveries have thrown upon it, before offering a few suggestions upon these scientific letts, which will close the first division of this essay.

In the month of May, 1860, the sstronomers of various Observatories in Europe and America, were astonished at beholding a star in the constellation of the Northern Crown rapidly increase in size and brilliancy, passing, in two weeks, from the eighth to the sec and magnitude. Having statued its maxhumu, its decrease was nearly a rapid as had been its increase. It was ascertamed, beyond doubt, by observations undon't its spectrum, that the star was sectiantly awapped in flames. Confirmatory results were obtained at the Royal Observatory of Green with

thers.
A'tull account of this remarkable occurs
an be found in the October number of
celectic Magazine, in an article entitled "A

others.

A state of the state of the country of the condition of the country of t

explosive gases in its central cavity, before the crust is sufficiently hardened to insure permanence, the internal molten mass bursts forth, presenting to the astronomer the awfully grand and sublime spectacle of a star system—perhaps much larger than our own—with its planets and attendant astellites, enveloped in the flames of chemical decoupposition, dissipating its substance, again to be subgieted with cosmical nebula, and thus wait for the progress of time to produce a more suspicious effort. As was beautfully expressed two hundred years ago:

"Who were with equal system and sow a world."

Atoms or systems into ruin burled, And now a bubble burst and now a world."

That which was good poetry then, is an established truth of science to-day.

Let us consider for a moment those worlds that have from time to time, astonished astronomers by their appearance in the vacant fields of espace.

We find in nature's unfoldments accompliant explosive gases in its central cavity, before the

that have from time to time, astonished astronomers by their appearance in the vacant fields of space.

We find in nature's unfoldments exceptional was for a page.

We find in nature's unfoldments exceptional cases of growth. I have this automs seen apple trees in full bearing of excellent fruit, with area and there a blossom, and others with small apples of the second growth. So may find the waste scraps of cosmical vapor, let from the first growth of worlds, have a rotary motion, generated by causes which we call accidental, which shall go on increasing in extent and power until a new world is born into the great family of orb. Nay, more: As the jump of a squirrel in a now clad mountain, will sometimes sard a pellet of snow, which, as it rolls down the mountain side, increases in a geometrical ratio, until a ungity avalance is precipitated into the valley below; so may not an angelic circle direct a shaft of magnetissin upon some portion of a field of nebulous master, thus generating a rotary motion that shall go on until a sun is launched into being, with ail its planete revolving around it, which time shall people with a race of beings more mora, may be distillated. In more harmonious and more facility and the inhabitants of this magnificacy bate shall attain to for ages to come.

Shought these suggestions appear wild and extravagent, let them not detrace from the value of the sering scientific lates presented.

Original Essays.

The Nature of Thiogs.

The great Supreme Being is a unit; and governs the universe by uniform laws. One of these laws is the law of progress through trans-

mutation.

All mind and matter not only possess life, but also the power of transmitting this life, restricted by the laws that govern life. All mind and matter is double in nature, that is, male and female, or positive and negative; and no new life is generated except by contact with these two principles. Life thus generated partakes of the combined nature of its progenitors, modified by the circumstances under which it is bestowed and nourished. It being the prerogative of the male to bestow and the female to nourish. It follows, therefore, that the past and luture life of each animal or thing is stamped in its very being.

Thus, I see a child and know it was once a

each animal or thing is stamped in its very being.

Thus, I see a child and know it was once a helple as infant, and know it will develop into a mature man, with the combined nature of its parents, modined by the correquistances of its fife. Governed by the above laws, this earth was generated by the contact of positive and negative light from the solar abd another sun. This germ, nourished by unsppropriated matter of the universe, passed through all the stages of luminous nothingness, to a ponderous mass of molten matter, which gradually assumed its path around its material globe, cooled down, crusted and produced vegetables, radiates, vertebrates and men. And as the future history of manhood through development is written in the child's very nature, so all these changes and many more glorious changes in the future were written in the nature of the gern world millions of ages in the past, and as the law of transmutation is universal in its application, it follows that the vegetables, animals, &c., of this globe, bear a strong resemblance to those of the centre of the solar system.

And as all vegetable and animal nature is modified by the nourishment it receives.

And as all vegetable and animal nature is modified by the nourishment it receives, it fol-lows that the vegetables and animals produced lows that the vegetables and animals produced by the earth in its present state of development are superior to those produced in an earlier stage of its existence, and that those yet to come will be far superior to those now in existence. This last rule has exceptions in individual cases when applied to animals, from the nature of an-imal life.

imal life.

All animals, and especially man, being possessed of a separate will or soul, can exercise this will to accelerate or retard this process by acting or refusing to act in harmony with the laws of development, that is by exercising or refusing to exercise the physical, mental and moral nature. All things tend from the physical to the mental and moral; but civilized man tends more rapidly in this direction by the exercise of superior will nower.

the mental and moral; but civilized man tends more rapidly in this direction by the exercise of superior will power.

It is a law of the universe that like attracts like, that matter attracts mitter, mind attracts mited and each particular trait of mind attracts mide that the trait. So man in his present state, possessing a physical and spiritual nature and his nourishing. Mother Earth, possessing a like nature, he develops in both these departments. But in the stage of death, when he lays off the physical, he is set free from all physical law and thus develops more rapidly in the spiritual drawing his nutriment exclusively from the spirit earth. It follows that he whose spirit life is best developed, is most in harmony, with the spirit world, and also that spirits least developed are more in harmony with material nature and more likely to linger near the earth on the simple ground of like attracting like, and on the same ground, the lower order of mediums are likely to attract the lower order of spirits.

mediums are likely to attract the lower order of agirits.

The law of incipient development and decay being as much a law of globes as of animals, the time will come in the great future when this earth having passed from youth and beauty to old age and decay, when co-hesion shall subade and leave the material particles free to white with unappropriated matter; in a word, when this mortal earth nursed from the material bath.

put on immortality-"Oh Death, where is thy sting?" Before this great millenial age, man in his physical state growing more and more spir-itual, and consequently more and more in har-mony with the spirit world, will have more fremony with the spirit works, in the quest and more definite communication, until every man shall converse face to face, as it were, with his friend in the spirit land.

A Subscriber.

A SUBSCRIBER. St. Paul, Minn., Feb. 27th, 1869.

Letter from James Lament.

BROTHER JONES:—I comply with your notice to subscribers, to write you the current incidents in their localities. I have one which is worthy of note, and specially designed for the ears of the orthodox portion of the readers of your valua-ble JOURNAL. It happened in this county, some

he JOHNAL A CAPPING THE METERS AND THE BOURSAIL AND THE B

ws:
"If thy right hand offend thee cut it off; thy
ght loot, do so has wise; thy right eye, plack

right host, do so has wise; thy right eye, pluck it out."

Now, this beloved lamb of the flock (I presume out of pure piety), on the following day, being in a clearing some distance from home, deliberately took has are and cut off his right loot above the ankle. Failing to sever it by the first blow, he gave it the second, to complete the job. He then went to shouting, glory! glory! which now is not uncommon with the Alethodist craft.

After being carried home and a surgeon called to dress the stump, and being interrogated as to the cause-for his manning himself, he replied that the foot had been a source of trouble to him all day and seequed to be much in his way, and that the New Testament being the law of God, it had authorized him to cut it off, and he considered it his duty to obey its commands to the letter, and that he would never be satisfied until he had cut off his right hand and plucked out his right eye also. Now the poor deluded cupe is suffering the penalty inflicied upon him, by whom? Is it by humself of by the Methodist Church?

JAMES LAMON. Harrison, Hamilton County, Tenn.

BY A. C. STONE.

Positive and Negative Powders.

By A. C. STONE.

The following letter, the original of which is before us, allows additional evidence of the singular and varied powers of that atrange medical preparation, which is so widely and so favorably known to the Spiratualists of the United States, as the Great Spiritual Remedy, or Mrs. Spence's Positive and Negative Powders. Proc. SPENCE—DEAR Sine I received your package of Powders, yesterday. Please accept my thanks. I shall do all the good I can with them. With regard to that cure of which I spoke in my last letter—the girl lived at Maple Rapids, and worked for a man by the name of Garner, a Presbyterian. Sine was taken sick, and the doctors employed gave her arsenic and arrychnine. Sine grew worse, and thaily became refrectly helpless. Mr. Garner thought she would never recover, and sent her on the cars to his brother as a Spiritualist, within ten miles of my place. I saw Mr. and Mrs. Garner one day, and I being a healthg medium, they wanted me to operate on her, of treat her. I set a time to go, but could not; so I sent her one box of your Powders.

In two weeks I went to see her, and she could walk. I gave her one more box, and in one week she went back to Maple Rapids, swil.—

I gave her one more box, and in one she went back to Maple Rapids, well.walk. I gave me week to Maple Rapius, well.—
Her mame is Caroline. I do not remember her other name; but, if it is necessary, I can find it out. You can make what use you wish of this. Veraon Station, Mich., May 1st, 1869.

Convention of Spiritualists.

Convention of Spiritualists.

The Bucks County Association of Spiritualists will hold its first annual meeting in the public Hall at Humesville, on Saurday and Sanday, the 29th and 30th of May. Meeting to commence at 1 o'clock, P. M.

Mrs. H. T. Stearns, Missionary for the Pa. State Association of Spiritualists, Dr. H. T. Child, of Philadelphia, President of the Pennsylvania State Association, and the Rev. William Callam, are expected to speak on the occasion. The friends of truth and progress are cordially invited to attend, giving encouragement by their presence, trusting by united effort, to help on the good cause.

on the good cause.

By order of the Board,

By order of the Board,
Watson Kenderdine, Prest., Lumbersville, Bucks Co., Pa.
Mary W. Evans, Secy., Evansville, Bucks Co.

Utterly Impossible.

That the old lady who believes in "signs and symptoms," always looks out for the new miton over her left shoulder, and never makes pickles on a Friday, will not know "softething to happen" within the year, particularly it she has the bad luck to break the looking glass! As the old Dutch larmer said, "Things is always happening, most years!".

That the man who says, "plenty of fine, there's no hurry," should not miss the boats, lose the trains, and get generally behind hand! Just notice whether people that have "plenty of time," don't usually end with having no time at all.

at all.

That the woman who puts off her taking until
the washing is done, and the washing until
the washer is a little warmer, and sits 66wn to
read a dog-eard novel in the meantine, should
have anything but a drinking husband, shiftless
children, and a desolate home!

That the man who carries his hands in his
trouser pockets, should ever possess anything
else to carry in his pockets;

That the venne ledy who sleers in hid clays

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se to carry in an specaces.

That the young lady who sleeps in kid gloves
ad powders her face "for the benefit of her
omplexion," should have more than her share
common sense!—Phrenological Journal.

Philadelphia Department

BY...... HENKYT CHILD, M. D

In Memoriam. .

Passed on to the higher life, Hattle S. Farnsworth, life of Dr. L. L. Farnsworth, in the thirty-ninth

Passed on to the higher life, Hattie S. Farnsworth, wife of Dr. L. L. Farnsworth, in the thirty-inith year of her age.

Our sister, who has been long and favorably known to many of the Spiritualists, has laid aside her mortal body—not to lose a friend, or to love or be loved any less. She had been suffering for a long time, and disease had wasted away her beautiful form, and left it, but a shadow of what it once was. She spent the past winter in Washington, and was very desirous to live, until the spiring flowers had come, and she expressed a wish to pass away in Philadelphia. During the last ten days, it has been our löt to meet with her frequently heg, and to receive room ber the assurance that she knew full well, that the River of Death was but a narrow stream, connecting the Sea of Time with the Ocean of Eternity, and that to those who were ready as a she was to pass over it, it was not a tamaltuous stream, but calm and placed as a quirt lake, over whose unruffled bosom we may gilde in peace. As the time for her departure came, she was fully conscious of it, and gave directions to her husband and friends, in regard to matters in which she was interested.

scious of it, and gave directions to her husband and friends, in regard to matters in which she was interested.

On Monday morning, the 10th of May, we were at her bedside, to witness the beautiful birth of her spirit,—what this cold world calls Death! It was a glorious scene: as we sat by her side, there was visible to the-spiritual eyes, a shaft of pure light, extending from her chest, about four or five feet in height. Upon her, left side stood the spirit of her mother, on her right, her former companion; over her head wifes several children. Gradually, as the hreath became slower, we could see the shaft of light becoming more beautiful, and then rising a short distance above her head, floating in the air like a balloon with a slender cord which kept it from passing off. Thus for an hour we watched it; then a beautiful bright star was seen immediately over this shaft, which had now become very clear, and swayed to and fro as the star moved; gradually as the forces left the body, we-saw this rise, and then all passed from our vision, and as our slater thus left us, we heard these words; "Biessed are they who have a part in the accord of the." We then realized, too, "ton't the chamber where the good man meets his fate, is privileged beyond the common walks of life."

Never have we witnessed a more beautiful birth than this; and we could not feel a desire for a mo-

common walks of life."

Never have we witnessed a more beautiful birth
than this; and we could not feel a desire for a moment, to hold the spirit from its freedom in the land
of life, and love to which it had gone.

It is difficult for human nature, even when we
know the loved ones are much better off, to say
"all is well;" but it is as beautiful to feel that the
separation is only temporary, that it is not temporary.

"all is well;" but it is as beautiful to feel that the separation is only temporary; that it is not true that "we can go to them, but they can not come to us," for we know that her split, freed from the chains of a frail body, can sud will come and speak to us in language that is most consoling to our splits.

spirits.

And to the friends who knew and loved our sister, she will come as the bright morning star comes to herald the day; she will come to cheer us on in the journey of life, and it is glorious to feel and know that such workers are not cut short in their labors by the seight of death; but from realms of biles, we may ever hear the echoing notes of their sweet voices, cheering us onward.

Rest in peace, our slater, and let thy blessings mingle with the angels, as they come to lightness.

single with the angels, as they come to lighten lie's tolls, and remove its cares by their loving resence and influence.

He Thyself.

Socrates one of the wisest and best, as well as boldest of men,—for true heroism consists in the fearless expression of the hearty convictions of the soul,—has left us many lessous of profound wis-dom.

dom.

Those ancient writers, both sacred and profane, as the theological world calls them, often wrote far more profound truths than they comprehended. Socrates asys repeatedly, "My demons,"of whom he atway spoke in the most free and familiar manner, "never tell me what to do, but always warn me when I am about to do anything that would lead me into trouble."

men I am south to do sayting that would leal me into trouble."

Here is the true philosophy of Spiritualism. Wise spirits in the form and out of it, are careful to educate us by drawing out our thoughts, and awak, ening our intuitions. Their mission is not so much to tell us what to do, as to strengthen us lighthe course which tends to unfold our powers. They are ever urging us to exercise our reasop and judgment, and especially our intuitions, which are the spiritual perceptions, and do the best we can to grow strong, so that we may rise above the wave-creats and billiows that so often ruffle the Ocean of Time. This is the real philosophy, not only of Spiritualists, but of education of which Spiritualism is really the key.

itualists, but of education of which spiritualism is really the key. Let the child, old or young, exercise its own pow-ers, call forth its innate faculties, and when you see him or her: likely to run into error, give a gentle caution, and thus will you make strong men and

The greatest minds that have carved their life-marks-on the strong monuments of history, have tot been those who have been dandled on the lap of luxiny and case, or kept under-the guarded and ever watchful care of prudent parents, but they have been those whom the stern hand of necessity has compalled to act out their highest and noblest convictions. We believe in parental influence, es-pecially in the power of good example, which more than anything class form the foundation of a char-acter based upon a true interior development, which acter based upon a true interior development, which alone can enable any one to realize the truths of the new commandment which Spiritualists are giv-ing to the world. BE THYSELY.

Pulse Beats from the Heart of Hus

Pulse Beats from the Heart of Humanity.
We are constantly receiving gens of thought in our association with the living, world, and in the correspondence that comes to us from day to day, and we propose making an occasional article from these.

Sitting with our inspired Brother, Thomas L. Harris, years ago, the question arose: "What is the difference between memory and intuition?" His poet soul immediately responded: "Memory's a patient camel, bearing huge burdene over the squdy deserts of life; intuition is a bird of paradise, dribking in the aroms of celestial flowers."

Sister Nellie Brigham said, "Mankind has been to accustomed-to drink of the muddy waters of superatition and bigotry, that they do not recognize the pure, crystal waters of inspiration which flow in numerous streams over the mountains of a true life, and in the valleys of humility where they may often be discovered by

the sweet flowers and beautiful verdure which marks their course."
"We should learn to take truth for authority, and not authority for truth."

"All great works are accomplished through mar-tyrdom, and the path of success is often marked by tears."

cars."
"Decay, which is but another name for change,
s written upon everything and is but the key-note

is written upon everything and is but the key-note of progress."

What a strange anomaly our lives present; to-duy away down in the slongh of dispond, with leaden clouds of doubt shuting in our horoscope, antil the mind's eye can see no star to guide its destiny, no ray of light to penetrate its gloom. To-morrow comes the grand reaction; the clouds are dispersed and the glad spirit, elastic, pure and strong, leaps forth to freedom, guided-by its own God given power, developed and strengthed in the firsy furnace of experience."

Speaking of the progress of Spiritualism, a friend write:

opeasing of the progress of spiritualism, a friend writes:

"Plaints and animals have struggled from time to time in the past to get a footing on the earth; so has trath. To day the truths of Spiritualism have gained that footing which can never be uprooted or destroyed. Lit us rejoice at this."

We shall only have room for a little poem which was given by our Sister, Mrs. Townsend, now Mrs. Honder, at the close of a lecture in this city, on the applied to our duty to the fallen and outcasts.

"Oh! ye who watch these trembling flames of human love that roll In mystle beauty up to God, From out these human souls, Like gilded clouds across he heavens

From out these human souls, Like gilded clouds across the heavens That corruscate and fly, They leap and flash, until the heart Is litted up on high. "Oh! let them e'er grow bright and strong, Nor check them as they rise; For all are sacred offerings!

The heart's pure sacrifice! Let every heart that litts, to God Its aspirations pure, Find rest, and confidence, and trust That always must endure.

Oh! let them feel, when true ones bend Beneath their weight of wee, That angel guides their steps attend Wherever they may go. And every prayer they offer up Shall fall in gentie dew, As water by edn beams absorbed Falls back refreshed and new,

Tails buck refreshed and new,
And make its powers grow strong,
Until temptation can not lead
Their thoughts or steps to wrong.
Ob. Father! may these human nearts
With holy love be blessed,
Until in peace they blend as one,
And find eternal rest.

Department Of Bris 3nd Sciences.

Life Within Life.

Swammerdam, the naturalist, discovered by accurate dissections that the caterylliar is not a compound amonth,—containing within it the germ of the junere outterfly. By june jung into vinegar of spirits of wine a caterylliar is out assume the pupe state, and jetting it remain there a tew days for the purjose of giving consistency to its parts, or by boiling it in water a few minutes, a torgot dissection win them enable you to detect the nature butterfly; and you will find, says kithly and Spience, "that the wings folieu up into a cort of cord are land between the first and second segments of the caterylliar; that the antenna and counk are coiled up in front of, the nead, and that the legs, however different turler form, are actually sacathed in its legs. A caterylatar thereflay be regarded as a focumetry egg, having for its embryo the fineaded butterfly, which alter a certain period assimilates to itself the animal substances by when it is surrounded, has no organs gradually depeloped and at length breaks inrodgit the shell that encloses it—Circular.

A Colony of Insaue People

A Colony of Insane People.

Perof. Gracinger, in his work on "Mental Pathology and Therapetitics," "says: "A colony of the Insane masteen formed in the remarkable Beigian Vitiage of Gueel, in which, for several insured years pass limited by the Vitiage of Gueel, in which, for several insured years pass limited by the Vitiage of Gueel, in which, for several insured years pass limited by the Vitiage of Gueel, in the the Insured Insured Colonia of Co

Piles Driven by Gunpowder.

Piles Driven by Guhpowder.

MESSIR. EDITORS:— I take the liber, y of correcting a lit-le paragraph that appeared in your issue of May lat, relative to Thomas Shaw's method of driving piles by explosive charges. Instead of the ram being elevated by one charge and driven down by another, but one, eastridge is used, as follows: The frame used is an ordinary strangement, except at the top, where it is provided with a ratchet and pawl to hold the ram up until ready for use. When piles are to be driven, a cast-iron cap is put on the head-for the pile, having a small cavity in the uppersurface.

the pile, having a small cavity in the upper surface.

The cartridge is put in this, and the ram allowed to fail on it by liberating the pawl from the racket teeth. A soort nipple on the end of the ram strikes the cartridge and explodes it—the result being to force the pile violently down into the earth, and blow the ram back to its high est elevation; the objects attain de being to raise the weight by the same force that does the work. By repeated experiments the results obtained by the use of the explosive charge over the ordinary deadfail of the ram alone are as eight to one.

One man can manage the machine with great ease, supplying the cartridges and letting the ram fail. So quickly does the ram ascent that it is impossible to follow its motion with the eye, and the noise of the "explosion," so called it accreed perceptible, or atany rate not dispin getlahable from any ordinary mechanical opera.

tiou. We hope soon to present you with an illustration of it.

EGBERT P. WATSON

Hearing of the Blind.

The blind boys in school know the step of all their school fellows with unerring certainty. Thus, a boy having missed his triend at, play he watches for him as the ranks file past, walk ing round the green sward, or marching in to diuner. He bears the tramp of his friend amid the din and the sculle of the where boys long are he has reached him, and pounces upon him with the same certainty as though he saw him. Indeed, the blind speak of hearing as seeing, if from the sound, they know that the master has left the room, they say, "I saw him go out," It is a curious fact that bind people never run up against each other. Thus, when playing prisoner's base—a gone when leads to some rough jestling, even smongst boys gifted with their eyes—those sightless inthe fellows but sair by come into coll soon with each other. Each boy, when he enters the workshop in which he is employed in basket making—a room twenty feet wice by one hundred and fifty in length marches up to his own seat and box, hever by my channed mistaking his place. If they are in search of a friend, and they happend to call out his name in an empty room, they never stop for an answer, their sense of, hearing telling them that there is no one in it. Mr. Anderson, of Edinburgh, tells us a tale which well flustrates this point. "I had occasion," he say, "to send out a man with a mattress; I gave him a bill with it that he might receive payment. But, to my surprise, he returned with the account and the mattress; he returned with the account and the mattress of the leavet yonder, else; a master we wad ne'er see the silter—there's me a suck of furnutive within the door." How do you come to know that? On, sir, two taps on the door with my section tell furnities.

SPEAKERS' REGISTER.

PUBLISHED GRATETIOUSET EVENT WEEK.

[To be useful, this list should be reliable. It therefore be-booves Lecturers to promptly notify \$16\$ of changeswhenever they occur. This column is intended for Lecturers mily, and it as or apolly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.

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The Pen is mightler than the Sword."

OF MENTAL EPIDEMICS."

OF MENTAL EPIDEMICS."

Laroy Sunderland, the author of the "Trance," not yet satisfied with the position he therein assumed, has hunched off in quite another direction in a late number of the Chicayolaa, under the above head, endeavoring to prove that all psychometrists, clairvoyants and trance medima, are melely the afflicted ones of a "Mental Epidemic," and that in no case, do spirits have any thing to do with the phenomena. According to the idea entertained by him, the thous ands of mediums in the United States are all laboring under a hallucination, and are fit subjects of an insane asylum,—and do not see what they think they see, hear what they think they hear, feel what they think they deladed, and unreliable.

Mr. Sunderland belongs to an unfortunate class. He avoids truth in his investigation as he would a dangerous weapon. He starts out with the determination of sestablishing all the so-called spiritual manifestations of the day, as the result of the automatic action of the brain, and nothing else, and are, consequently, unreliable. In his investigations, he appears to be bewildered, and determined not to ascribe the manifestations to spiritual agency, and he knows of no better reason than to assign the cause there of he better reason than to assign the cause there of he better reason than to assign the cause there of he better reason than to assign the cause there of he better reason than to assign the cause there of he delayed and serious the shows of no better reason than to assign the cause there of the property of the same and the same and the shows of no better reason than to assign the cause there of the property of the same and the same

In his investigations, he appears to be bewildered, and determined not to ascribe the manifestations to spiritual agency, and he knows of
no better reason than to assign the cause thereof
to the automatic action of the brain, yet gives
no reason to sustain him in his conclusion.—
Now, it is a well known fact, that in not a single
instance had insane persons in Europe prior
to the discovery of America, been troubled
with a spectral Indian, although spectral Negroes were frequently seen by them; and it is
true beyond cavil, that in no case of diseased
brain alone, do those thus effected ever have
presented before them what they have fiever
seen, heard of, or read about. We would sooner
think that Laroy Sunderland is erazy, that his
mind is unbalanced, or brain disordered, than
that the thousands of mediums throughout the
world are merely the subjects of a "Mental
Epcdemic,"—for if insane, in no instance would
they discern those things which they had not at
some prior time seen.

Appearing to understand the influence of mind
over mind, he everlooks the fact that the nature
of the mind and spirit is the same when separated from the outer covering as before, and, of
course, possess the power to affect minds in the
body, under certain conditions, as readily as ever.
The man who is a powerful psychologist while
in the body, is equally so when separated from
it, and can use his influence with even greater
potency. These primary truths are overlooked
by Mr. Sunderland in his article in the Chicagoias on "Mental Epidemics," and he ascribes a
reason for certain manifestations that are not
warranted by the facts.

As an example of his profound method of

warranted by the facts.

As an example of his profound method of easoning, he says that Dr. Winship, of Boston, reasoning, he says that Dr. Winship, of Boston, by the force of his own will alone, is able to lift a dead weightfol two thousand and five hundred pounds. Thus we have the power of nerve and miscle, ascribed to the will alone. We do not believe that Dr. Winship entertains the idea that it is through the instrumentality of the well that he lifts such extraordinary weights; but he would rather ascribe his marvelous powers to the physical organization alone, rather than to any power of the well, for we do not believe that if he should stand six feet from the dead weight affuded to, that he could possibly will the stone to rise. Why, the idea is without any foundation, and is entitled to no credit whatever.

"Henry the Third of France, could not endure

whatever.

"Henry the Third of France, could not endure the presence of a cat." An eclipse of the moon caused Lord. Chancellur Bacon to fall in a fit. The Philosopher Bayle could never endure the sound of water drawn from a cock. Erasmus trembled at the sight, or even the smell of fish, Marshal of Albert fainted at the sight of a sucking pig. La Mollier la Voyer could not endure muse; and Shakespeare speaks of persons in his day, who bould not endure muse; and Shakespeare speaks of persons in his day, who bould not endure be sound of a bag pipe. The astronomer Bache was whelly paralyzed in his limbs by the sight of a live hare. Moses Sherman, my maternal grandfather, oull never approach a house where there had been any recent smell of the onion."

In explaining why, they manifest these pecu-

here had been any recent smen or the caron-In explaining why they manifest these pecu-iar traits, he truthfully says: "They were norn so, it may be, and this idiocrasy determined he inducence which any given idea, may have upon them;" but he says further "that a certain the Influence which any given idea may have upon them;" but he says further "that a certain idea to a sensitive person is a reality." "An idea of a spirit to him, is a visible reality." and intimates further that all who pretend to see spirits are laboring under a hallucination, and may be classed as subjects of "Mental Epidemics." Time E. V. Wilson, Fairfield, Blain and hundreds of others, who are constantly giving tests of spirit presence, the ones presented detailing some event connected with their earth-life, which invariably proye chreet—they, are deluded,—laboring under a hallucination,—are only seeing objects of their own creation, can detail some event of which be (the medium) know nothing, and in relation to which, no one present was thinking, and yet invariably proves true. If these spirit visitants are allegyths to the medium, we might as reasonably conclude

that his very thoughts are a myth, also—in fact, we might declare life itself a myth, a dream. The method of reasoning adopted by Mr. Sanèerland is not well calculated to carry convictions to the minds of the people,—not only on account of his sneering manner of treating mediums, but from the simple fact that he virtually admits the truthfulness of that which he attempts to ridicale, for he says these sensitives can not only "see and hear their own ideas, but yoursalso." If "yours also," we ask, why not those of a spirit? In this aimission, he virtually admits one of the grand truths of Spiritualism, though he evidently did not intend to do so.

The idea that Mr. Sunderland is siming at, is, to establish the insanity of all mediums, for they all belong to the class of sensitive, or whom he talks so glibbly, yet in regard to whom, he unstands comparatively nothing. How did Cazotte, a sensitive, predict the French Revolution? When's a numerous company of persons of both sexes were congregated at the feative board, he thus addressed some of them: "You, Monsieur de Condorset, saill yield up your breath on the floor of a dungeon?" "You Monsieur de Chamfort, will open your veins with twenty-two cuts of a razot, and yet you will not die 'till some months afterwards." "You, Monsieur Vicg d'Azir, you will not open your veins, but will cause yourself to be Med six times in one day, during a paroxysm of the gout, in order to make more sure of your end, and will die in the night." "You, Monsieur de Nicolai, will die on the scaffold." "You, Mailly, on the scaffold."
"You, Monsieur de Malesherbes, on the scaffold." The idea that Mr. Sunderland is siming at, is, "You, Monsieur de Malesherbes, on the scaf-fold."

Within six years, everything that he had redicted proved true. The men died as he had

Within six years, everything that he had predicted proved true. The men died as he had designated

Joan of Arc, when insulted by a rough soldier, raid, "it illy becomes one so near his end."—
That: night the soldier died. The lamented Lincoln was a sensitive, subject to spirit influence. Previous to the battle of Chancellorsville, Sione River and, nearly all disasters to our army, he had the same portentous dream. The night before his assassination, he had-the same dream. Peter West while entranced (Pathetism) saw the body of a lost child in the Chicago River, predicting its recovery on the following day, with the loss of one arm. On the following day, with the loss of one arm. On the following the above are ranked with those sensitives, that Mr. Sunderland holds up to ridicule in a late number of the Chicagoian. According to his idea, the burly Irishman, whose mind never responds to an idea beyond the call to "Salt and Potatoes," is perfectly sane, while the sensitive media of the land whose soul-chords vubrate in unison with nature, and within whose minds are the grand truths culled from reading the Book of God everywhere spread out before them, are insane—are the subjects of a "Mental Epidemic." Such reasoning is a mere play of words, and avails nothing.

In the latter portion of his article, he alludes particularly to an idea assuming an animate form in the mind of the sensitives, as follows:

"Because, when a sensitive becomes thus possessed with an idea created in his own mind, he

form in the mind of the sensitive, as follows:

"Because, when a sensitive becomes thus possessed with an idea created in his own mind; he is incapacitated, at that instant of time, from recoghizing normal objects, and the relation they hold to his external senses. Hence he closed his eyes, having no use for them while he attends to the creations of his own brains. Thus retiring withis himself, he is so completely absorbed with his sidea, which to him is, now a personal living reality, he finds no use for his sense of external hearing. Now he is deaf to a clap of thunder, while he listens to his own internal idea. If it be of Dr. Franklin, he hears him speak. If it be of theology, he hears the roar of the huge monsters that lived and died ages ago; may, he sees the moving glaciers, and he hears the crushing sound made by the ice and the bowlders. Thus the idea is suggested, the brains are set to work, and ideas hecome personages to the rensitive. Put a pebble in his band, and it suggests to him the microcosm, and the microcosm of the whole universe."

microcosm, and the microcosm of the whole universe."

Therein is embraced the theory of Lardy Sunderland. His views on Pathetism are contained in the above, and are worthy of grarful consideration, though we consider them really of little weight. To be sensitive, in his opinion, is to be insane, and rebuils in an automatic action of the brain, giving form to ideas, and imbuing them with life and intelligence. Mr. Adral, a sensitive, on entering a room, saw on a table before him, the form of a clilid covered with larne. Years before, on that very table, a child had been laid, and its influence still remained. Gen. Robertson who returned to England after the Revolutionary War, took with him a Negro boy, who was a "sensitive." He was assigned a back room in the bouse, to sleep, but complained each morning that his repose, him a Negro boy, who was a "sensitive." He was assigned a back room in the house, to sleep, but complained each morning that his repose had been disturbed by the appearance of a headless woman, carrying a child in her arms. Having occasion to remove the hearth in the room, the remains of a woman clasping in her arms a young child, was found. Her head was severed from the body. She had evidently been murdered, and her body secreted there. Put a wafer on a polished piece of steel, and after removing-it therefrom, rub off every vestige of the same, and even after that, if you breather thereon, a spectral wafer will make life appearance. We, find throughout all nature a great degree of sensitiveness. Even on the retina of the eye will be generally found the last object seen by the dying. The picture of a bottle on the retina was transmitted to the side of an iembryo child. A mischievous inushand places a rose-icaf in his wife's bosom. Strange to say, the child in embryo has an exact resemblance of the same transmitted to its person. The sides of the houses glisten with the portraits of earth's children. They are more tangible there, than on the daguerreotype plate, before being "developed." Is it not strange, then, that sensitives can discern these impressions and describe-them? The microscope reveals many things in nature hidden from the natural eye; yet, who would-have the extreme foollahness to deny the statements of others in reference to what they had seen through it because he never had an opportupity of witnessing the same

things. Mr. Sunderland can't see beyond his own experiences; beyond them, to him, is impenetrable gloom, and, in order to explain the nature of a phenomena he can not comprehend, he says, it is the product of a "Mental Epidemic." We have no disposition to cry "crucify him," on account of the peculiar ideas he entertains contrary to facts and experience; but we would urge him to advance some more plausible reasons than those given in the Chicagoion.

To the psychometrist, the impressions made by the living upon the various objects of nature, become realities, and in she dequerectype resembles the person from whom it was taken, so do these impressions made on the various objects around us, resemble those from which they were derived, and are instantly recognized by the psychometrist.

We would encourage sensitiveness. It is that

derived, and are instantly recognized by the psychometrist. We would encourage sensitiveness. It is that which distinguishes the educated and refined, from the low and ignorant. It is that which makes angels; it is that which causes the mind to respond in echoing accents to the pulse-thrills of nature; it was that which caused the apple, telegraph-like, to communicate to Newton a grand law; it is that which causes angelic emotions to arise within us, as we gaze off on the illimitable granduer of creation; it, is that which distinguishes man from the brute, and makes him a miniature god. Mr. Sunderland, it is so desiree, can continue to regard psychometrists and sensitives as the sabjects of a "Mental Epidemic;" It is his privilege to do so. We have a higher opinion of them, and shall always take pleasure in regarding them, as the best and noblest of earth's children. It is idee on Pathetism, contained in his "Trance," will be reviewtism, contained in his "Trance," will be reviewed at length in some future number of the JOURNAL, and the errors therein contained,

ALEXANDER SMYTHE.

ALEXANDER SMYTHE.

But few of our residers know anything about the above named remarkable medium. Many, it is true above named remarkable medium. Many, it is rue with the subject of the the minds of men, we have not a doubt. While hundreds of thousands would be horror-etricken, and their blind reverence for 10d Theological dogmas terribly wounded by the perusal of the book, yet it will, by millions of othere, be found to contain revelations of truths they never dreamed of. The perusal of the book will open up a new fidd of thought that will unlock, the fetters that are now psychologically blinding the minds of millions to the most stupendous fallacies that ever ensaved the minds of men.

We shall say more of this remarkable book and its author in future numbers of this paper. It contains a large amound of reading and is sold for the moderate sum of \$1,50; postuge 16 cents. For sale at this office.

at this office. THE TALK OF A PHYSICIAN, BY A. J. DAVIS.

The above entitled work we noticed in num-ber eight of the present volume of the Jounnal. Since that time, we have given the book a care-ful perusal. After reading about twenty pages, we became so deeply absorbed in the work that we were forcibly impelled on until every page was read.

While the scenes are mainly laid amidst the haunts of vice, and the principal actors are criminals of the deepest dye, yes, the right is shown to be positive to all evil, and ever comes out uppermost. The lesson taught to the thinker is most excellent. It plainly teaches that every soul acts in accordance with his or her own internal innate forcer, and the external surroundings encountered. That if we would save society from the pestilential effect of crime, we must provide for the reformation of criminals by and through the law of kindness.

We advise everybody to procure this book for family perusal. It will be read by all from youth up, with absorbing interest.

For sale at this office.

Price \$1. Postage 16 cents.

L GARDNER AND THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

DE. CAR DNER AND THE AMERICAN ASSOCIATION OF SPIRITOLAISTS.
We invite the attention of our readers to an article to be found in another column, written by Dr. Gardner, of Boston, Mass., in relation to the doings of the Massachusetts Spiritualist's Convention, in regard to that profile bone of contention, "The American Association of Spiritualists." It is time that the Spiritualists of the nisoteenth century, speak in language not to be misunderstood by allicitudes of the spiritualists of the nisoteenth century, speak in language not to be misunderstood by allicitudes or spiritualists of the nisoteenth century, speak in language not to be misunderstood by allicitudes or spiritualists of faith or impose moneyed tests of fellowship, that they are gratuitously performing a service not called for nor recognized as in the least degree apperiations to the platting, mor in accordance with the spirit of the sge. It is, emphatically, sping institutions of the past, "Old Thenlogy gone to seed," Let us have no more of it. Let these who attempt anything of the kind in future, do it for themselves alone, and not attempt to spak for the Spiritualities of America.

MEDIUMS.

We are pleased to see that our cotemporaries, the BANNAR OF LIGHT and AMERICAN SPIRITUALIST, have recently, in a manner worthy of especial notice, operated their columns in defence of mediums. We have repeatedly urred upon our readers the observance of the law of kindness towards this class of workers in our ranks.

We bluebto admit, yet it is true, that there is not, in our opinion, a medium in the world that is not evils spakes of, and but too often, vile alanders are repeated by Spiritualists.

A NEW PROPOSITION.

To any one who has been a trial subscriber to this payer, we will send it for three months longer on the receipt of fifty cents.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine lists.

Hereafter, the rate of three months trial subscribers will be fifty cents.

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at twenty-five cents each.—The JOURNAL is now extensively and favorably known, and it is but justice that our friends should pay at least two-thirds of what it costs.

The labor and perplexity attending our trial list,

at least two-thirds of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in fature, we have determined to put all new trial subscriber's names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least fifty sents for three months' trial subscription, and we will take a renewal for the second three months also, for fifty emis.

cents.

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby adding in disseminating widely, the principles of the spiritual philosophy!

We return our most heart-felt thenks to these who have already done much for us.

HOPEDALE, MASS.

HOPEDALE, HASS.

BIGO, JONES:—Some three months since, I sent you twelve three month's subscribers for the RELAGIO-THILO-OPHICAL JOURNAL. The time has nearly expired, and I hope some of them will become autoribers to your very valuable paper. I feel that you are doing, with much sacrifice, a great work in spreading the light broadcast over the land.

May you never want for friends nor means to push the truth into the dark corners of the earth. Please find five dollars, for which send to S. Jane Hatch, for one year, the RELIGIO-PHILOSOPHICAL JOURNAL, and the remaining two dollars, sporpriate to yourself, and may the good angels guide you into all truth.

Fraternally thy brother,

Geo. O. Hatch.

REMARKS:—If all who read our paper would in-

Geo. O. Hatch.

REMAINS:—If all who read our paper would interest themselves in our behalf, and encourage our trial subscribers to renew the Journals would soon be self-sustaining.

We do our very best to give our readers a first class paper, and all may rest assured that weshall continue to do so, however heavy the sacrifice. We thank you, Brother Hatch, for your liberality. In return we will continue to each the Journal, to some poor despondent soul, who is unable to pay for the same, but who will be cheered on life's dreary pathway by its perusal.

MEDIUMSHIP.

MEDUMSHIP.

It is always gratifying to hear of a good reliable medium; such were in great demand in ancient days, when, for example,king Belshazzar was troubled by the hand writing on the wall of his palace, and needed to consult some reliable medium, who could interpret the mysterious hierogluphics. Samuel was called in this instance, and performed the kindly office much to the disconfiture of the said king. the discomfiture of the said king.

the discomflure of the said king.

As in past times, so now, mediums are consulted with reference to things past, present and future; and there are many tree prophets and clear seers in these days, and that such are multiplying rapidly, is also true. There are a number in thiscity, and of these, Mrs. Norgrove of No. 188 Twentieft is, is one of the best, whom all may with confiden ce consult upon matters of business, and events which are to transpire, affecting the interest of the individual inquirer and which only such clairvoyants and seers as Mrs. Norgrove can forciell.

D. W. HARBLY,
Writing from Snake Lake, Cal., says that
lecturers and mediums will find warm friends
and a good sudience at this place. He also
speaks of the departure to the spirit plane of
life, of a little son, aged ten years, whose spirit
was seen two and a half hours after the death of

was seen two areas the body.

Thus it is that evidence of the truth of our philosophy, is cumulating in all parts of the civ-ilized world.

PROPHETSTOWN, 1LL

We learn from Bass. A. J. Matson, that Bro. E. V. Wilson is to speak at the above named tows on the 10th and 11th of July next. We learn that there are a goodly number of Spiritualists and other liberalists at that place and vicinity. Brother Wilson will give good satisfaction, and call out good audiences.

Our friends must take notice that we cannot longer send the JOHNAL for three months or risel, for less than "fifty cents. Any efforts that are made to circulate the JOHNAL on the latter terms, will be duly appreciated.

Titerary Botices.

"Seers of the Ages"; embracing Spiritualism past and present, Doctrines stated and moral ten-dencies defined. By J. M. Peeblea. William White & Co. Publishers, Boston.

The above work is from the inspired pen J. M. Peebles, editor of the Western Department the Banner Of Light.

of the Banner Of Light.

The compilation of the inspired utterances of
the "Secreof the Ages," that can be found in this
new work, is indeed valuable, and will be perused
with interest. The book is writted in that cary
graceful siyle that characterizes all his previous
writings and coprumulcations, and when reading

writings and cognum leations, and when reading it, one is apt to immagine that he is in a garden of flowers,—there is such beauty and granduer in all his thoughts. The book is, indeed, as an illation of facts that carrior to found in any or her work now published, and it will be read by the people with as much interest as they perused the contents of Planchette.

Speaking of Sensitiveness and Obsession, the Auther says:

"Like attracts like." Every door must base a

"Like attracts like. Every door must have a hime to swing upon." No evil spirit can ap proach us unless—morally wesk—we posses a marnet witche, "attracting-corresponding influ-ences. This so painful to endure, is the lesson

of our frailty, teaching the moral necessity of foatering better conditions for more heavenly rela-

of our frailty, teaching the moral necessity of fostering better canditions for more heavenly relations.

Sensitiveness to psychological influx, secceptibility to mediuaistic control, irplies higher and lower use, and abuse. Will not the tender flower be touched by the frost as well as by the sunbeam? The greater the canacity to rise involves a similar expacity to fall. The charm of a degree deman is as potent as an angel a, where a point of ingress is possible. Then according to the apostolic injunction of John, trust not, "believe not'every spirit, buttry the spirits," If spirits uncultured and evil, impress, and, at times, completely obvess mortals, is not the practical of phenomenal Spiritualism dangerous?—Yes, dangerous as the sunshine, that, falling alike on flowers and thorns, the just and the unjust, produces an occasional sun strok; dangerous as the spring rains that, sweeping away old rickety bridges, carries rich alluvial to the valley below; dangerous as steamers, that now and then send bodies down to find graves under green seaweeds, whilst on their benefocat missiona. of international commerce; dancerous as mining, railroading, telegraphing, which develop the hidden wealth of a nation. Shall we therefore dispense with them? Shall none pursue geological pursuis because Hugh Miller committed suicide? Briars abound where berries grow—It so no of the offices of quantian angels to protect their mediugs from the inharmonious magnetisms of nunsie, perverse espirits, and the psychological influences, cast upon the offican pursuity as prational aims—a firmness of moral principle—a determined purpose to do, dare, hve the right —a calm trust in the overshadowing principle—a determined purpose to do, dare, hve the right —a calm trust in the overshadowing principle—a calm trust in the overshadowing principle—a calm trust in the overshado

Bersonal and Zocal.

Leo Miller is at Moutpeller, Vt.

The Davenport Brothers are in Malne

C. Fannie Allen has been decturing at Hoo

Clare De Vere has been lecturing to good ac-

Chare De Vere has been returning to good acceptance, in Detroit, Mich.
Peter West speaks in Sturgis, Mich., on Sunday, the 30th of May. He starts soon for Montans.
The Rev. Orrin Abbott has lately given a remarkable test or has identity to Moses Hull, through the mediumship of Mrs. Waterman
Mr.Doty, inspirational speaker and test medium, gave us a call this morning, on his way to St.Louis.
He is doing a good work.
Thomas Gales Foster is lecturing in Philadelphia.
We shall publish, next week, one of his addresses.
It is full of grand thoughts.
A. B. Prench is lecturing at Omaha, Mebraska.
He is one of our best speakers. His address will be Omaha, Nebrasks, care of D. C. Stephena.
Mrs. Cora L. V. Daeiels and Col. S. P. Tappas were joined in the holy bonds of mistrimeny on the 10th uit. May happiness be theirs through the journey of life.
White Miss Currier, a musical medium, was play-

journey of life.

White Miss Currier, a musical medium, was playing at the plane, the same was noticed to rise from the floor several inches; the power created by derived from the invisibles. No one was near plane but Miss Cerrier, and she was playing at

time.

Mrs. J. M. Wilcoxon will speak to Onarga, Ill, during June. She is now lecturing in Omaha, Nebraeka, to large and appreciative andionoes. The Academy of Masic there, is notsing enough to hold all who desire to hear her. She is an oloquout and entertaining speaker.

E. V. Wilson's engagements for June are as fot-

lows:

JuneSrd, 4th, 5th, 6th, and 7th/at New Boston,
Mercer county, Illinois; 8th, 9th and 10th, Yates
City, Illinois; 1th, 13th, 13th and 14th, Casopolisc,
Michigan; 15th, 16th and 17th, Racine, Wisconsin;
18th, 19th and 30th, Madison, Wisconsin; 29ad, 23rd
and 24th, Rocasburge, Wisconsin; 30th, 27th and
38th, Sycamore, Illinois.

. 3 musements.

At Mc. Vickers, Mr. Chanfran has been playing in his great character as "Kit, or the Arkansas Traveller." The play is one which has great interest in its story, and which alliede an excellent part for Mr. Chanfrau 's adaptability to character. It charms full houses.

to character. It charms full houses.

"Ixion; or The Man at the Wheel," has been productive of a grand rush at Croshy's Opera House. It is grand, fascinating and entertaining burleque. It is well put upon the stage, with somery, new aways, new dance, new costumes, and supported by the entire excellent Opera House company; and should be seen by all who love this class of amusements.

love this class of amusements.

"Surf," the great attraction at Aikens Dear born Theatre, is not yet withdrawn, but is occasionally to have a hearing at this theatre during the present week.

The programme for the week is as follows:
On Monday, Wednesday, and Sa'urday, and at the matin-oa, "R welthe": on Tueslay and Thursday, "Surf," On Friday evening, Mrs. Allen, the leading lady of the company, will take a benefit, on which occasion the drama of "The Plowers of the Forest will be presented. Mr. Aikens season continues to July 5, when there will be a few weeks vacation before the opening of the next season with a strengthened company.

At Woods Museum, the public are to be this At Woods Museum, the public are to be this week regaled with that popular leadymore drama "East Lynne," notwithstanding Miss Lucille Western appeared in her great character of Lady leabel for many recessive evenings at Mc. Vickers. But the Management at Wood's have an excellent company and are rendering this play in a highly satisfactory manuer to large audiences.

The evening's entertainment to conclude with the 'Laughing Hyens."

Spiritualism Always Radical and Revolutionary.

Épiritualism is preferably radical and revolutionary in all of its novements. This is evident to the most canal observer. The unseen intelligences which we recognize, it

Epiritualism rs , all of its necessaries, the internal action is necessaried, and its necessaries, and its necessaries, and its necessaries, and its necessaries and its necessaries and its necessaries of the grant spiritual necessaries, is this more completes that it is in what may be called the healing art, embracing under this present extression all of the present acknowledged spiritual methods of coring the sick and the discussion, whether it be cy the laying on of hards, or by the internal administration or the external application of matches and the discussion.

Anniversary Meeting at Sturg's, Michigan

Nich, on Friday Saturday and Buoday, the how, seen John of June.

Able and distinguished sprakers from abread will be in stituedance to address the people on that occasion. A gen-oral invitation is given to all to attend this meeting. It is expected that there will be the largest gathering of the people, at this time, that has ever attended these meetings in this place. Angle provisions will be made to accoming date strangers from abroad. Be order of the Committee.

By order of the Co

Quarterly Convention of Minnesota.

A Quarterly Convention of the State Association of Spiritualists will be held in Options. Minnesota, on Saturday and Standay the filt and that they of Jone, 1905; Mr. J. L. Potter, and Mrs. Lefs Walshesker are expected to attribe : a full degagino from and parts of the State is cannothy elicited, to make arrangements for the Annal State Convent in the held at Rochester, Minne, on the State Occurred in the stale of the state of the State State. Arrangements are bring made for a relaction of force on the State Occurred.

By order of the State Stard.

P. Bredeatt, Sec., State Association.

SPECIAL NOTICES.

Overwhelming Success of the Great Spiritu-Remedy.

Remedy.

Boad in another release, "A Panorama of Wonders by
m great Spiritual Remedy, Mrs. Spende's Positive and Neglice Purchers."

sale at this office. rees S. S. JONES, 192 South Clark St., C

rtraits and Scenes from the laner Life.

ortraits and Scenes from the Inner Life. It has often been suggested by me to make the following proteints to their problems in Directors having sharing of schrifts, whereby they can enable the Inner tot Artists, to compare the state of the map Letter Haits, such scene will enable the congregations to comprehend narrangely the boutles of that their Letter Haits, of which we no heard so much—yet seen so little. For any number more than five, twill permit myself to unsel by my Artist Spirit Onlike, to account Inf-shird meres of whomosever they may be pleased to produce—because in the Inner Life—od paper, 2t by 21 Inches, for elow price of its goldier sead. This merit shall be cided upon by such renowned for trucking an Jut. V. Mand of Charles II. Forter, of N. V. Tops alone shall say soon the drawings are likenesses of—or what portions of shummer Land, the scones may represent, and here all their genuineness be left to the toutinout of witness in a curt of they, as in the case of Wm. H. Mumber and Spirit Photographs.

m in a court of law, as in the case of Wm. II. Mumber and his Spirit Photographs.

This offer is made on le-half of Benjamlu West, Sir Anthony Vandyck, Sir Johns Repundés and a livet of Immortal Artists now controlling media throughout the Gast, they are harbour to give their work in this way that the cases of Spiritualism may be benefitted by giving the greatest number of people on opportunity of sweing the jurisd beauties of spirit life. They know that in the past, their works were sought by the Cateble Church for the propose of elevating and harmonizing the minds of the people—and they know that their power is now far greater, to accomplish the same chaf, if they will early be permitted to place their works where they device throm-as of old, in houses of worship. These Artists are designed on Que, to crossment the public balls, knowing, as they do, that they have bundreds of pleading period and erces already vaccuated by different media, withint any inclination on the part of accidence to sprepripate the same to their proper pleace, in the halfs of worship.

For the boundle of those who are not acquainted with me, for the boundle of those who are not acquainted with me,

dp.

the benefit of these who are not acquainted with me
the them to A. J. Davis or Hon. Warren Chare.

breen M. Millowen, Chicago, Ill.

Important to Ludies.

We call the special attention of our lady readers to the rettienments, is nowther "column, headed "Yen Latte 13," and "Wartza-Lady Aesxin." Mrs. Morgan and 12 Williams have articles for sale which should be in the session of every lady. Send for a circular. A good more is open to Agrats—on money can be made by those to take the Agency.

A PLEASANT STORY,
In the streets of Chizago, I wandered along.
And carelessly sung a familiar old song,
White viewing the care—herese, and each,—
Die Irish—the South—the Freith, and the Dutch,
And the strainge Advertisaments of these latter days
On the Bulletin Board, for concerts, and plays,
When all on a sudden I saw something new.
On nice praised paper in Red, White and Blac:
If told of the virtues of something so nest,
So handy—so be paper in Red, White and Blac:
If told of the virtues of something so nest,
Page coloring leard, the nushtache or hair,
Without any polono, or elopping, or care,
And not only so, but the color is "fast,"
And Blace a bosonemake, if "sticks to the last !"
In resuling I pondered, and thought of my hair,
Rows as "gray sa rat," once so glossy, and fair.
I honted, and found it—I bought it, and trisd,
When all my gray hair, in a "jiff" stepped asided
My agois renewed—I feel twenty years younger—
I will have me a wife, and the conforts of home,
For all will be gained by the New Hangle Com
Nostir, I found that Cosh at 102 South Clark St., w

be all will be gaussed by one reew manages comme-sit, found that Counh at 10 South Glark R., where have a few more left of the same sert. Bea's forget the —Enclose 27,55 and sabres, MAGIC QORES BROW, 102 Boath Clark St., Chicago Illisots, and you receive the STAGKO COMES by mail post-paid, U.B. WIEE.

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from a building, which injured his side, some year and a half
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was, that in tendays, he was out and at his work. [that of a
common laborer.]

us, and to take the syrup intransport was, that in redays, he was out and at his work. [that of a common laborer.]

Ills wife, a devoted Catholic, anid, "She had spent quite 1800, upon him for doctors, with no good result; but having lath in good Spiritz, she would try title."

Ills name is McCarthy and he lives in this place, No. 115 Prospect St. Yours Fraternally.

Assr M. Layrin France.

Georgetown, D. C., Januar 7 1th, 1868.

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MRS. A. H. ROBINSON, ned trance medium, and may be imp ing from the source they purport to

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INVOCATION.

Infinite Spirit God, again we would clotheour thoughts that they may be received by our
brothers and sisters who are yet upon the material plane of life, showing them that within
our souls there dwells thankfulness and praise
unto Thee for the assurance Theu hast given usthat we are Thy children—a part and portion of
Thee, infaint Spirit.

We would have them realize the truth that
Thou in Thy wisdom hath given unto us the
power to manifest ourselves unto them—Thy
children who are yet clothed with the material
covering, but are unable to see Thee in every
form of life. We thank Thee that Thou hast
given us that assurance that we have but to
aspire for truth and that it shall be opened unto
us.

In Thy wisdom Thou hast implanted within us a desire to impart that truth unto every immortal soul. We thank Thee, infinite Spirit, for the blessing and the privilege of manifesting ourselves to those who are yet groping their way through the, to them, dark and dismal paths in which Thou art leading them. We thank Thee for the assurance, that in, time they paths in which Thou art leading them. We thank Thee for the assurance that in time they will be brought to see all things in their true light, and that we all will be enabled to pluck from the rosebud of life the flowers unpierced by the thorns thereof. Step by step, precept upon precept, Thou art manifesting Thyself more fully unto us, leading us, and opening unto our once obtuse vision, light, purity, and love.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.

Q. Will my spirit be individualized after passing from mortality to immortality?

A. We would infer from the question that our brother desires to know if upon the spiritual plane of life he will be an individualized being, and retain consciousness of his individuality upon the material plane. We would say most emphatically that he will. We can speak from experience, for we once lived upon the material plane, and passed from the material to the spiritual, and we still retain our individuality, and also a perfect remembrance of our experience upon eatth.

Q. Matter being indestructible, is that part which now composes the body absorbed by the spirit at death, or is it lau nched into the great occan of matter?

A. My brother would know if his spiritual body is to be composed of that which he now occupies as his material body. In other words, if that material body will be necessary for the perfect organization of his spiritual existence or body. We would say that your spiritual existence or body. We would say that your spiritual existence or holy. We would say that your spiritual existence or body. We would say that your spiritual existence or body. We would say that your spiritual existence or body. We would say that your spiritual existence or body. We would say that your spiritual existence is not a spiritual organism, yet it does not follow that there is not a spiritual organism, or covering back of the material, and in that will the permeating life principle manifest itself to you upon the material only; the spiritual with the life principle passes upon the spiritual with the life principle manifest leaft to you upon the material only; the spi At death there is a dissolution of the rial only; the spiritual with the life prin-passes upon the spiritual or second plane of nec. That material body goes, it is true, the great world or ocean of matter, quick-

ciple passes upon the spiritual or second plane of existence. That material body goes, it is true, into the great world or ocean of matter, quickened and brought into action by the pervading spirit which you term God.

Q. Does not our early education have much to do with regulating our lives?

A. Certainly it does, from the fact that if you educate a child to be in constant fear of something or somebody, it will take centuries to obliterate overase that feeling so permanently fixed in childhood. It is a source of more or less unhappiness; while on the other hand, if children were educated to look upon all things that they find in the universe as iceing in accordance with the great positive mind for their developement and unfoldment into a higher form of life, it would not only add to their happiness, but the happiness of all who may know them.

Q. Can we really know of immortality from

Q. Can we really know of immortality from

know them.

Q. Can we really know of immortality from experience?

A. The question of immortality upon earth is settled from the fact that we have an existence after death. That existence must, of necessity, be immortal, yet it is a query in the minds of some whether or not, in the great ocean of time, individualized men lose their identity, or are swallowed up in the great ocean of time, individualized men lose their identity, or are swallowed up in the great ocean of time, individualized men lose their identity, or are swallowed up in the great ocean of spirit, to be passed through another experience upon earth—if not upon this planei, upon some other one similar to it. We know of none who have ever yet reached a point of perfection in which there was nothing left for them to more fully understand. We believe that it is an eternal progression including all time.—When you say all, time, that signifies eternity.

Q. Would it not be better to put a mark upon Jeff. Davia, as they did upon Cain in Bible times, than to hang him?

A. We would say to our brother, inquiring, that our brother Jefferson Davis has his mark upon him already, whether recognized by those that do not know him personally, as the cruel Jefferson Davis. Yet the consciousness within himself that he is the one looked upon and despleed by so many, is a sufficient mark for him. Now for a moment, let us consider the question.

in accordance with theological ideas, that the birth and crucinxion of Curist was necessary for the salvation of the world. Was not Judas, his betrayer, just as essential to accomplish that end as Jesus himself; was he not necessary to be the betrayer and give him into the hands of the Jews, so that it might be fulfilled which was spoken by the prophets? Now we will say, if freedom was necessary for the salvation of our colored brethren, then was not Jeferson Davis necessary in his position as well as Abraham Lincoln in his—all brothers, and children of the one-parent, God. So we would say, brother Davis, brother Cain, brother Judas, and brother Davis, brother Cain, brother Judilling your misson in the past, and look upon you all as being in accordance with the will of our father God. Q. What is meant by "Tay will being done off earth as it is in heaven?" We posted discord and confusion upon earth; are we to infer that it is the same in heaven?

A. When that prayer was given, people looked upon heaven 20 being a place of perfect happiness, and they desired that earth-life might also be a scene of continued happiness, yet their powers were so limited they ould not conceive of the will of the Father being done on earth, except it brought happiness. His will is done aske inheaven and on earth, or on earth and in heaven, and out of that which is sceming darkeness shall He bring light unto you. Happiness is a place. Heayen is a place; yet those places are within the human sout.

GEORGE MONTEITH.

E. MIALS, MEDIUM.

In the year 1860, I emburked in a wholesale mercantile business; and everything went on presperous. In 1862, I enlisted for the war, leaving everything in charge of my brother-in-law, who at that time was in a very feeble condition. My wife felt almost distracted at the idea of my leaving her and our children, yet remarked:

arked:
"I am not better than some other poor wife

marked:

"I am not better than some other poor wife to bear this affliction."

I chided her for feeling thus, and remarked to her, that she should be proud and thankful that she had a husband, who in any way was able to help put down this wicked rebeillout "Yery true, George," she replied, "but can I do otherwise them feel as I do, ieft alone with my three little children, and do not know when I shall see my husband again."

Had my wife spoken out what were her impressions as she afterward often remarked, she would have sa'd:

"Ah, George, I never shall see you again in this life" but she saw I was determined to go, and would not cause me to feel as she did, that I was, ere long to lie cold in death upon the battle field—that is my body. That I could return in spirit was something my wife had not thought of; so, of course, this belief could not comfort her; but now that I can return and impress some one with my thoughts,—I wish my dear sorrowing Cordelia to feel that her husband is often with her, and how I pray to make her conscious of my spirit presence.

Montreal, S unda.

Mumrer's 'peech at the Close of His Trial.

Mumicr's speech at the Close of His Trial, The following is the statement of Mumicr lately on trial in New York for traud in the matter of spiritual photographs, on being asked at the close of his trial, what he had to say in his own behalf.

MUMLER'S STATEMENT.

He was 27 years of age, a native of the United States, a photographer by profession, and that resided at No. 45 East Thirty-first atreet. In respinose to the question. Have you any thing to say, and if so, what relative to the charge alleged against you-fthe prisoner said: "In 1881 in the city of Baston, while engaged in business as an engraver, I was in the habit of visiting a young man who was employed in a photographic gallery kept by a Mrs. Stewart, on Washington Sreet. Occasionly, I would experiment with the instrument and chemicals. One Sunday, while entirely alone in the gallery, I gatempted to get a picture of myself, and then it was that I first discovered, while developing it, that a second form appeared upon the plate. At this ting I had never heard of spirit pictures although I had been somewhat interested in the doctrine of spiritualism. At first I labored under what is now the general impression, that the plate upon. which the picture was taken could not have been clean, and that the form which showed igelt beside my own must have been left on the glass, and I so stated to my employers and others. Subsequent attempts, however, made under circumstances which preclude such as possibility, have confirmed my in the belief that the power by which these forms are produced is beyond human control and the experts that have been called by the people have sailed to produce a pleture made in that manner. I was a complete novice in the art of photography, and had no experience whatever in the composition of chemicals used in the business. After getting the form on the plate at the suggestion of method the surface of spirit photography. Before long, the subject of spirit photography. The produced is been made into all the details of my business, while I have been calentied most careful and minute exeminations have often b

have never used any trick or devise, or availed myself of any deception or fraud in producing them; that these forms have appeared in each and every instance when they have been presented without any effort, except my will power to produce them. In regard to the testimony of Mr. P. T. Barnum, I would say that I can solemnly make oath that I ever communicated with him werbally or in writing, nor did I ever know that he had or was writing anything in regard to spirit photography; and I further say that if he had my pictures taken by me, he must have recieved them from some other person. In regard to the testimony of Mr. Took. er, I have only to say that he came to my gallery apparently in the same way that other strangers were wont to come. As there was nothing particular to keep him in my renembrance, my memory in receast to him is stronger in the application to the form which appeared within out I had over taken. I have been extended in the manner which be used to the strangers which a subject to the stranger of the manner which he used the fix under an assomed the manner which he had been than the purpose, which superaguent events have shown, that he got what was promised him, i. e. the spirit nearest in sympathy with humself. I regard to my conversation with him, i. can only say that I have never, under any circumstances, guaranteed to any one that a spirit form would appear. As to my refusal to entertain propositions from the self-appointed committee of photographers who appared in my roms since my arrest and who desired, as I am informed by Mr. Guay, to make me take pictures for them, whether I would or not, I have only to say that i have no the self-appointed committee of photographers who appared in my roms since my arrest and who desired, as I am informed by Mr. Guay, to make me take pictures for them, whether I would or not, I have only to say that since my arrest I have placed myself entirely in the hands of my counsel, and nave been guided by his advice; and I amp leased to say that one of the first c

To the Editor of the N. Y. Tribune.

Six — It is sometimes a thankless task toexpose villainy. It is always a thankless task tothrow yourself against a popular belief with
nothing in your hand but a new truth. Mr.
Mumler may be a villain. I do not know the
man. I never saw him. If he is a trickster
his villainy is of the darkest hue, for he specu
lates' on the holtest instincts of men. I have
nothing to do with Mr. Mumler. Ile may be
honest, or the court may find him a swindler.
The questions raused in this trial do not turn on
the innocence or guilt of one man.

Can a spirit be photographed? Whether
Mumler is acquitted or convicted, most intelligent men will say "No." Ask them why, and
they cannot tell you. They have certain vague
ideas of a spirit as something incorporal. They
dismiss the question with an a priori. One day,
in a conversation with Herbert Spencer, I told
him of certain facts which had led Alfred Wallace to a belief in the nearness of a world of
spirits and the communion of spirits with mortials. Mr. Spencer met the facts by axing that
the had settled the question on a priory grounds.
Wallace is one of the drist naturalists of Europe.
He tells me he has seen and heard certain things,
and, in making my own experience a measure of
the universe, dismiss his testimony as contradicting nature. Is that the method of modern philoop had the results have reached to myself. Some
of these results I will now give to the public.
Gentlemen of the a priory include myself. Some
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writer in Saturday's Tribuna. My artist did not use oid plates. Here must that the situition in one use of plates. Here must that the situition in one use of plates. Here must that the situation is a stress of the plate of the

said was,that if a form did appear on his picture it would be that of the spirit nearest in sympathy with bim at the time. Was there any fraud here? Was it anything more, regarding thematter in its most criminal aspect, than a breach of contract? But Mumler is charged with fraud because the prosecution cannot understand how the spirit form was produced; and owing to the fact that Troker and those who testify on the part of the People are unable to account for the appearance of theses shadowy forms, therefore, it is sought to hunt down this prisoner, and fix on him the brand of cheat and humbug. Suppose, when Morse was struggling to put before the world the great fact that by means of electricity, communications might be had on the instant between persons hundreds of miles apart, some skeptic should have asked to have a message sent from New York to Boston: that Mr. Morse, confident of the truth of his discourser, some skeptic should have asked to have a message sent from New York to Boston: that Mr. Morse, confident of the truth of his discourser, some skeptic should have asked to have a message sent from New York to Boston: that Mr. Morse, confident of the truth of his discourser, confident in the message should fail, wouls such a tailure be counted a fraud by any court or jury in Christendom? And yet Mumler is charged with fraud, because the spirit figure which appeared, on Tooker's photograph is not recognized by Tooker as being the representative of any person known to him. Then, again, when these forms are recognized, the recognition is attributed to the insanity, or something approaching thereto, which is said to characterize Spiritualists. Now, we have the authoritative statement of the Catholic Council which not long since assembled in Baltimore, called by a mandate of the Pope, that William is a many prometing approaching thereto, which is said to characterize Spiritualists. Now, we have the authoritative statement of the Catholic Council which not long since assembled in the Curital Council which not

months.

For seven years he had been in this photographic business and during all that time he had but been complained of, had not been called to account by any one for whom he had taken a picture, aithough he had pursued his avocation for years in the most intellectual city in the Union. It remained for an argue eyed reporter of a newspaper to decover what the greatest minds had failed to detect—the fraudulent character of the prisoner's avocation. Mr. Townsend then critically reviewed the testimony for the decease, and claimed that whether considered in regard to the housesy with which it was given, or as the embodiment of facils that the prosecution mad failed. To the control of the second of the prisoner, and the prisoner in the prisoner, it had been able, through any one should be prisoner, it had been able, through any one of its expert witnesses, to produce a picture of a dead person, who never had a picture then during life. His clint, as had been proven on this trial, had done that thing—had taken such pictures, and they independ upon the prisoner, it had been able, through any one of its expert witnesses, to produce a picture of a dead person, who never had a picture then during life. His clint, as had been proven on this trial, had done that thing—had taken such pictures, and they ind been prisoner, it had been able, through and produce a picture of a dead person, who never had a picture then during life. His clint, as had been proven on this trial, had done that thing—had taken such pictures, and

due eyidence because he was a Spiritualist, or because he was in the meaning of that word, as industrial of the proceeding, insane? No. His belief would be the proceeding, insane? No. His belief would be the proceeding, insane? No. His belief would be proceeding, insane? No. His belief would be proceeding, insane? No. His belief would be proceeding, insane? No. His belief be taken. What sort of man must the prisoner be if the belief, be taken with the testimony of the prosecution were correct. First, he would require a gallery of immense proportions; he would be compelled to have on hand negative pictures of the parents, aunts, tucles, cousins and great grandmothers of all the persons who called to get photographs. Next, he must be possessed of a knowledge of chemistry and scientific matters generally, matters of which he professed no great knowledge of chemistry and scientific matters generally, matters of which he professed no great knowledge of chemistry and scientific matters generally, matters of which he professed no great knowledge. Again, he must have a dexterity surpassing that of An derson, Heller or Blitt, and be so shrewd not defy detection at the anals of the most scientific expert. Did the prisoner present the appearance of any such man? For seven years he had been engaged in the photographic business, and had submitted his process to the investigation of the most scientific men, and none had yet pronounced him a deceiver. In view of these facts, and if the Court believed the uncontradicted testimony for the defense, its deceison must acquit the prisoner. Counsel then read from the Bible various narrations of spiritual apparitions, as therein secored. He read also from Boswel's Johasson, from the Life of Addison, and the works of Josephus to show that all offitness great autions while they did not absolutely pronounce themselves believers in Spiritualism, yet showed that they did not a great extent believe in the appearance of applies to lead more upright spiritualism, yet showed that they did not

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As Described and Portrayed by Spirits. Through Mrs. Elizabeth Sweet.

JUDGE J. W. EDMONDS.

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Magnetic Vegetable Medicine!

should ever many the transcent which are the many with your faith to make the seek spiritual non-reliable many tiffs to the old religion. Cling to these of your right in most life in the old religion on with anotter, for a most force is strongly. Then left wall work together in the open of Jacob and Balance and the clinicage of the whole physical bettery, as plainly as the interest reflectly your force, nogly to be frenched by those arriging the putterspirity before objections in the form that right the printerphy before objections in the form that the force of the control of the cont action depend upon the knowledge they receive by mesoc-ng devised forms and poring over medical works. Pro-gression is militalings.

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thoughput the glaude and index, clear the sir cells and
thouse the release from unbesting means collections.

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cither of the above discusse.

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with cordial, suitable together with cordial control the parties provides by For dysontery, give the cordial as directed, luggither with co-dial,
graphical conditions rapid in the sativinsides by realching, as
forced on in side-ion the bottle.

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Spirit Magnetic Vegetable Colic Pills.

These Pills cure the most distressing cases of coll bing the patient's back and extremities with musta is advised to connection with the Pills as directed, as in painter's colle.

bing the patient's back and extremition with numarards is advised in connection with the Pills as directed, sepecing painters' colic.

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Trantier Department.

BY E. V. WILSON

ant Society .- Detroit, Michigan,"

"MEncelloni Society," Detroit, Michigan."
In Brother Peeble's department of the Barnen
Or Liont, we find an article, headed as above.
Well, we have no doubt of the fact, for the Detroit Spiritualisis are an excellent class of people,
and Brother P. is a good man, "a patriatch," and
who are patriarchs." Patriarchs are good men."
But the feature that strikes us as very peculiar is the
formalities.

alities.

est. Brother Peebles says: "We determined the commencement to reduce everything con-

m the commencement to reduce everything con-tick with the Sunday service, to system and or-..." Below this we find order of service. Thus & Moses, and so speaks Peobles. ... "Vinuntary." After which we would recom-nd the Society to respond after the manner of Episcopal church, viz.: Lord zare mercy on poor miserable Spiritualists,—audience rising at a time.

us, poor miserable Spiritualists, "auconce risus," the time.

II. "Silver Chainings, the Opening Service," respondents crying with clear, solegm, voices, "Lord," have mercy on us, poor miserable Spiritualists, with tears in their cyce.

III. "Song from Spiritual Harp," Respondents:
"Lord have mercy on us, poor miserable Spiritual-

III. "Song from Spiritual Harp." Respondents:

"Lord have energy on us, poor miserable Spirituallate."

IV. "Invocation, or select reading. "brief." We
would recommend the audience to follow by chantling the 195th Pealin, congluting with, "Lord have
mercy on us, poor miserable Spiritualists."

V. "Cinant trom the Spiritual Harp." Af this
point we would recommend our brother to have on
the white surplice, with a large badge of the Order,
of Eternal Progress, embroidered with threads of
Edemal Progress, embroidered with threads of
Edemal Progress, embroidered with threads of
seet and inder his gown, to keep evil spirita away;
the audience chanting at the same time in alow and
solemn measure, "Good spirits, protect us, poor
miserable Spiritualists, from evil spirits."

VI. "Announcements, etc." Here we would
recommend our brother to adopt the course sometimes pursued by our Catholic friends, viz.: To
read out the names and faults of deliquent Spiritualists, thus: Jane B. was seen last Sabbath in a
Methodist meeting.

Samuel T. has not been at our circles for four
weeks. Johnny K. wasknown to use profane words
at the wake of Teday O'R vick. Little boys all the
time smoking the brother's legs with incense of
tar or some other fragrant odor. "Lord have merey on us, poor miserable Spiritualists."

VII. "The Discourse," on Ritualism, with illostrated chart of hell, the audience in the mean
time rising from their seats, crying in a dolorous
volce, "Good Lord, ase us from the world, the

ostrated charts of neit, the audicide in the mean mer sling from their seats, crying in a dolorous olce, "Good Lord, eave us from the world, the eth and the detil." VIII. "Singing." We would recommend "Hark rom the tembs."

from the tembs."

IX. "Benediction." Here we wind recommend our brother to have a bottle of holy water to sprinkle his antience with, crying in a clear voice, and ence uniting, "Bave us, good Lord, from blatant, angular, tangenial, egolistic, irreligious, unsecutific, self-important, bigoted, godiess, heartless nothing trianism, semetimes seeking to passiteelf for Spiritualism."

or Spiritualism."

X. "Music by the organist," audiance retiring
the time of "Sani's Dad March," erging, Lord,
ave mercy on us, poor, misorable Spiritualists."
Well, here we have the ten commandments of
rother Poebles, and as he went out toward the

Brother Peebles, and as he went out toward the Rocky Mountains' last summer, we suppose the Lord took him up to the top of Pike's P.ax, and there delivered him these ten commandments under seal, to be opened in Detroit.

Well, brother, its a big egg, dowle polk, and has taken three months to lay it, and we will wait-pa-tiently for one year to see what sort of chickens it

A Remarkable Test.
On the evening of March 33 h, at Evena Ohio, in the presence of two hundred people, E. V. Wilson speaking, atopped, looked behind him, and then said:

eold:
"There'is by me an Irishman, full medium sized,
"There'is by me an Irishman, full medium sized,
five feet, ten inches in height, light complexion,
dark crispy hisir, sandy whiskers. He says he was
killed five years ago on your railroad just above
the depoi, and that his head, shoulders and back
were crushed, and that his wife is now living in
Raven." Tell her I came to night, and that my
name is Jimmy."

The next incraing word was sent to the wife, and

name is Jimmy."

The next inoraing, word was sent to the wife, and as dictated the following; it speaks for itself.

"We still live." Bless the Lord.

"Killed on this railroad, are years ago this spring, J. P. Conley; hurt on the feed, shoulder and back; medium size, light compexion, anady whiskers."

Ravena, March Sist, 1880.

"Impostor," "Humburg." "It is the devil."

Well, suppose it is, Wao is imposter, humbur and devil,—the that tells a thing, or the one that testifies to what was told him?

The reader is not the book, nor is "e responsible for what the book con sins. Wao, then, is the impostor.

ME E. V. William: — A recast let by your request I will write you a few lines to inform you of my safe arrival at my friend's, in the pleasant little village of Tabor.

Shall I call you a prophet or a fortune teller?

I must say lu regard to my fortune thus far, a portion of your prophety has come to pass. I was married on the fifth of October last two that friend or mine; therefore, I shall be under the necessly of signing my name,

Respectfully yours,

Mus. Joseph —

Tabor, Dec. 29th, 1808.

The rader will reage nher a communication in the Frontier Department from us in November, giv-en to a lady who was going West, and whose spirit hasband told her that she was going to get mar-ried. The prediction is verified by the above let-ter.

Letter From Dr. H. F. Gardner.

S. S. Jonns: — A few days sloot, sally cut from your paper was sent ms. It contained a communication from George A. Stan, of Bostoo, in which are charges you with "unintentionally, no deabt," inherepresenting the fact, in your article upon the cition of the Massachusetts, S., iritualist Convenion, in your issue of March 13th. Ille object ion your article lies in the sentence: "That the Mass. Association of enemer and objects of the American a sociation of Spiritualists. He them is ew what citims to be the facts in The following paragraph:

Dr. Gardner draw up a Resolution, supposed to contain seven reasons for disapproving of the action of the Fifth National Govention un recoiving itself into an American Association, etc.; which, after reading, he made it a special subject of debate at a special time. It was very imperfectly discussed pro and con, and out of an andlence of nearly five hundred, probably one third of whom were members of the State Organization, less than twenty votes were expressed in its favor and its passage.

members of two expressed in its lavor suppassage.

Pernaps I am not a disinterested party, but I heard one good judge say that even this vote was owing more to the psychological power of the Sacialion of the Backellon of the Sacialion of the Sa

ton, March 16th, 1869; Resolution

The Resolutions, supposed to contain seven reasons, were the following, which, with the abstract report of the remarks made by different men before the vote was taken, I sut from the Bannan or Liour, of February 13th.

vote was taken, I cut from the Banner or Lour, of February Lith.

I do not wish to occapy the valuable space in your columns by saking you to publish the debate, but simply to publish the resolutions, and the final vote, and let your readers judge who "unintentionally" misrepresented the facts in the case, and whether or not you was warranted in the assertion that the Association "denounced in a most unuistakable manner the American Association."

Mr. B. states that "less than twenty votes were expressed in its favor." I took particular notice of the vote, and although i did not count the number, I did notice that it was a very fall twel in the affirmative, and I heard only one vote "No," and that from G. A. Bacon.

(3) liesolvator. That we disaprove of the action

that from G. A. Bacon.

(i) dissolven: That we disaprove of the action taken by the Fifth National Convention of Spiritualists, held in Rechester, in August has, in forming an American Association for the surposes set forth in the Constitution them adopted:

Ist Because aschaetion was not contemplated by the Leal and State Societies or the Associations there represented.

M. Because.

by the Local and state there represented.

2d. Because it takes from the State Associations, or materially interferes with local or State propagations as conducted by the State Societies.

3d. Because it diverts the limited pecuniary means from the channels in which the greatest good can be accomplished.

3d. Because it which the greatest good can be accomplished.

4th. Because it divorces the Children's Progressive Lyceum governent from the parent societies and creates an antagonism of interest where there should be the cleave the Association, as formed, tends to the centralization of the immense power the great Spirtusalistic movement of this age into the hands of a few.

hands of a few.

6th. Because a National Association should be constituted of delerates duly appointed by State Organizations, and should be under the control of the State Organizations, through their representatives, instead of being controlled by persons who secure membership by paying the dollars yearly.

7th. Because we believe that ALL the money hat can be raised can be used to greater advantage han for the specified object of the American As-olation.

The resolution on the American Association called forth a brisk debate.

sociation.

The resolution on the American Association called fortha brisk debate.

Dr. Gardner said that only a few of the objections against this American Association were presented in the resistation. He objected to the action of the Fith National Convention, because no such action was anticipated by the Societies of whose delegates it was composed. If it had been found necessary to change the form of the meetings of the National Convention, because no such action was anticipated by the Societies of whose delegates it was composed. If it had been found necessary to change the form of the meetings of the National Convention the form of the meetings of the National Convention the meeting of the National Convention the meeting of the National Convention the meeting of the National Convention to the contract there wholly unprepared for the Issue, and were pseudolegated and sweep away by the tide Spitiutilats were sfield of orgadization, as displayed in any of the belitting efforts of authority. He objected, secondly, because the reference to the course present by the Sestern Agent in this State. He thought all the meson that could be applied to the su-tenance of our State Association, he objected to the National Association becomes it divorced the Children's Lyceum came from the contraction of the National Association, the objected to the National Association, become it divorced the Children's Lyceum came from the contraction of the National Association in the National Association of the National Association in the Na

unities of Messechniests to Ignore the agents of the American Association.

I. C. Ray, of New Bedford, believed in the motto "Millions to defence-shot not one cent for tribute." In this feeling he had told the people in the Fith National Convention that If he had any Dr. Clark quoted the idease George Was houses.

— No government on earth can proper unless it is moded after the divine-aid eterration and said hast no organization of Spiritualists could proper natives in deduction of Spiritualists could proper natives in deduction of Spiritualists could proper native in deduction of Spiritualists could proper native in deduction of Spiritualists could proper native in deduction of Spiritualists and the thought he traced in this new National Association as native Courses in deduction of the passion of the pa

octation of split inlists."

E. Cerp n'er said he was a member of the inten Association; he did not wish to impoun motives of any one. He would say that for class the Pinh Sational Convention worked on never saw one work before; the members of two-based searces. What he did in that Continue are done with good motives, and he had the motive of other men and recessin to say that the motives of other men and ty at il nt of success osition to be can Associa

that one of the first lessen he ualism was to agree to disa-tform of common rense we settle all our difficulties. He ith National Convention from G. A. B.c to behind thingery as to testify a were in a safe fie ity for an a and the red to in that there

is well in both, resigned an omic on greasens. He failed to see that the action of this National Association divorced the Californ's Lycome interference of the control of

mon consent, and that, out of it, better forms would arise.

After some further remarks by Dr. Gardner, A. E. Carpenter, J. C. Chaer and others, the resolution disapproving of the American Association was adopted with but new disenting votes.

I presume the members of the Association who voted for the resolution will appreciate the compliment paid them by their towards which he says has friend, the good dudge, remarked, "That even this vote was owing more to the psychological power of the author, than to his arguments."

The Massechusetts Association did in a most unmistakable manner express their disapprobation of the doings of the Rochoster Convention, for the reasons set forth in the coolations adopted by a manifinous vote, save one.

By the way, I notice a call for a Convention, or Sixth Annual Meeting of the American Association to be held in Baffalo. How can it to the Sixth Annual Meeting of a body form assiyear? And why is not the name of the president signed to the call? Can it to that there are neart barnings and jealousles among the managers, and wire-puliers of last year?

There are well-wither questions I wish to sak, but will wait the matter of unificient consequence, these population the matter of unificient consequence, these populations is the same of obligen an outcoment of all these publish this and obligen an outcoment of all these publish this and obligen an outconcert of the same of the processing the same publish the and obligen an outcoment of all these publish this and obligen an outconcert of the same of the processing the same publish the same obligen an outcoment of all these publish this and obligen an outcoment of all these publish the same obligen an outcoment of all the same publish the same obligen an outcoment of all the same publish the same obligen an outcoment of all the same publish the same obligen an outcoment of all the same publish the same obligen an outcoment of all the same publish the same obligen an outcoment of all the same publish and same same and the same publis

but will wait,
if you think the matter of sufficient consequence,
these publish this and obligs an opponent of all
trickers and eliques in in Scientialism.

H. F. GARDNER.
Pavilion, 57 Fremont St., Boston, May 12th, 1869

NOTICE OF MEETINGS.

ATHERS, Micu. Lyceum meets each dabbath at I o'clock P. M. Conductor, E. N. Webster; Guardian of Groups, Mrs. L. B. Alico.

The South Boston Spiritual Association every Sunday at 19, 3 and 1% o'clock. Mr. ot; R. H. Gould, Secretary; Mary L. French,

clety of Spirit II, No. o Mave I and 7 P. E.

unarchia.

Baltimore, Niu.—The "The Epritualist Congregation of Baltimore" nost meetings on Studey and Wednesday evenings to Studey on the Studey of the Stu

The Spiritualists of Oarthage, Jasper On-every Sunday evening. C. C. Colby, Cor-y; A. W. Pickering, Clerk.

Groups. doi:14 Lores for us becoff to the Lycotin, every we deserve yearing.

Ton Monnes, Lorac.—The First Spiritualist Association meet For Monnes, Lorac.—The First Spiritualist Association meet Ton tood Templar's Hall (repet side) at 10% o'clotic a.g., and 7 P. M. Children's Progressive Lycotin meets at 11% P. M. Dhildren's Progressive Lycotin meets at 11% P. M. B. N. Kilyon, Oversponding Secretary.

Georgetow's, Cottendo. The Spirituality meet three three sensitivisms week at the Ton Spirituality meet three three sensitivisms week at the Ton Spirituality meet three three sensitivisms week at the Ton Spirituality meet three states and the Spirituality of t

ingu are held and regular speaking in Old mit street, at 7½ P. M. All are invited regressive Lycomm in the same place avery A. A Whoelock, Conductor; Mrs. M. A.

Vacciock, Guardian.

Leve, Mass. —The Spiritoslists of Lynn hold a
unday afternoon and creding, at Cadet Hall.

New York.—The Friends of Humanity meet New York.—The Friends at 3 and 714 P. M., in the c

Guardian of Groups.

al meetings for Impirational and Tranos Speaking if Test innaileteations every Bundsy at 3 p. m. and revening at 17 g victoe, in Greenada Hall (Opper Laborate Hall (Opper Labora

Berrato, N. T. - Meetingvare held in Epocum Hall, corner of Gourt and Pearl streets, every Sunday at 10½ s. m. and 1½ p. m. Children's Lycenom nevets at 2½ p. m. N. M. Wilght, Conductor: Mrs. Mary Lane, Guardian.

Hassmorte, N. J. - Meetings held every Sunday at 10½, at Spiritualies Hall, 3d atreet. J. R. Holl, Provident Mrs. C. A. K. Power, Secretary, Lycenom meets at 1 p. m. J. O. Basson, Conductor; Miss Jazzie Brudail, Guardian of Groups. Lycenom unubare vib members.

artie, or A. B. Ho.

Secretary, Lycens meet
Orothe-Lycons translers (No members, 1221). Early
Orothe-Lycons translers (No members, 1221). Early
Dearch 17, N. J. Spiritta, 244. Xerk artenorming at 107, a.m., upon Satural Science
at Looks to a greating Theoriety, with a
metal control or the property of the control of th a sec upon Astural Science and Philosophy mine Theology, with scientific capriments and the philosophical apparaths. Lyneum in the ture in the evening at 714 o'clock by volunteer the Science of Spritteni Philosophy.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street liad every Bundey, at 10% a. m., and evening President, C. B. Campbell; Veo Presidents, Mrs. Sarah Goon Friends, C. D. Campbell; Veo Presidents, Mrs. Sarah Goon Treasurer, B. G. Sylvester; Recording Security as Children's Progresslet Lockson at 12% in m. He. Atlantic

Guardian of Groups.

18. Jours, Mos-The "Society of Spiritualists and Progressive Leycome," of St. Louis, both these sensions each Sunday; the Polyschenic Institute, on the Polyschenic Institute of St. Charles "A. Fenn, Freedent; Henry Bang, Vice Products Thomas Allen, Secretary and Treasurer; Sidney B. Parchild, Liberains; Eyron Coloney, Conductor of Lyons, Polyschenic Leycon, Secretary and Carpa. O — Progressive Association hold meetings every Carpa. Secretary in the Polyschenic Progressive Leycon, Decker Ley

Libertian; Byron Colonsy, Condector of Lynom.

Libertian; Byron Colonsy, Condector of Lynom.

Delynometry Association hold meetings every the property of the programme of the control of the colon meeting and the last 11 a. m. B. M. Telly, Come Programs Lynom, and the last 11 a. m. B. M. Telly, Come Programs Indian Mars. F. A. Perin, Ber Proc.

Brandential, Lit.—Spiritualist Association hold requise meetings every Stunday morning at 11 o'clock, at Ospital Hall, South West corner of the and Adams street. A. H. Worther Procedure, I. M. Lappbear Societary, Cunderon Programs, Condector very complexy at 7 o'clock P. M. B. A. Richard, Condector very complexy at 7 o'clock P. M. B. A. West Mars. Comparis, Condector very complex at 1 o'clock, at 10 feet and the programs of the prog

between the and 6th.

Steamons, Lin-The Children's Porgressive Lycoum of Sycanors, Lin-Ber Children's Porgressive Lycoum of Sycanors, Lin-Ber Children's Pow Reb. Harvey A. Jones, Conductors Mrn. Ho-Wilking New Reb. Harvey A. Jones, Conductors Mrn. How The Horse Conductors metal at the same place on Sunday at 8 o'clock p. m., one hour seasion. Essayanid speaches time detoten minutes coath. Chancure Hirrord, Problems of Society; Mrn. Sarah D. P. Jones, Corresponding at Mrn. Sarah D. P. Jones, Corresponding at Mrn.

Bainggroat, Conn.—Children's Progressive Lycoum meets every Suaday at 10½ a. m., at Lalayette Hall. M. H. Cran-dall, Conductor; Mrs. Anna M. Middistrock, Unardian.

Osservent Pirs. Anna M. Ibddioderock, Unardian.
Ossers, Wiss.—Children's Progressive Lycoum meets every
faststath at 10 octock an John Wileys, counteror. Mire
Thompson, Assistant Goodsteror, Alise Cyntita McCann, Orandian of Uropas.
Taoureon, O.—The Spiritualists of this place hold regular
meetings at Thompson Conter. The officers are E Hollert,
E. Stockwell, M. Hall Jr, Trustees; and A. Tillotson Secreiary and Treasurer.

Agers, 12n.—The Privade of Progress" organized per-decision of the part to the Hall of the "Salem Library Association, "On Corrie S. Hall of the "Salem Library Association, "Corrie S. Hall of the "Salem Library Association," Corrie S. Hall of the "Salem dent; F. & Coleman, Secretary; D. A. Gardser, Transucer; Johnshian Swain, Collectors,

snoe. O. B. Hassidin, President; Birs. Jane Senier, Secretary.

TOFILE, Kabasa.—The Spiritualizis of Topela, Kansas, meets for Social Services and inspirational, speaking every meets for Social Services and inspirational, speaking every services. The services of the services are services of the services of the services of the services of the services. Williamsterno.—Spiritual meetings for Inspirational and Transe Speaking and Spirit view and services, every send system of the services of t

Ontrilegion ils cents.

Ontrilegion ils cents.

Austrato, Cat., Mediga, ori bole in Tura Vevici Hall,
eltred, verey Feinday or II a. m. and 7 pm. M. Lenra

Argenter, S. F. Woodward Cov'gondra Collidary

Fregressive S. G. Woodward Cov'gondra Collidary

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Bengal, N. Y.—Heignons Schetz of Frugtressive Spring

Fred B. Schetzer's Itall Studies and Thorsaley era
W. W. Farset a Provider, Sprukers mencyol, Mrs.

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Biss R. Schetzer, C. Studies and J. Bredsir g. Schetzer

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Online, Con
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PLYROUTH, MASS.—Lycoma Association of cylintralists hold meedings to Lycoma Riall two Sundays in each mouth. Ohli-dens Progressive Lycoma meets at Hocheck a. R. Speakers (L. Byran, Jan. S and 12; H. B. Borer, Feb. 2 and 5: L. P. Greenback Starch 1 and 1.

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Petran, Conn.—Meetings are held at Central Hall every Sunday afternoon at 15% o'clock. Progressive Lycomm at 10% in the forenoon.

in the forences.

DOTER ANY, FORENCY, Mr.—The Children's Progressive Lyceum holds its flunday session to Mervick Hall, in Doter, at 105/4 s. m. E. H. Aveill, Conductor, Mrs. A. H. F. Gray, Guardian, A conference is held at 1/4 p. m.

Guardian, A conference in Self-attraction hold mentions to

Thor, N. Y.—Prigresser's Spiritualists hold meetings I Harmony Hall, corfer of Thich and River street, at 10% a. n. and 7% p. m. Chillren's Lycoum at 3% p. m. Monroe, Keith, Conductor; Mrs. Locias Keith Guardian.

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