\$3.00 PER YEAR IN ADVANCE.1

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

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S. S. JONES, PUBLISHER AND PROPRIET

CHICAGO JULY 24, 1869.

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Literary Department.

I had a beautiful dream test night, And bright was the vision that swelled on my sight Of the upper world—and as wondrous rare As the zones that entirely the habitants there

Sweet Yancy lent me her golden wings. And swift as an unchained Perl springs, Far, far, I sped through the other blue. Till the world in its darkness sank from Vi-

Then in sudden splendor I saw srise, The gates that open to Paradise. Lo! the angel that waits on those arches Is flingle g those guiden barriers saide!

Is then; g more green of:

I enter, it seems, with a noiseless tre-d;

I float in an air where fragrance is shed,
As sweet as the austrial zephyr's sigh
O'er the sea, where the isles of the spices lie.

Now a gush of sweet harmony, liquid and cles Burste forth like a c arm, on the ambient al Now it sinks to a cadonce, now rises and swell Like the pealing tones of the chiming bess.

bough over waved under tropical skies t graces these gordens of Paradise; flower ever bloomed upon earth's fertile sod, t blossoms more sweet, in this valley of God.

No bird ever warbled in hawthorn or prune But siggs in the bowers of eternity's June; No copeless wish of the human breast, But finds in this heaven its want redressed.

I glanced where the notes of a musical strain Came trembling up from a grass green lane; There a crystal fount in the sunlight played, And hanging barps by a bleath were awayed.

There myriad groups o'er the wide exp.
Were circling round in a bridal dance.
No haven veil bides half the graces,
That glow among their love lis faces;

And I saw not, said that countless throng, One heart that beat for itself, slone, But each, for another, more fondly dear, As if no sin were in loving here.

I sighted as I turned from the erergreen glade, For I thought these joys too soon will fade, For I know even these it was only a dream That must die with the dawn, like a boreal gle

As if answering back, a voice replied, (Twas He who waits in those arches wide,) "Our joys renew, with the changing years, And its always St. Valentine's day in the sph

I wake, the vision foreer was gone,
Like hopes that spring fairest in youth's sanny das
Or the dewdrop that rests on the lip of a flower,
It gladdens its heart, though it lives but an hour.

WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN.

A BOMANCE OF MYSTERY AND CRIME.

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

K SEVENTH-THE DENOUEMENT

CHAPTER XLVIL

CHAPTER XLVII.

THE MEETING OF THE SEVEN.

At the circular table in the octagon chamber set Wilfred Montressor, robed in the vestment of ceremony of the Secret Order of the Seventhe secret hood being thrown back over his shoulders.

the terrer now being inrown back over hondlers.

The rays of colored light from the shades of the bronze chandeller, shoue with a curious effect upon the table crowned with implements, the rich tapestry and carpeting of the chamber.

By the side of Montressor stood Hamet the Georgian youth, in the garb of a missenger. The man of thirty-five, and the youth were eilent—the scene recalled the memory of Zorah, the page of Montressor.

"The lady Zorah, my mistress," said Hamet weeping.

has left us, said Montressor gravely murderer—" et turned eagerly toward the speaker, r murderer no longer pollules the earth

"Her murderer no longer possess."
the his presence, the manifested the corgin fercely,
"No, Hame."
The countenance of the youth manifested the manifested the countenance of the youth manifested the man

o, Hamet.⁴ countenance of the youth manifested the utense interest in the words of Montressor; he justice of God,* said the traveler, "has pulcker than the vengence of man. The record Zorabhase terminated his earthly by a cruel and violent death, inflicted in lood, by one of his associates." roccious delight beamed on the features of corgian youth.

d blood, by use. I feroclous delight beamed on the features of i Georgian youth. It is wrong, perhaps," said Montrestor, "to oles in the occurrence of a deed of violence he rids the world of a brutal miffain, but fred Tracey has left none to regret or to each him. In this I rejoic truly that the remainfully of avenging the death of Zorah rests on me no longer. The most hardened and itly men are instruments in the hands of it fellow men, from harted or a desire of inder, their malice and wickedness are overticed to the astifaction of the Divine Justice." Montressor was allent, but after a moment's use he continued:

"The bretheren of the Order of the Seven will on arrive. To your post, Hunet, B; secret, e vigilent, be faithful, for, on these virtues de-end the greatest achievements of humin act-

on."

Hamet retired, and the traveler in a mixing ofture sat leaning against the circular table. But-little must than a week had clapsel since, are establishment of the Secret Order of the

posture sat leaning against the circular table. But-little myer bian a week had elapsed since, the establishment of the Secret Order of the Seven.

How many startling events had occurred, how many subjects of reflection had arisen.

One after another they recalled to his memory ory—the death of Zorah; the secret of the burglar; his confession; the suspicion of Alfred Tracey's guilt, and then the certainty of it; hhe apparent indidelity of Mrs. Tracey; the insult and proposed duel; the rescue of Mrs. Tracey; from the flames of Owen Tracey's mansion, the journal containing the regord of her innocence; her sufferings, and love; and more recently the result of inquires by the officers of the law, etablishing, beyond dispute, the murder of Alfred Tracey by John Harker under circumstances of the most atrocious character; and the death of Owen Tracey by five; some remains of his person, his watch, and a few trinkets that he usually carried with him, having been disc wered among the flames.

Montressor was roused from his revery by the sound of foot steps in the aute rosen. He had little time to adjust the hond of the vestment of ceremony over his leatures, for almost immediately the door of the novar an channer opened, and a personage arrayed similarly to Montressor, entered the apariment.

And a strange voice was heard, saying.

Behold the First.

The personage took his serving a channer mean near the circular table.

Presently, another personage, similarly entered the octagon chamber.

The strange voice was heard, saying:

Behold the First.

The personage seated himself at the circular table.

Others followed, at brief intervals, until at length the door of the capariment opened a sixth length the door of the capariment opened a sixth length the door of the capariment opened a sixth length the door of the capariment opened a sixth length the door of the capariment opened a sixth content of the capariment opened as sixth and the capariment opened as sixth of the capariment opened as sixth and the capariment opened as

Others followed, at brief intervals, until at length the door of the apartment open-d a sixth time and a personage, arrayed in a silken vestment of ceremony, entered and seated hi nself at the circular table.

And the strange video was heard, saying:
"Behold! the sixth."
The seven chairs were occupied.
The sitters in them were silent.
Wilfred Montressor, in a slow, measured voice addressed his companions,
"Brethen, the Seventh is ever in the midst of you."

"Brethen, the Seventh is ever in the midst of you."

The strange voice was heard saying:

"The Seventh holds the key to the mysteries of the Secret Order of the Seven."

Montressor continued:

"Bretheren the golden key is the emblem of the power of the Seventh."

And taking a small golden key from the circu lar table, he added:

"Brethere; the bane of society is deception and falsehood.

and falsehood.
"Deceivers and liars stand in the tribunals of human justice; in the seats of parliaments and senates; in the palaces of kings; in the tempies of God.

of God.

Therefore dynastics perish, sen ster bree no porrupt, and nations decay and are forgotten Deception must be encountered by vigilance, and falsehood by the test, of experience "If there be false pretenders, to-night, in this chambers, in the true bretheren, the key wild better them."

And the strange voice was heard, saying:

"Each one of you repeat, awildly, the watchword of the evening, according to your number."

entence :

"May-you seek -true-excellence-rash-

"May—you seek -true—scallence-rash—youth."

"Brethren," said Montressor: the initials of the world'sable, key, and the key is mystery. Ye are troe—not false.

"To night, the Seven are convened, at the desire of the Seventh, that ye may learn the reults of the combined action of the members of the Order.

"En encirous overmuch.

"Knowledge is power, yet power does not always confer happiness."
The myriads of hau in beings act continual y from impulse, from hops, from the mere necessity of action,

"The myriads of human beings act continual by from impulse, from hope, from the mere necessity of action,
" Alas! for the farmer, if he knew when sowing his seed, that the increase thereof would be parched by the sun and mildewed by the rain,
" Alas! for the soldier, if he knew, when going forth in the pride of manhood to win glory on the tented field, that he shoul,' fall a prey to wasting fever or sudden pesilence.
" Alas! for the mother, if she know that the babe she fondles so tenderly, and cherishes so proudly, would grow up to manhood to be a hissing and reproach among the people.
" The strange voice was heard saying.
" The future is wisely concealed from man, but the past is a mirror in which he may dimly behold it." Ortifued Wilfred Montressor taking a book fom a drawer in the circular akings book fom a drawer in the circular.

the Seven, and a recent doings.

"It is not meet that ye know one another.
"It is impossible that the Seventh should pre-serve the secret of his name in the turmoil of incessant action.
"The Seventh is Wilfred Montressor."
Thereupon, Montressor, with the small volume in his hand, related minutely the circumstances and events which had attended the action of the Seven. He dwelt upon the results of their com-bined movements—results which the ordinary

agencies of wealth and power and crowned heads were unable to accomplish. Yet, so skillfully were the details of the narraive woren together, that are one of the personages could conjecture the identity of any of the actors other than himself.

Head the details and looking around him, interest replaced the volume in the drawer of the circular table, and looking around him, in the drawer of the circular table, and looking around him, in the drawer of the circular table, and looking around him, in the drawer of the six personages bowed in silence.

The six personages bowed in silence.

The six personages bowed in silence.

Tage can be that are coming as in the days that are past, if any brother is pining in sickness or distress.

The seven will aid him.

"If any brother is in danger, of persons are property, from the association or artifless of open or concessed enemies to the content of the con

One by one the six personages rose from their seats and departed through the door lead-ing to the ante rosm. Montressor was alone in the octagon chamber.

Thus closes the ransacrol the Secret Order of the Seven.

NOTE.

NOTE.

BY THE ACTION.

DEAR-READER—Six mostles have clapsel since the occurrency of the creats related in fiveritable Romance. And although our story is completed, we feel desirous of impriting to you all the inflormation we have been enabled to gather in relation to the fortunes of the surviving property.

wing personages.

Hogh Shannon was convicted of bargary, and atrocious assault and bavery, before the recorder, a few weeks after his arrest, and sent-enced to the State prison, at Sing Sing for five

enced to the State prison, at Sing Sing. for five years.

In the case of Andrew Williams, indicated for burglary, a selle pro-cycle was entered non the record by the district attorney; the consent of the curft in a understand five foremastances attending the combination of the off-mes, and of the informatific the combination of the off-mes, and of the information of the off-mes, and of the information of the off-mes, and of the information of the

patent medicines)—an exciding, stiring sort of life.

Jack Highlyer and his squad still congregate at Bill Smith's parter haven in the Bower. The sweet broker is still operating in Wall street. Mark Masters, the police officer, may be seen daily in the vicinity of the Tombs, and Doctor Everard, the idol of his patients, still believes in animal unagactism, and to tuis day argues upon the wonderful results produced by that scleece on Miss Caroline Percy.

John Harker was convicted of marker in the second degree (the jury believing that kelling of Alfred Tracey was done in a pacoxysm of anger, and sentenced to the State prisan for hie.

Frederick Willoughby has been me strongly attached to Hellen Everard—has won her heart, and plays a losing game at chess with the most amiable temper.

Wilfred Montressor and Mrs. Tracey are in daily intercurse under circumstances which permit them to refer to the past with entire trankness.

Voices from The Leople.

Letter from Sterling.

For the Religio-Philosophical Journal.

Letter from Sterling.

S. S. Jones: —We had a delightful rile to this place on Saturday, and found friends at the depot ready to accompany us to the Wallace House, where we were hospitably entertained by the kind generous hosts, Messea. Hadish and Seely. In the afternoon we received several calls from friends, among whom were Mr. and Mrs. H. S. Powell.

The exercises of the Fourth were appointed to take place in a beautiful grove one mile from town, a spot well calculated to awaken the inspirations of the day. Eleven A. M. found us on the platform before a large attentive aid dience, which was called to order by D.cotor Hews nominating Col. Seely, the venerable father of our host,—a firm Spiritualist of long standing, as President of the meeting for the day; Mrs. H. S. Powell, Socretary: Doctor Hews, Assistant Secretary. The exercises commenced with appropriate music and singing by the Misses Alberton, Pettigrew and others, after which Doctor Wm. R. Joselyn was introduced, and gave an inspirational discourse. The central idea being, life, liberty, and the pursuit of happiness, as given to the people in that everlasting document, the Declaration of Independence, showing how the nation had struggled up to list.

present position through the influence of this central idea. How, through the devastation of war it had liberated four millions of men and women from abject slavery,—how it was struggling still to a higher altitude of liberty in the pursuit of happiness, throwing off the bigotry of sect and Lantielsim, which had no foundation in reason,—how it had come to demand the spirit wall philosophy as a remedy, in order that the nation might have sufficient room for continuous growth, and that there could be no growth to the human soul, unless it had the greatest freedom of reasoning from every stand-point and exery subject that copies before it,—that the grander Declaration of Independence was cannected with the present legacy of the Great Fathers of the Republic, and that it would continue to grow with the outge of the Great Fathers of the Republic, and that it would continue to grow with the outge of the Great Fathers of the Republic, and that it would continue to grow with the outge of the grace, but would be still interlinked and j incel with our common humsnity after that change hist taken place. That rowers was the great leer given to the race to p enetrate through all the vast domain of being; that spirits were coming to and fro to the careth to declare twis to mankind through their ras ming faculties, and their affectional natures; that that was the only true religion or philosophy, that wall or could expand the human said, and let it on a life, liberty, and the present of happiness; that the world of mind demanded it, and that the Divine Author of all being, was supplying that demand. There was no stopping place, there was no power to say to man that thus far shalt thou investigate and no farther, that we were all children under one Great Eternal Father and Mother, which was Love and Intelligence, and that the agencies of nature and mind to a demonstration of truth in unity; that love might eternally reign and lift up the world to a continuous celebration of each natal day-bith here and in the Spirit World; pro

dends.
At 23 o'clock, Mrs. Doctor Stillman was introduced as the speaker for the afternoon. She delivered in a clear and audible voice, a well written discourse upon "Woman's Suffrage." Her appropriate illustrations and sound arguther appropriate illustrations and sound argu-ments were istened to with much interest. At the close of her lecture, Doctor Joscelyn impro-vised a psem upon subjects given by the audi-ence, and answered questions to the great satisfaction of all present.

satisfaction of all present.

After the announcement of a lecture to be given by Doctor Jarcelyn in Farwell Hall, in Sterling, Wednesday evening of the present week, on the subject of Spiritualism, its adaptation to the meets of manhool, womanhood, and childhood, of the nineteenth cantury, the large gathering shook the good by-hand with brighter eyes and warmer hearts, for having had a Spiritual Celebration on the Fough of July.

As I close my report, the Doctor is inspired to say:

To let the truths go-round and round!

Iligh and holy, good the sound!

A trumpet blast, to wake the world!

The banner—no mere to be furied! A live lighted harp forever attend A minetreley grand, forever illumner With the brightness of life!

With the brightness of life!

The Republic is risting from the dark and the
Being by truth, honor, virtue and liberty led.

Up, up, with the ensign—
To the yard arms—the maln!

Pipe all hunds! heaved heaps the
Anchor! let, go-the chain!
The good old ship is saidy moored,
life colors? se are flying
The right to pursee life, liberty, happiness
The mallon underlying.

Tis a grand natal day that has come around,
Welcomed with love, 'tis humanity's bound
To a platform more clear!
For the Spiritual Philosophy,
Let us all give a cheer!

Truly yours in the cause of universal Mrs. Julia Aldrich Joscelyn. Sterling, Ill., July 6th, 1889.

A natural cave of indefinite size having an opening of six feet in diameter, with passages running in different directions, has recently been discovered at White Pines.

A single vessel recently landed twelve undred Asiatics on our shores.

Department Of Bris Bud Sciences.

Minute Calculations

Minute Calculations.

M. Marcy has determined that a common fly, when held captive, moves its wings 330 times a second; a honey lie, 190 times and a cabbage butterfly (Pécris) nine-times. The wings describe a figure 8 in the air. Landsid, calculating the rapidity of the vibration by the sound produced the sound of F, vibrates its wings 352 times a second, the ber, which makes the sound of A, 44 times a second. On the contrary, a fired bed hums on E, and therefor vibrates its wings only 339 times a second. A bee in the pursuit of honey hums continu tilly and conteintedly on A, but if it is excited r angry, it produces a very different fole.

Describing the sound-producing organs in several genera of fice. He distinguishes three different tones as envited by these innects; during flight—a releviely low itone, a higher one, when the wings are held so as to prevent their vibrating, and a higher still when the fly is held so that all the motion of the external parts is prevented. The last mentioned is the true vibro of the insect; it is produced by signals of the thorax, and may be heard when every other part of the body is caused, or at all events accompanied by the vibration of the subment of the count is caused by the rapid vibration of the subment of segments, and 15y a violent movement of the other segments, and 15y a violent movement of the other segments, and 15y a violent movement of the other segments and flo, of determining with more precision the mean distance between the earth and the sun.

Animals Without Brains

Animals Without Brains.

M. Yoli is demenstrating,—by experiment,—that a warm blooded natimal, a bird at least may live after its brain has been removed. He skillfully remover, with books and scalpel, the cerebral hemispheres from the skull of a pigeon. When the operation is concluded, the poor bird Indes its head under its winz, and remains motionless, with closed eyes, in this attitude, which it resumes whenever it is distinted, in order to receive nourishment, and seems to he overcome with profound slumber. This condition lasts aftew weeks, after which the viction of the singular mutilation leaves its somnolent condition, opens its eyes, and even attempts to 11/1, It avoids obstacles, whuns the hand that would seize it, and appears to enjoy in full force the faculties of hearing and seeing.

Thenceforth the pigeons without brains, cannot be distinguished from those with brains, except by their entire forgetfulness of the means of securing nourishment. They would die of hunger in a heap of grain, it is necessary to introduce food into their beak and stomach by the additional and the statement of feat. When once they commence walking, the north of early from once they commence walking, the north of early when once they commence walking, the part of the second of the means of the second of the sec

A Significant Fact.

ntains the following, which

"In the United States patents are granted for seventeen ye are for a single payment of \$7. Every pecification is carefully examined by experts previous to granting the patent agreement of \$7. Every pecification is carefully examined by experts previous to granting the patent. The consequence is that about four times among patents as applied for, yearly, as are protected in the consequence of the patents of t

There is now on exhibition at the warehouse of the New York Belting and Packing Company, 37 and 38 Park Row, a mammoth rubbelt which is quite a triumph in the way o American manufactures—being the largest every company of the largest every company and Row, a manmoth rubber which is quite a triumph in the way of American manufactures—being the largest ever made. It is 4 feet wide, 320 feet long, weighs 3,600 ibs, and is to be used as a main driving belt for the largest grain elevator in Chickgo. To make a leather belt of this size the hides of 180 cattle would be required, and these would have to be selected from three or four thousand in order to get the necessary size and quality.

Bacific Department.

Career of Natan.

My venerable father, the Governor of Pandemoneum, having become inexpacitate, through age and infirmity, to do business on earth as he used to do when in the prime of devilhood, has reat me, his son and heir, on a trial trip to the world, to prepare me for the carrying on the business which he has so successfully established there. It was very hard to leave the home of my childhood, and all my early associates, to come to a cold cheerless world where liberty is only known by name.

only known by name.

"But duty first before pleasure."

Before leaving, my father addressed

"My son, it is with considerable anxiety "My son, it is with consistence anxiety of your behalf, that I send you an unsophisticated devil, into a world grown old in hypocrisy and deceit, where you will be subjected to the pernicious influences of subsequent policy, and other trickery which distinguished man from devil, and marks the inferiority of the man II. and ago grown expert in the tricks which I duced for its benefit, and so improved them that I hardly know my own work

upon them that I hardly know my own work now."

"Times have changed since I first introduced our business there. Then the world was young, very young, docile and obedient. It graduated on the first lesson, and soon absorbed all my stock of devility. The Opposition firm of F. B.H. G. & Co., attempted to run me out of the Market with but little success; in fact, mankind soon became so expert in the trade as to trade in their own behalt, and regarded neither the representatives of heaven nor hell. Still I had business enough, but the losing party lost their temper, and drowned the world through spite. Nevertheless, I found agents among the chosen men

"Who stole the livery of the court of heaven To serve the devit in."

"Who stole the livery of the court of heaves
To arre the devil in."

"The history of the contest is well known to
you, for I have spared no pains in teaching you
the history of the past, and indoctrinating you
in the principles which govern the contest of
all respectable devils. The doctrine which we
esteem the most, is that which damned us in the
sight of the opposition party,—namely: The
attainment of knowledge. True, I advocated
pleasure as one of the duttes of devils and men,
and if mankind, through folly and ignorance,
have made mistakes, and quined pin instead of
pleasure, I am not to blame,—the blame rests
with the opposition whose aim has been to
keep men in ignorance, ever since the acquisition of knowledge by Adam and Eve, or rather
Eve and Adam."

keep men in ignorance, ever since the acquisition of knowledge by Adam and Eve, or rather Eve and Adam."

Once when business was dull, I traveled up and down the carth in search of a "job," and met one of the firm of Opposition, who dared me to do business in Uz. I tried it, but poor Job could learn nothing (Job, xeii, vi), so I gave him up as unworthy of me. It is different now; you will find us very well represented everywhere, yet there are only two places which I can especially designate as worthy the study of a javenin devil; only two places, Chicago and Ban Francisco. The tricks of Paris, London, New York and other lage cities, are beneath the notice of an ambitious imp, and would disgrace a progressive devil. In Chicago and Ban Francisco, they are not so much bound to the fetters of custom and conservative ideas there, new projects find ready acceptance; and there you will find a suitable feld for the exercise of your character, and my blessing be with you; learn all you c.u., and report progress as often as you can.

As receiv."

On my arrival on earth, I found Chicago and San Francisco a considerable distance apart—Por the present, I have choseu San Francisco as my experiences and observations through your columns, as my father read the Chicago papers, and is particularly fond of the Journal. By this means I will also have the opportunity, of ingratiating myself with the citizens of Chicago before my advent there. Yours in the advocacy of progress.

SATAN JR.

The Satunic Platform.

A misunderstanding may arise in the minds of your readers, Mr. 'Editor, in 'regard to the principles which my father has so long and so pattently endeavored to establish in the hearts of the sons of men and daughters of women, and which I have been sent to promulgate and elucidate till the hour arrives when I shall return to my father. To provide against such a mishap, I beg leave to lay before you very liriefly, a few of the more prominent t points in our articles of faith and practice.

a few of the more prominent points in our arti-cles of faith and practice.

It is well known that my father left the Courts of Heaven, taking with him the very flowers of

aradise. "None but slaves
Servived,—cold-blooded slaves who did the work
Oftyraces O amportence: "I whose souls
No home, i lediguaging were urged
To clavested a ring, Spane deed
Which gross and a mean shifled not pollute."

Te elevated a ring "space deed Which grees an a manal said did not pollute."

It is also known that he left because his free spirit could not brook the galling chains of Jehovah's rule; he could not be a slave, as one of earth's poets well says:

Hall patriot spirit, thy labors be biest.

For of all great reformers, thysif was the first;

Thou wast the first with discerement spage.

To preceive that all rights drives were swoig;

And long hast toog spent thy sovereig breach in begon above, and on earth beneath,

And rowed it from thy burning throse,

The slovy of ind. pendence allows;

Proclain feg to all with fervor and fromy

That fingly donation is all humben and tyrainy;

And whose listent may be fire,

For freedom, full freedom is the word with thee;

That life has its pleasures—the rest is a sham

And all that comes after a fits and a fam.

Aboed thee, speed thee,

Demi-God! Who shall defame thee?

te how shall we not

Ring of the elements, how shall we name thee?

Ring of the elements, how shall we name thee?

It is with pleasure that I see the princip'es of freedom for which my father and I have so long contended so deeply established, and so carnestly cherished by the people of America. Liberty to exercise and develop every faculty of our being is the central idea of Satanic philosophy. Nearly aliied to freedom is knowledge. Ignorance is the mother of devotion, and devotion is the bridle by which the Opposition lead mankind in the service, of slavery. When man commenced business of this planet, the Elohim took measures to keep him in ignorance, and would have done it had not the philosophic benevolence and philanthropy of my tather urged him to, the rescue with his greater wisdom to circumvent his haughty foe. It was done through ratanic genius and womanly wit. And now mask the cowardly, contemptible subterfuge of the Deide Company. "Behold," said they, "the man has become as one of us, to know good and evil, and now leat he discover more, let us drive him out."

Such is theological policy. Since my advent to this planet, I have heard similar sentiments utered in regard to negroes, Chinamen and women, by Americans. "Give them the franchise," say these cowardly initiators of Jehovah, "and they will become as one of us, to work with your only so by usurping powers belonging with equal justice to those deemed inferior. The Satanic platform calls for a fair and open field for all, black, white or copper colored, male or female.

I hope, Mr. Editor, that now you and your-readers will understand me well, and lay aside the prejudices which our mutual foe has so perseveringly endeavored to establish in the minds of mankind against my father and I. My father and I are one. More anon. From your loving friend.

SATAN JR.

Satante Observations.

I cannot send you anything very definite in regard to what I have seen since my advent in San Francisco. Everything seems so conflicting and contradictory that I am the more bewildered, the more I see of the queer antics of manifest.

cd, the more I see of the queer antics of mankind.

I cannot see what possessed my father when he told me that San Francisco was a liberal city. He told me I would find firends among the Spiritualists, but I cannot lay my hands on them; here they have no abiding place, no central place of gathering, though they have no fewer than seven public lecturers, beside private exiorters and mediums innumerable.

I was told Infidelity had a strong hold on public opinion; but really, if San Francisco be more liberal than the rest of the world, "the rest of the world," in the rest of the world, "the rest of the world," in the rest of the world, "the rest of the world," in I have been looking round and I find the following churches:

Five Baptist; four Congregational; seven Episcopal; tweive Methodist, two of which are colored; snine Presbyterian; twelve Roman Catholic; two Swedenborgian: one Unitarian; one Chinese. Mission House; one Mariner's:

Catholic; two Swedenborgian: one Unitarian; one Chinese Mission House; one Mariner's: one Disciples of Christ; four German Lutheran; one Evangelical Association; one Reformed church; one Greek; one Mormon; one Quaker; four Hebrew; besides Chinese Jush houses, Masons, Odd Fellows, Temperance Societies, and other associations which I cannot now enumerate.

Now, a city that can support all these church cs cannot have invested very largely in liberal ideas. But I will see into this. I will visit the churches and see who go there and what they do and how, and I will determine, it possible.

The theatres are closed on Sunday evenings, not to give the actors rest, but because theatres

not to give the actors rest, but because theatres are noisy and barbarous amusements. Now, this is one of the queer things which puzzle me. The magician Hartz, is not allowed to perform the usual week night programmes on Sunday evening, but is allowed to do so when he pretends to expose Spiritualism by his tricks.

he pretends to expose Spiritualism by his tricks.

The opera is a dreadfully wicked thing on a Sunday evening; but when named a sacred concert it is right and legitimate. A rose by-any other name does not smell as sweet; and a violin drawling out Old Hundred is a holy instrument, while a fiddle playing "The Devil among the Tailors" is a very wicked one.

Boys playing base ball on Sundays is wicked and unlawful, while lager beer saloons with pretty waiter girls to dunce attendance on the young and old lools who attend there, is perfectly legitimate.

fectly legitimate.

feetly legitimate.

I am almost sorry I left my comfortable quarters below, where everything was at least consistent. But not my will, but the will of my father be done; and if I am to be sacrificed to eave the world from the bondage of priestly inconsistencies. I will drink the bitter cup. I have had a noble example set me by the son of the Opposition, who took up his cross and stuck to it. I will emilate his example and bravely do my father's will. But I do sincerely hope that after I have done my work and gone to my father my name will not be abused and prostituted as has been that of my noble exampler. To subserve their own mean and selfash purposes, men call themselves Christians, and act for "the glory of Grd." I hope no future Satanites will, bemgan themselves by acting for themselves, and pretand at the same time to serve me, their missier.

Mr. Finney will lecture next Sunday evening. I MI (D. V.—diabolus coluntas) attend and report. I am almost sorry I left my comfortable quar-

Victor Emanuel is said to be the best ot of all the European monarchs, and Napoleon the best horseman.

The Bostenm.

As die away in stillness, the last lingering tones of the mast to which you have listened, so has it been said, that man is to die away from the face of the carth; that the average of his life is bee oming less and less, with each succeeding generation, weaker and weaker becomes the race, and more and more decrepid, and but a few years will elapse and it will be said by the angel-world, as it looks upon a depopulated earth, man has gone; he has ceased to be a warrior of time; he has fought the trave fight mortally, and has laid off his armor; the battle is over, and he has departed, and the earth that he once lishabited is furrowed up with his grave.

trave fight mortally, and has hald off his armor; the battle is over, and has hald off his armor; the battle is over, and he has departed, and the earth that he once ishabited is furrowed up with his grave.

This is the melancony picture that has been drawn of man. Feirs have been entertailed of the race, and this is the doctrine that is taught in your charches to day.

Do you believe, that he earth is old, that the night of years is upon it, that it has advanced to make the year is upon it, that it has advanced to make the year is upon it, that it has advanced to make the year is upon it, that it has advanced to make the year is upon it, that it has advanced to man here upon the carth, will soon pass away. It is not a pleasant picture to look upon; it is mel ancholy in the extreme, but the question may natastic his property of the christian world:

That all of maskind, and all that pertains to man here upon the carth, will soon pass away. It is not a pleasant picture to look upon; it is mel ascholy in the extreme, but the question may natastic his property of the carth, and swept away the inhabitants, and every vestige that has per tained to their progress and development:

We know, that at successive periods, your own-continent has been plunged beneath the waves of the ocean. The bring corp has swept over the tops of your joints; insumiains, and these have mits have reached the regions of perpetual snow, carrying with them shells and maring looking from the bad of the ocean. The soon upon these aumints have washed down some of these and even worn away the surface of the rock, and thus made the soil which you till to-day.

Firends, if there is which the success of it delure, but there is no supposition that the certak will be consumed by fire or destroyed by water, so'lar as these are concrined, the danger becomes less and less every year. There is evidence that it has not advanced to the rock, and thus make host of its man-bood, it has scarcely, thrown off its man-bood, it has scarcely, thrown off its man-boo

of hishan life is occoming greater every year. There is the best evidence in the world, that the race of man is not desilical to sudden extinction. There is the best evidence in the world, that the race of man is not desilical to sudden extinction. Been going to have the world destroyed at several different periods. No longer ago than last October, the world was coming to an end, Jesus was to make the probability of the substantial than the substantial than the substantial than the probability rebellous against him. But October passed, as along and continues its existence.

For the substaction of those who fear such a termination, we have only to say, that even the calculations, we have only to say, that even the calculations in regard to Encke's comet approaching the sun, would make it require one hundred and flity million years, so that we need not trouble life. We freed not fear there action mine the race of man being in a devine, there may be some evidences, that would lead to such a conclusion, if we consider that man and somain have become perfectly unfolded, then there is southleg to do, but to seek a place for the sufficient to take a partial view,—you must take every fact. Into the account, and from all these come to as lust a conclusion as you can of the binnon race in its state of development.

We believe, thet to day the race of man being in the believe, the to day the race of man does not understand how to employ his powers and preserve the balance of his system, so as not to easily a substantial to restore the broken balance? A may be substantially and the consequence is, that you find this balance continually broken. In all countries, the use of simulation. We not substantially a proper to the provential of the provision of the substantial to be the proper of the provision of the substantial provise. In all countries, the use of the fitting, we as not to mederate the beginner of his patient, so as not to the forces in the system. The race has not learned to keep litted clean. There has no it cann

Hushauds and wives have not learned to live to gether in harmony.

Men have not learned to choose their wives properly, notither have women their husbands, when this is the case, here will fewer mistakes. Woman is the case, here will fewer mistakes. Woman is the case, here will fewer mistakes. Woman is the control of th

omestic where so together, others have not learned how to treat their also willier have they learned how to treat one

ters, neither have they rearron now to treat one another.

Nations have not learned how to live smicably joguither. Standing armies are the order of the day, and men have not learned to live without all these things, and yet they boast of a knowledge of the Spirit World.

We ask you is there any prospect of all these abstruce problems being solved, and all the great questions that are now before the world?

If you take the Esculapans, you find one tells you that inercury is absolutely necessary is the treatment of disease; snother will say it is not at all an and should never be used. So far as the ecl-

t and where is God? From time immemorial answer to the question has been undergoing our modifications. actiently it was believed that the world was rered by subordinate intelligences; subsequent-tible period; the idea has undergone a change, on ask the different milions, the Africans, the

the demands of ago are such that it must havariably respond to it. Thus we observe that by an invention of your day, through the intelligent powers of the human mind, your love the lettleren bovers of the human mind, your love the bas been reduced in its dimensions to a mere ferre. When the holts of heaven attacked your dwellings and laid them in ruins, the world said, we need protection, and your own Franklip when to ut like a school boy with his kite to the basks of your Schuyikli, where the shrill whistle of the locomost the state of the holds of the human mind. It was the world said bottled it up, and exubilied it to the world of pillisosphers.

Philosophy raised her dag rs of iron, and invited the boits of heaven to a quiet resting place in the earth. It was a great thin the stements half ed to rolled on, new demands were made. The world demanded the telegraph, it cause, and we were sai-lied to have the price current from New York in a few minute. Then we wanted that of London in the same 'lip' in analysis of the contracted the telegraph, and we will a few and the car.

Here you sit is Philadelphia to slight, and you want to know the price current in London.

To morrow the sun will come from London here. The is passing over the broad Atlanic gazing down into its sublime depths. The sun gaze down up on that wire as it leads the day forth, but a few citcks of the machine have sent over the message, and here in Philadelphia, you have the price current of London, the message, and here in Philadelphia, you have the price current of London, the message, and here in Philadelphia, you have the price current of London, the first contraction of the message, and here in Philadelphia, you have the price current of London, the human mind which it won the price current of London, the message, and here in Philadelphia, you have the price current of London the message, and here in Philadelphia to the limit of the lower sent over the message, and here in Philadelphia to the message and here in Philadelphia to the lower the

message, and here in Pulladelphbs, you have the price current of London, but the sun will not be, along for two or three hours.

Another achievement of the necessites of the trib you have been a superficient of the recessites of the trib you have been a superficient of the recessites of the trib you have been another familiar example. A demand is made by the Old World that you sent your flowers there Iresh and blooming. Science had said, you cain only have the withered, but man places his pump in the blue dephts of the atmosphere, produces a vacuum in which he has placed the flowers, and they are cavived in Edward and the Old World and the Old World Ag fit, the human mind has been triumphant, and the Old World acknowledges the offering. Do you look for further evidence of the power of the human mind?

sou look for lutther exercises.

Bo you not recollect, when a few years ago, in order to improve the commerce of this country.

Mr. Clinton said we will join the waters of the Hudon and Lake Erie,—some of the old fegles laughed, and said they only wished to live long enough to see Chinton's big ditch completed. It was done, and the waves of Erie were wedded.

a nebessity for him, that he shall not be able to accomplish.

With all these problems that are ever before µs, and others that are to come from thue to time, and others that are to come from thue to time, and others that are to come from the tother, and others that are to come from the event of the man shall triumph in the future.

You ask how we shall answer the question with regard to the jest means of healing diseases? God is telling you all your lives, but you have not heard, the voice. Spoints from the Sportt World have come voice, spoints from the Sportt World have come voice, spoints from the Sportt World have come lives in the natural process of healing? How hose God talk to Illis children? You had a to to the head to the dealer of the shall be to the shall be to be the shall be shall be the shall be shall be

Thus the prophery comes that in the future men salt cases to use drugs. When the influences of atture are properly understood, the old system still inevitably fail. The signs of the times and he ascees attendant upon your mediums every-here, is prophette of their and the future, at nature a, means shall be understood and ap-ain nature a, means shall be understood and ap-

Agalo, there a things? world to

which men are ensisted.

So it is with intemperance, we have the standing, one wiedgement of the inebriate, that it is wrong, and an a he grows stronger, will discover the means by which he may escape from all these things, and atemperance shall cease from the world.

The efforts to discover the causes and means to move them, are so many propheries that man hall outgrow the use of intoxicating drinks.

What then of, the social problem that is before the mind? This coolgual question that is so exerting the world.

draft will be honored, and be paid in due time, the mind of man shall not disappoint your expectations,—nor bight your hopes.

Bat again, with regard to the future of our race here upon the earth, there are some things yet to be mentioned. We told you a while ago, that the average of human life is greater now than in former times, that it is becoming greater with every generation. What then may we expect in the fature? Cerisinly, the race of man will be so increased, that there will so reely be found room for him. Shall we prophesy a geological era? Shall we tell you that your continent is going beneath the waves of the ocean, and that the time is to come ere long, speaking goodscally, when away, and succeeding generations will see the prims of these, and as they gaze upon these monuments, they will wonder what sort of people lived here? We do not mean to alarm you, since it will take forty thousand years to submerge the State of New Jersey. So by degrees, sinks your Continent, the climate becomes warmer,—million of years will roil away, and it may take an opposite direction.

But allowing the race to continue and increase, there is yet to be wrought by the power of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the surface of the human mind great changes in the mind the surface of the hu

thousand years to submerge the State of New Jersey. So by degrees, sinks your Cominent, the climate becomes warmer,—million of years will roil away, and it may take an opposite direction.

But allowing the race to continue and increase, there is yet to be wrought by the power of the human mind great changes in the surface of the earth.

When men learns to live without tobacco, all the land that is now used to raise this, will be used for growing food, necessary for his subsistence. For when man learns to live without stimulants, the soil will be used for growing articles necessary for his support, then there may be supported on the earth a vastly denser population than can possibly subsist now. The aborigines are disappearing from the face of the carth, by the inevitable laws that are very restlessness of the Cartesian mind, the written in their being; it must be so. The enterprise of that branch of the race, leads him everywhere. We could live on the preduct of a single acre of land, while your North American Indian in a wild State, required twenty thousand acres to live on. The stronger must take the haft from the weaker, it is the desiry of the race, and one by one of the weaker races, must disappear before the stealthy onward turach of the study by the production of the superior races, and the latter will reign triadiphant, and alone upon the surface of the carth, in the future. But when the inhabitants increase so greatly, what are we to do for fuel. By and by all the timber will be exhausted, but we can and will bure will be exhausted thousand years, this would all be cusumed. The buman mind will never be withsant resources. The oil and the peat may all be exhausted, but we can and will bure water, and after it is burned, it will return to us, for no element ver was or ever can be lost.

There are changes going on in the production of your carthrian in the future; but there are other fruits taking their places, and by the use of suphur, your light Iruits will be secured all the year with all their freshne

mind, and the eff.ct or the body on the mind is mest salitary.

We know, that by the abolition of slavery in Gaba, the price of sugar is raised; but this seems to have been anticipated by the spirits; they have drawn near to this earth, and have scientifically demonstrated, that from every bosshel of corn that is grawn upon your soil, three gailons of good syrup may be made. It is a matter soff act before the world to day, and thus the mind of the spirits have anticipated a necessity that was coming upon us, and instead of working your earn into had whiskey, we may now turn-itall into a wholesome and pleasant articleof food. Do you not know that we may shut out winter from the year almost entirely. Suppose it is from the year almost entirely a Suppose it with the many they will have the many they will have the many they will shut them up; they will mad to home, they will shut them up; they will mad to cover the entire Cartinent. You may decide it a fancilar idea, to thisk of growing pline apples in green houses, in Mr. Seward's cold Alaska, Ooly swit till it is demanded, and it will be done. It is not a problem; it is a fact already tried; the powers of the human mind are entirely competent. Man turns his telecope towards the heaven, and resolves the nebule into suns; and when he would measure the sizes and distances of these, fit takes the spider's web, and stretches it across-his glass-but it is too chare, he takes the finest iron wre, and that is too coarse for his purpose, and the world waits in silence for something ince enough. Philosophy, in the dignity of a mere chance arises, and placing platina about iron, submits it to the rolling process, then dips it in acid, and he applies this on his glass, and he has a beautiful and perfect wire, and there it is to-night in that tiele-cope, stretche before many a star. It is a triumph of the human mind, and with all their problems before it, we know the human races in its infancy.

With all that man has already accomplished, we know that there is much more for h

shall know more of the distant and the dear upon the mmortal shores. Heart shall beat responsive to heart, soul shall communicate with soul and exchange sympathies and thought, one with the other, and life's burdens shall be borne more easily. Thus we see some of the glowing pictures of the faire, and when they are presented, we cannot think of the race as being old. The victor of maturity is not yet fully arrived at. You have not exercised the strength of manhood. The great power of the race will yet make all the elements subservent to msn. Then shall come those days of which Bards have sung, and Prophets lordedd, and the heart of man has longed for: when Zion's Watchmen shall see eye to eye, when the Spirit World shall strike hands with the world mundane, when death shall be known only in history, only in the datk and gloomy ages of the history of the race; when God shall be understood, appreciated and worshipped "in spirit and in truth?" the soul of man shall be redeemed from a state of ignorance and infancy, and shand forth in the dignity of huma-nity, that shall know no decline, no age, no decreptitude, no death.

Zhiladelphia Department

BY..... HENRY T CHILD, M. D bscriptions will be received, and papers may be obtain was seade or rotall, at 614 Race street, Philadelphia.

In-pirational Mediums.

There are hours when the shades of materiality become like a misty ven, and the soul, lifted upon the pinions of its own mighty powers, lobes forth and sees, not as dim and shadowy images, visions of a fittal dream, but as grand realities the forms of the loved ansa, who walk the air unseen by mortal view, resitties that fill, for a time, the highest consciousness of the soul as these move around us.

"In the white robes of angels clad And wandering by that sacred river, Whose streams of holiness make glad The city of our God forever."

The city of our tool forever."

Oh, ye bissed children of earth, who have thus stepped forth upon this high plane of existence on earth. How fittle do you realize the gradeur of the p-sition that has come to you through the higher and holler growth of your soul natures. It asks and well that such growth should be alow, and through the gradual unfolding of interior powers.

Is whe and well that such growth should be slow, and through the gradual unfolding of interior powers.

From these Transfiguration Mounts, we must return to earth agala, and we may bring pletures of the glowing scenes of the life within, which thrill many of our fellow beings, and tend to open wide the gates of aspiration. Then, these inspirations become the common property of humanity, valued, however, according to man's condition, in somecases, as "bearle cast before awing," in others as bright jewels in the diadem of man's erown of immortality. Weil has the hapired Whittler said: "Alas for him who never accs. The stars shine through his eypress trees, Who, hopeless, lays his dead away, Nor looks to see the light of coming day. Across the mournfal martle play. Who has not felt in hours of faith, This ruth, to fiesh and sense unknown. That life is ever lord of death, And love can never lose its own."

Brother Thomas L. Harris is one of the most gifted inspirational mediums of the present day. His improvisions give evidence that he is in rapport with the beautiful spheres of Poecy and Song, Silting with this brother some years ago, we caught the following lines, as they fell from his lips, fresh and-sparking rout the fourlans of inspiration: "These are the deathless pains,

nd-parking from the fontains of Inspiration:

**These are the deathless pains,
That rise above the deserts of the world,
In their quiet, cool shade, sweet flowers exha
their baims,—
Flowers of delight whose petals are unfurled
To cheen wanderers o'er the dreary waste;
Yet north's pass them by in eager haste.

These are the glowing stars
Kin iled above earth's firmament; the lamps
Shuing on prison'd natures, through the bare
Of mortal flesh, and casting o'er the damps
And vapors of the sepuletre, the light
Of the electral world beyond our sight.

These are the mystic lyres.
That quiver, thrilled by angel hands, the blow,
Wafter-from where, on high, scraphic choirs
Chaft their full anthems. Strains of human woe
Discordantly oppose their holy song,
But end, as death itself shall end, ere long.

These are the Eden birds,
That sor and slog while all the world is dark,
Rabing from heaven their sweet and holy words,
For few as yet, the deathless much hark,
Belog entiralled to sleep. Alas they slog
Too oft with braised breast and broken wing.

These are the pioneers,
Treading the noknown path that leads the race
From midel, the gloom, to morn's elected years,
From the Jeep graveyard, up to God's own face,
The champions of the race, though bearing

Ever bringing good tidings in the Father's name

These shall multiply,

The shall multiply,

Till every land their mighty works shall know
And every heart hold converse with the sky,
And every spirit freed from mortal you
Share in heaven's sacraments, and earth gro

calm As whitest angel sloging 'neath His palm."

nication Received Through Miss A. Mamberger

We have come from the land of the beautiful to bring you peace and enable you to travel in the blessed path of beauty and glory. Oh, may the shadows never come to you unless they come to rales you up to brighter and more beautiful sunshine. The dark shadows of night must fall around man in order that he may revel in the beauties of the sunlight, when the darkness disppears and the glorious orb of day is over him.

Therefore, when the shades come to you through life, and when you find that it is all dark around, you know that that darkness is for your gay benefit, for when the sun shines, again, you yill feel a deeper appreciation of its gorgeounces and beauty than you could ever have had if there had been no shadows.

Again, nothing so soon softenes the heart of man Again, nothing so soon softenes the heart of man towards his f. lo v man as sorrow; nothing makes him feet for humanity at large so much as this. Then his sout secure to open like a flower, that has almost withered. But as sorrow cometh to it, acts like the dew and the rain upon the flower, and

when the sunshine follows the darkness, it opens its blossom and selfishness is no more active and it would give to all humanity peace and prosperity, both as individuals and nations. For nations as individuals will grow selfish and eventually fall. You will see that in that instance progression has ceased for a time.

both as individuals and nations. For nations as individuals will grow selfah and eventually fall. You will see that in that instance progression has ceased for a time.

Sometimes it seems that progression ceased when the nation or the individual is in prosperity. But it is intended by the Over-raing Power to help as by the undeveloped condition of the globe we inhabit. It is necessary that the dark clouds should surround us at times, and that we should grieve because there is no san-hine, and then we feet that we have a deep and abding aymathy one for another. Mankind as they now exist are up to the very best atmadrad that they can possibly arrive at, under the existing conditions of the earth. It may seem strange to some persons to know that the earth has anything to do with the development of individuals upon it, as though man was independent of the earth.

But, my friends, the deeper you go into the truth the more you will find of mystery; the more you go down into this earth, the more you will find the conditions of undevelopment are such that sorrow mayteome to man. He will outgrow the darknys a fine-elishness of fils own nature through development, but until that comes, he is doing the beat he can. Some will say, "If this is the ease why should a man strive to do better, to be better than he now is?" We reply, that the very atriving assists in the development. Everythine ap individual sirives to arrive at a higher condition, though it is imperceptible to the person and to those who surround him, yet the very desiry lifts hum higher and higher. It is not alone through the elements of man to day that he is thus lifted, but the elements of man to day that he is thus lifted, but the elements of man to day that he is thus lifted, but the chemotration of the order of the surround him, yet the very desiry lifts hum higher and higher conditions. Therefore, we say to you, strive to do better, and to be better, to live higher lifted, to be more discidually and a strives to arrive at a higher condition, though it is

on the Duty of Spiritualists to the Govern-ment. A Communication From Abraham Lincoln, Through a Ludy, Heported by H. T. (hild.

H. T. Child.

You need to watch the President; you must keep watch over him, as you know that he is often in the bands of the Philistines. I remember once I was on the Oblo River—by the way did you ever read the Boatman's Song, written by Clark 7 That song is immortal and the subject of it would now speak to you. But to my story—the water was very low, and a gast came along side of my boat; it was rather heavy is done with lumber. It came so near that we discovered we were silveground. It was the duty of some one to jump into the river and peak the ratt along, and it was very natural that they should look to the longest and strongest man to do this. There was no dodging this, and so I jumped in and we soon moved off. Now you Spiritualists should know that the dovernment has a very heavy cargo on board. You should stand ready to do your work; you are among the longest and strongest people I see. I enjoin upon you to have no hesitation in jumping overboard, for Government waters are very shallow.

The cargo is human souls and there are dangers altaround us. You should be ready to do all you can to sustain every right measure. You need not get into pointieal extlement, but you should ever stand for the right.

Tarning to the reporter, he said, "You sir, I am told, are interested in the subject of Peace,"—sil well enough, but let me drop a word here; go to work Spiritualists. I think you will do more toward peace than in any other way. That is what I mean by comparing the Spiritualists to the tallest and strongest people; they have the most light on all subjects and should shed that light in the world in any xay they can. When they told us that our little boy was not dead, they will believe you in their hearts even though they may not acknowledge it. Especially If you tell It often enough, and in a manner that convinces them that you are sincere. Nobody believes that such a multitude of people as you are, are either idiots or insane. I enjoin upon you, Spiritualists, to let this sublime trut go out list the world.

atraightened out, but we will aucceed.

23 An English physician has just discovered that the moon passes successively, during its different phases, from a temperature of moistened lead; to that of the congelation of mercary. While the sun darts its rays upon her, a thermometer suitably constructed would indicate a temperature of nearly 2:0 deg. While, on the contrary, upon the side opposite the sum, the instrument would descend to 70 deg, below zero, thus given a fortinght of Siberias winter followed by a fortinght of super tropical summer!

In Europe thire are about 10,000 known species of fites, included in genera. In North America about 25,000 species have been described, but the whole number will probably amount to 10,000.

Original Essays.

For the Religio-Philosophical Jos Organization-The American Association of Spiritualists.

BY DR. J. K. BAILEY.

BY DR. J. K. BAILEY.

The arguments and efforts already put forth in behalf of the organization of Sphittualists, as a religious body, have failed to convince many of the utility and wisdom of the miscenetial. Many yet under the influence of an intense tendency to individually alon, see no need of, or fear the effect of societary combination, under the forms of necessary business and tend rules.

under the influence of an intense learness to individually cition, see no need of, or fear the effect of societary combination, under the forms of necessary business and legal rules, definite powers and rectariate thereof. To such we would say: That while nature everywhere procents beautiful and it limitable varifity of individualization, she is equally profuse in uncoding variety of combinations, forms and organic means of unfolding all conditions in the upward march of eternal progression. While the grand object of nature's unceasing evolutions, is evidently the highest possible status of individual self-poles, her processes are undeviatingly through organic forms and combinations; and, because the forms are, of necessity, is porfect, the God of nature does not reject or fail to meethem. Indeed, there is no other process possible than that exemplified by nature. Her lessons teach the undeviating fact of growth, development, and progress only in and through combination, association, individualized consciousness, tangitility, progress, phency, cas only be regized through forms. Much less societary influence and usefulness without associative effort and means.

But ays one, we have not yet attained that perfected unfoldment recessary to a proper and leadthy organization of our adherents in a religious society which will fairly represent our exalted philosophy and do that justice to the individuals of the association and society at large, which we proclaim to the world as a cardinal principle of it. Welt timed, brother,—look over nature's exhibited to the world as a cardinal principle of its. Welt timed, brother,—look over nature's exhibited matter,—individualited achemistics and limited matter,—individualited achemistics and individuality and exeminity?

Well timed, brother,—look over nature's exhiblies. Do you find perfection anywhere? Dags not
every form or organic matter, (through which,
means only can sight,—refined etherialized sph
limited infatter,—infinidualiz: and exem.dify it,
sell), present gnarled, crooked, angular deformities, imperfect fruit? Nature does not reject any
means, however imperfect; but earnestly uses all
for the attainment of the utmost good, possible to
each and every condition. When this end is attained, each organic form falls into decay; anothermeans of endless progress.

Yes, eays another, all this it rue; but men are
so tesacherous, self-shig ambitious and unscruplously determined to use these means of power
for personal aggrendizement, that theforganization
only becomes an instrument of personal place andpower to such, enabling them to endave and lord
it over the mass of members. This objection has
much force; but causoniy have temporary and partial existence, for the good reason that the genius
of Sputtnai indux in-pires most individuals with
an intense digust with such actions, and actors,
while the combative tendency aroused, will rost
out the evil, ere the foundations of success havebeen underunined.

But the argument need not be extended. Sufflee
it to say, that organization is an eternal flat of nature; and hence, societary combinations, with humanity is a necessity to the promudation and acceptance of new philosophics and facts bearing
upon human relations and possibilities.

Assuming the necessity and usefulness of organization, as advitted,—questions arise, as to formula,
modes and means.

All Spiritualists, we think, agree that creeds,
tenets of faith, binding, unchangable declarations
of principles, authorative dicta, in any mode or
form, so far as bettef, faith, or individual practice
is concerned, ought not—shall not enter into the
conditions of membership or the formula of organization.

conditions of membership or the formula of organization.

Then, articles of association will only set forth such rules and regulations as are essential to rational order, system, a judicions endowment and restraint of duties and powers of executive boards and efficience to legal requirements. In our humble judgment, articles of association should explicitly define the powers and functions of and require frequent reports from officers; so as to retain for the society, or mass, anombroken supervising power ovor the culter affairs, functions and status of the society. Under such regulations, with implicit rules for removing obstinate officers, flittle fear need be entertained that the rights of ray, will be jeopordized in organization. The condition or membership, should be assumed or discarded, at the option of the individual; and none but moral onligation, should then any to financial—no more than to mental, moral and spiritual contribution.

As governmental, societary, or associative pow-

but moral ooligation, should bind any to financial—no more than to mental, moral and spiritual contribution.

As governmental, societary, or associative powers can only be rightfully assigned and assumed by and through the will of the Individuals who compose the association, the government or society can only legitimately use the powers assigned to them in a written Constitution, adopted after due deliberation and free expressions by the sovereign members thereof.—And the principles involved in the constituents of human life, should be adhered to in the organization of any societary forms.

These propositions admitted, it would follow that as with the individual, so with the society, sovereignty of individual societary sitairs, should supremely readie with each society. This principle prevailing, the procedure of organization would naturally develop as follows:

First, Local Societies and Lyceums combined under one legal charter endowed with all-legal rights, powers and functions belonging to religious organizations. Each society, determine whom it will endow with ministerial functions, under the law of the respective States and Territiries. [No other power or function should ever be conferred, in certificates of ordination than sucify as place the recipient on an equality before the "law of the State," with ministers of other denominations. No priesthood, authoritative ministers, or teachers; no privileged class, as "ciergy" among Spiritualistal.

Meetings for mental, religious culture should be held weekly or oftener; business meetings, monthly or quarterly.

Second. County or District associations, which need not be legal badies. The purpose of these,—co operation; assembling together of the members of the serveral local societies; comparing motes, results, plans and prospects; gathering, arranging and publishing of statistical facts and information for the benefit of the cause, etc. Meetings, quarterly; if practicable, in, different localities of the district.

district.

Third. State and Territorial Associations,—delegated bodies from Local and County Associations we see no end of legislation of these—no supervising or controling functions,—simply the acquain

tance and strengthening counsel of active members of the various local societies,—the collection and of the various local societies,—the collection and publishinger's statistical and such other information as will be useful to the cause; and such tendency to unity of plan and purpose, as naturally flows from contact and comparison of ideas, in the spirit of devotion, cander, love and charity; without harsh criticism and contention's emi-annual or annual meetings in different localities from time to fine.

In the criticism and contention's semi-annual or annual meetings in different localities from time to time.

Fourth, National Associations,—Conventions yearly, composed of delegates from State and Territorial organizations. The same objects, functions and results to flow from this association, over an extended area, as from State associations.

As to Missionary efforts, let, each county, State and Territorial Association create a Missionary Board, 4f they choose—rabe the necessary funds, if it can, by volunt by subscription, and put its agents into the field. The National Association can do likewise; but, if judicious counsels pervait will only send agents where no State or Territorial organizations exist.

If these positions are correct and wise, then the first work of the combing Convention of the American Association of Spititualists, should be to suspend the clarge of the Coustitution which requires a yearly fee of mean residence on revision of the Constitution, which asked place the Association in its true position.

There ideas are not presented in the aprit of dogmatism, but as suggestion, in the hope of good, while we would see radical changes in the articles and powers of Association, we would in a facility and the powers of Association, we would not force it or refuse to recognize or take part with as deliberations. The true way, the seems to us, is to change muccasingly (if necessary), until we get right, if that be possible.

Let this and kindred matters be discussed, before the meeting of the Convention and sixt with most results and contentions and sixt with the force of the convention of th

nuceasingly (if necessary), until we get right, if that he peasible. Let this and kindred matters be discussed, before the meeting of the Convention; and not wait until you get there and find some ambitious individual or "ring" with prepared articles and plan, to spring upon the Convention. All are aware how easy to pas, by "parliamentary tactlets," and tush through schemes and ill digested articles, recoldations etc. We say again, emphatically, let us have calm and temperate discussions through the middiums of the press, by fore the Convention assembles, not personal abuse or harsh criticism.

It vampires have lodged themselves in our temple, remove them in the quietest w.y. possible, No rapacions hawk or buzzard, can long perchupon the standard of our glorious banner.

(27 The London Speciator states that among the collect dropf the minister to India, the libary of Tameriane, accumulated by that con-quered in the course of his expeditions, has just-ben discovered. It is said that among the riches which it contains, are valuable documents re-lating to the life of Mahomet.

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is so rapidly increasing to unabers that we are compelled to
restrict it is the simple saddress, leaving particulars to be
earned by special correspondence with the judiciduals.)

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THE SUPERNAL SPHERES.

EMPLOYMENT OF SPIRITS IN THE AF-TER-LIPE.—THE CREATION OF PLANETS AND COMETS—THE SPIRITCAL CONGRESS— THE GRANDEUR OP MAN'S DESTINY.

THE GRANDEUR OF MAN'S DESTINY.

Humanity is constantly in need of a Savior. The gentle Nazarene came at an auspicious moment. At that time, the world was in darkness. The doctrines of Moses had corrupted the morals of the people, perverted the true idea of God, and so turned the attention of mankind from the path of truth, that the world was indeed in a bal condition. The advent of the Savior,—the Nazarene, was at an auspicious moment, and the good accomplished at the time was transmitted to posterity, and to-day his teachings are reflected in the ninetenth century. Others may compare him to "Cock Robin," and deride his name; but we prefer to breathe it with a holy reverence, for within his mind were thoughts and aspirations, that, in their loving kindness, encircled all humanity. Knowing that,

"We are all purts of one stagendous whale;"

"We are all parts of one stapendous whole, Whose body nature is, and God the soul," are realize the sublime truthfulness of its assertion, "I and my Father are one." Grand, "Dythmic, sublime! A flash from the throne of the Infinite when he uttered the sublime fact. Ah! who would dare deny it,—"I and my Father are one." In that statement was a key that unlocked the storehouse of knowledge, enabling humanity to walk therein, and survey the true relation of man to God. But what is man and what is God? "I came to do my Father's work," was an expression that foreshadowed a grander truth than he fully appreciated. Like Pope in that rhythmic emotion that bubbled up within his interior, blooming into a flower of transcendent beauty, to glisten in the fields of Poesy, was even wiser than he knew when he said:

"We are all parts of one stapesdous whole,

"We are all parts of one stupendous whole, Whose body nature is, and God the soul."

A flash from the Infinite! An emotion from the field of poetic grandeur!
Well, we shall launch our bark once again into the infinite-realms of space. Telegraphic communication is established between our mind and a wise sage of the Spirit World. With eyelids drooping, with a beavenly influence strik the sensitive chords of our nature, our wi being tingles with emotions of delight, a within our inmost soul we say, God bless y

Well, we shall advance on disputed domains, and though our own interior nature may inter-fere somewhat with the inspiring influence, yet we will give the reader a few facts to consider,

fere somewhat with the inspiring influence, yet we will give the reader a few facts to consider, to ponder well.

The children of earth did not recognize the true significance of the declaration of the Savior "I and my Father are one," for they entertained the idea of a personal God, and that Jesus was His Son, and like Him was omeiptent in na ture. The only meaning he intended to convey was this, that he was only a put of the Influte, possessing, every distinctive characteristic of God himself, for the mount you find a characteristic of God that is not manifested in man, at that moment you destroy his claim to immortality. But it was not our aim in this article, to define all the intricate relations that exist between man and God, but to show some of the grandeur of man's operations on this earth and in the future. And we here remark that man can control no element of the universe, and that in all cases and under all circumstances, it acts in obedience to its own innate insture. You can not control electricity to transmit your thoughts only by acting in accordance with its own innate laws, and then it controls itself. If you could control electricity, you would rise superior to it, and overturn the beautiful theory that wa ter cannot rise above its source. Besides, all the elements in existence being a part of God, if you could control any of them you could control are for a part of God, or there would be a power distinct and God, or there would be a power distinct and God, or there would be a power distinct and power—I God is all powering the force or pow-er exerted by the electric current must be a part of God, or there would be a power distinct and separate from Him, consequently He could not be all-powerful. Reader, you recognize that grand truth, do you not? Now, here we typel-lish a grand fact, that God is the source of all power, and we are a part of Him, just as much as the rays of the sun are a part of that gor-

geous luminary.

Well, pause a moment. For example, look at
the levees on the banks of the Mississippi, throwin
up through the instrumentality of man to prevent the inundation of the surrounding country;
look at those rods on churches and residences
to transmit the electric current from the positive
cloud to the negative earth, in order to protect
them; look at the "governor" on the engine
to indicate the amount of steam and designate
the power it can exert; look around you on all
sides, and you find man controlling the elements

by acting in obedience to their innate nature. In one instance, the water was directed in a cer-tain channel and rendered subservient to the wishes of man; in another instance, the electric current was brought from a cloud to the earth without inflicting injury on any one. We find that such action on the part of man is constantly required in order to protect himself, for mind you, man must act in accordance with law in all cases, and then the elements are subserviced to him that is, they control themselves, and bring him happiness and prosperity. Thus far we know. We find man on this mundane sphere controlling the elements by acting in obedience to their divine laws. But here on earth, our information is limited and our knowledge of the true nature of the elements amounts to but little.

tle.

But hark—I catch the key note to a graph truth! Sweet chimes from an angel harp! A celestial spark within the dark chamber of our mind, to guide us to the Central Source of Profut!

For Aspiration is the miral lever, raising
The earnest spirit to its destined height;
But Inspiration only comes from gazing
Upon the perfect Source of Life and Light?
Man here.

But tappiration only comes from gating to the particle of the controls, in the manner specified, a few of the elements of the universe. But how inconceivably grand his mission—it is to be able to control all of them. And scout the idea as you may, deem it absard as you will, there are wise sages in the Spirit World that superintend the formation of nebulous matter; that launch, ihrough a process known to them, a comet into the infinite realms of space to darce among the stars, and frolic with the planets; to circle its way with mechanical precision, to gaze upon the earth and to give us mortals an insight into the ways and doings above. Well, this is grand. We know it to be a truth. We do to some extent control the elements here, and there,—yes there, that cherublan within the temple of whose mind are thoughts inconceivably grand, is mapping out on paper a new system of worlds to move along in harmony with the key-note to the ponderous wheels of creation. By his side, the mathematician stands who can with unerring precision calculate the power of the forces employed in the creation of that new system, who assigns each body its respective place, who determines its various motions, and gives to each its allotted satellites.

**How little we are in comparison with the wise mage who stands by our side. Ah, the tear

determines its various motions, and gives to each its allotted satellites.

How little we are in comparison with the wise sage who stands by our side. Ah, the tear comes,—but shame on a weak nature, he whispers, "You will yet be equal to me,—yea, in the course of ages, you, too, in connection with a Congress of Spirits, can have a voice in controlling the forces of nature, and in establishing in the regions of space, worlds and systems of worlds." Look at that comet,—the mathematician made a slight mistake in his calculations. The elements within it are in great commotion. But there is an angel band there. There is activity manifested such as we never witnessed before, Ah! breakers ahead. No, but danger is at hand, but through active exertions, the comet was again placed in its appropriate orbit. Thus, dear reader, you will ever find the condition of affairs. You will never see God. You see Him now as much as you will ever find the condition of affairs to the other side, those wise sages that govern the destinies of nations, will be invisible to you, and the new manifestations that may be wakened into life in the material or spiritual worlds, you will foolishly attribute to God, when in fact, they are only the action of those unseen intelligences in the peerless heights above.

These thoughts, impressed upon our mind,

These thoughts, impressed upon our mind, gentle messengers of encouragement, touching a sad, strangely sad nature, "my own," ever open before our enraptured vision, a field of usefulness that mortals will acknowledge, and

open before our enraptured vision, a field of usefulness that mortals will acknowledge, and from that sadness springs a cheerfulness at the grandeur of the destiny of each one of us.

Then, each one of us is a svior, just in thesame sense that the guntle Nazarene was, who when be quieted the troubled waters, was ca rapport with that Congress of Spirits who control to a great extent the forces of nature. "Peace, be still "came from his hips in trembling accents, and the response was "Peace," for the wind became as gentle as a mother's sigh over the loss of some dear friend; and those spray-capped waves dancing in high carnival, soon alumbered on the breast of the placid waters, in response to the direction of those sages who sit in the Council Chambers of the Celestial Coorts.

As the skillful chemist and electrician can control the elements and exhibit a miniature earthquake, or imitate the belching volcano, so can these peerliess ages above, control the elements on a grander and more magnificent scale, and form worlds and systems of worlds for the habitation of man.

Thus, dear children of earth, it can be with

habitation of man.

Thus, dear children of earth, it can be with you. There is a response to all the noble impulses of nature. It may not come as significantly as it did to the gentle Nazarene—but it edit come, you may reat, assured. Wipe away that tear, then, struggling man or woman,

That, coursing its way down the sheek,

Actyrial beauty!

To great assured.

A crystal beauty!
for rest assured that your destiny is inconceivably grand in the realms above, where you can
watch the formation of worlds, and find genial
companions to render your pathway pleasant;
yes, wipe away those tears, then, all humanity,
for the wise sages of the Spirit World aft beckoning you upward on that beautiful Road of
Progression. Thuk not that you will ever see
a personal God.

"Look at you distant star, The splendor of which none can mar, Rising high in youder sky, Treemes ast it sould never dis In its beauty so sweet."

That star was not the creature of chance. There is a peerless sage who could tell you its history. There is a mathematician in the Celestial Courts who designated its diameter and allotted it a position; there is a Congress of Spirits who directed its formation. Ab, it is just as easy for these sages in the Celestial Courts of

the Spirit World to fashion a sun, planet or comet from the elements of space, as it is for the mechanic to build a house from the meterials of mundane sphere.

this mundanc sphere.

Reader, peruse these thoughts carefully. By and by we will give you still grander traths,—show you your relation to God, to man and the universe, and finally picturely you your destioy in thoughts radiant with the truth of an angelic in thoughts radiant with the truth of an angelic messenger. Don't you feel' better on reading this article,—to know how inconceivably grand is your destiny? These words are facts, Imprinted in letters of gold in all the works of God's vast universe, and he who contemplates the grand thoughts here presented by the wise sage by my side in spirst life, will rise up with new view and go to work for himself, for others, for all humanity, recognizing the fact that each act of life is always accompanied with an effect written in enduring letters on the organization; we would, therefore, exhort you to lead pure and virtuous lives, remembering that you, each one of earth's mortals, has within his own interior nature, a mirror that reflects each act of life.

MRS. ADDIE L. BALLOU.

"Elevate yourself by lifting some one up below yon."

This highly inspirational and gifted medium occupied the rostrum at Musiz Hall, last Sabbath morning and evening, much to the editication of a large and appreciative audience. Mrs. Ballou has resided in the West for some time and has many characteristics of Western life deeply impressed upon her poetical and emotional nature. Indeed, it would be difficult for a person so highly inspirational, to ploneer on our Western prairies, especially in Minnesota so rich in wild beauties, without having the emotional and inspirational nature so sensitively attuned, that its delicate sensitive chards will respond freely and sweetly to those beautiful respond freely and sweetly to those beautiful Elevate yourself by lifting some one up below you." attuned, that its delicate sensitive chapts will respond freely and sweetly to those beautiful thoughts that cluster like ripe fruitage in the mind of the angelic circle who have her in charge. She has been developed amid the romantic seenes of rural life, by her angel band, for a loving mission among earth's mortals, to give them clearer and more comprehensive views of the hereafter, a more thorough insight into those domestic problems which humanity to day are gudasvering to salve and finally.

views of the hereatter, a more thorough insight into those domestle proviems which humanity to-day are endeavoring to solve, and finally to disenthrall woman-from the chains of bondage that seems to bear down so heavily upon her in many respects. Naturally enthusiastic and emotional, her soul seems to love the fields of poesy, and she drinks in from the inspiring scenes of nature, intuitively, a knowledge of her laws. Her address on last Sunday morning was a portratture of her own interior nature in one respect, for it seemed so full of loying sympathy for all humanity, enunciating in -chaste and beautiful language the sublime fact, that no one, however aspiring, can elevate himself in the scale of existence, without first taking some one by the hand below him, and in words of gentle kindness and encouraguent, lifting him up in the scale of existence. This is, indeed, a grand idea, extracted from the puriling inspiration of an angel's heart, full of sublime patnes and poetic fervor. By lifting others up, your own interior nature becomes brightened and the natural buoyancy of your spirit becomes greater, and you are lifted up! and grand and beautiful is the ascent on Progression's Ladder.

Not only-bas Mrs. Ballou been a pioneer on our Western prairies, but the impulses of her kind loving nature, prompted her to pioner as a nurse among our "boys in blue" in Sonthern hospitals. Then, perhaps, amidst the suffering of our noble boys, "lifting them up, she also lifted herself up," to be present proud position Passing around among our wounded and sick, and laying her cooling hands upon the fevered brow, giving this one gentle words of encouragement, writing a letter to bereaved parents for another, recording the last words of love and endearing terms of a third, and with her gentle sympathy and loving kindness, sitting beside the fourth to aid by her sympathetic nature the liberation of his spirit to the bright realms above, ahe has, indeed, had that experience that has unfolded and made more comprehensive her interi

by the breath of angels and moistened by the tears of their loving kindness, occasionally its seeds find lodgement in the human soul, resulting in an outgrowth of practical work.

"Elevate yourself by lifting up others!" A sweet chime from the cathedral of the Universe! A rhythnic emotion from the Celestial Courts! Grand truth, emobling thought, an impulse diamond tipped, winging its way from a wise sage in the Spirit World, to find lodgement in some loving symputhetic heart!

There is poetry, grand, sublime, beautiful, rhythmic, in the thought that "to elevate ourselves, we must lift some one up below us," A semilment bearing ripe fruitage from the gardens of the higher spheres! A sympathetic emotion encircling the whole world with its love! A response to the beckoning of an angelic circle! Then we would say to each one, obey this heaven-born mandate, unlock the doors of your soul, and let the winged messenger, "Love for all and malice towards none," enter within that soul of yours, and examine its contents, for remember, each one of you, that every act of life, whether good or bad, carries with it a certain effect that is transmitted to your own interfor nature. What does that winged messenger from the pearly gates find in your soul? It would be difficult to tell. In this city are five thousand faded dowers, fallen creatures from some loving family circle—fallen? Nay; for we do believe that to day there can be found in the dens of vice in this city, that which can never fall—a virtue and beauty in the emotional

nature, that can never fade. We place ourself en rapport with the world around ua,—and it tells us no lies! We drink in the words of wisdom of an angelic messenger, and it leads us onward and upward, on the beautiful but trenulous waves of inspiration. Think them not fallen, but unfortunate, and we here say that the beauty and grandeur of that sentiment uttered by Mrs. Ballou, presents itself,—for who have you devated, who have you cheered, who have you assisted among the thousands of outcasts in this city? We are fearful,—it may be so, it is not impossible, that when you enter the pearly gates, you may find just one grade higher than yourself,—the fallen woman you have shunned.

than yourseit,—the failen woman you have shunned.

Yes, "Elevate yourself by lifting up others." How many of you have adopted in your family an orphan child, a little flower, with eyes of innocence and checks of ruddy hue, little hands and pattering feet, with a mind yearning for some one to love—yes, how many? Ah! my mind saddens at the thought. Look at that lady; by her skde is a wealthy husband. How the angel world would suile on them, if actuthe angel world would smile on them, if actu-ated with the spirit of love, they would receive into their own family circle, one or two of these orphan children, and feed, clothe and educate them. But we must close this article, written them. But we must close Ins article, written under the influence of the inspiring sentiment of Mrs. Ballou, "Elevate yourself by lifting up some one below you." We hope the Spiritualists will keep her constantly employed in the lecturing field.

THE WORK OF REFORM.

A daily paper of this city took up this subje a few days since, and offered some remarks, pointedly adds: "Those who make it aspecialty to mend shoe clocks or steam engines, have no difficulty

prointedly adds:

"Those who make it a specialty to mend shees, clocks or steam engines, have no difficulty in agreeing upon the modes by which it may be done. But when a human being is to be amended, there is an endless diversity of mode. If he is young and rich the general advice is, "to let him sow his wild oats" and have a good time. If we is young and poor, a few months in the Pentientiary are supposed to exert a benign influence. If he is old and rich, no two things exert so sanctifying a power as for him to marry a widow shed take an active interest in foreign missions. If he is poor as well as old the verdict of society is—

Battle his beens.

Ter has only a pauper
Whom sobody owns."

It may be assumed, however, as a general rule that the first thing done by most people when they propose to reform somebody—as for instance, to send ragged street boys to Sunday School—is to get up a magnificent organization; with President, Secretaries—Recording and Coresponding—Invelling agents a bank account, officers, a library, black walnut furniture, aslavies, residences, and carriages for the President's wife, pleasant reunions with cake and cream at the Secretary's "umble" marble front, and an occasional picalic or other excursion to relieve the monotony of the ardious labors incident to "reform." What wonder if occasionally the original object of this vast organization is quite forgotien in the maze and whird of the machinery set in motion for his generation. What wonder if aime tenths of the power of the organization is wasted in overcoming its own friction, or if an equal share of its revenues are expended in supporting its officers, and not in doing the work they are designed to do."

Every friend of humanity knows that there is even too much trath in the picture here drawn. Love of fame is, in nine cases out of ten perhaps, the real, or at least the predominating-power prompting the man or woman to acts assumed to be charitable: while the nurely

persons, the tea, on a resust he precommend to acts assumed to be charitable; while the purely selfash man or woman is not unfrequently unawares and unintentionally doing that which eventually works far greater good to the needy and dependent.

our cotemporary then proceeds to number the means of retorm, classifying them into eight. Of the eighth and last, which it says is "participation in ecclesiastical or organized movements of reform," it says:

"The agency which we have placed eighth and last in the list, many, and, indeed, the mass of those who claim to have been won from sims exclusively selfish to those of a broad benevolence, place first and sole, as the all; sufficient, reformstory agency, and politely assume that all the others have already been taken care of."

This is so pointed and true that we will make no further comments, but leavy the reader the full benefit of all its force.

Among the many sensible curative agents re-sorted to new-a-days, the Turkish Bith and Swedish Movement is very efficient.

One of the main objects in this mode of treat-ment, is to all Nature in doing her-work,—to make conditions favorable for the organs of the human system to perform their functions in their own legitimate manner.

make conditions avorable for the or, as so of the human system to perform their, functions in their own legitimate manner.

We have neither time nor space to treat upon the theory of this system of cure, but we will say that we believe that the Turkish Baths and Swedish Cure Movement, or something akin thereto, should be used in every Cure that is conducted upon reformatury principles. By this system, the organs are quickened into action (partly by the most thorough cleansing process), and thereby ande receptive to the magnetic treatment, by "the laying on of hands," or manipulation.

At No. 194 Sputh Clark st, Chicago, is an institution of this kind, on a small, but very efficient scale, presided over by Miss Dr. S. L. Hendrick, a highly intelligent and scientifically educated lady. Chronic and scute diseases are treated with great success, as to which, unny of the most intelligent citizens of Chicago and other places in the West, will bear witness.

PHYSIOLOGY OF WOM AN AND HER DIS-EASES.

We call the attention of the reader to the above entitled advertisement as worthy of perusal. We are advised that this is one of the most valuable books of the age, and should be in the hands of every thinking ismale.

We shall publish a review of the work in our next issue.

THE LYCEUM PIONIC AT CHICAGO.

THE LYCEUM PIONIC AT CHICAGO,
The Children's Progressive Lyceum of Chicago, held a grand picnic at Hyde Park, on Friday
the 16th inst. The procession was large and
made a fine appearance. The grounds selected
were, fine, and no pains were spared to make
everything pleasant and agreeable for the little
onea. The speaking was good, and everything
went off well. The rain that came on in the
afternoon would have marred the festivities of
the occasion, but for the kindness of the Landlord of the riyde Park House, who kindly threw
open his doors, and welcomed the party to his
spacious rooms, where the enjoyment of the
occasion was renewed and continued until time
to take the cars and steamer for the return trip.
It was a gala day for the children, which will
long be remembered.

STERESCOPIC VIEWS,

We are indebted to Br. J. W. Love, artist, Portage City, Wisconsin, for beautiful specimen copies of his work. One of them represents Minne-ha-ha (Laughing Water), Minnesota. The other is a view on Conoquenessony Creek, Pennsylvania. We have no hesitation in pronouncing these specimens to be of exquisite workmanship, and we only wish we had more of them. Our friends who dealre something heautiful in the line of the art will do well to address Mr. Love upon the subject.

"GOOD HEALTH."

"GOOD HEALTH."

The above is "a Journal of Physical and Mental Culture," published by Alexander Moore, No. 21 Franklin street, Boston. The July number is upon our table through the politeness of the "Western News Company, Chicago. Frice 20 cents single cupf. \$2 yearly; 6 copies \$10. We cheerfully recommend this Journal as worthy of patronage.

NICHOLAS HELMER, THE MEDIUM AND HEALEH.

AND HEALER.

The above named young man is now stopping at No. 16, North Green street, Chicago. He is a good medium and worthy of patronage. He is also a good healer, can diagnose disease read lly and correctly

His general appearance indicates that he will soon become a medium of a very high order for many phases of spirit control.

DR. WM. R. JOSCELYN

DRI W.H. H., JOSCELYN
Is in the city again, having just arrived from
Sterling, where he has been lecturing. His
ability as a Speaker, Médical Clairvoyant, Test
Medium and Improvisatore, is unsurpassed.—
He will be at Dixon,—Sterling and Prophetatown, the ensuing week.

REMEMBER THE PRINTER.

Newspaper publishers that succeed in building up a permanent and enduring weekly Journal ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is suf-

JOHN HOWARD.

In our next issue we shall publish a very ex-cellent test communication from the spirit of John Howard, late Sheriff of Tuscaroras Co., Ohio, through Mr. Mansfield, medium, taken from the Ohio (New Philadelphia) Definensis.

THE LITTLE SOWER.

W. W. Dowling, of Indianapolis, editor. The above is a neatly embellished wonthly, intended for juveniles. Four numbers are bound in a neat cover, embellished with Little Red Riding Hood.

Spiritualists visiting Chicago, will find a pleasant ome at 148, 4th Avenue, on the South side. Only ve minutes' walk from the Post-Office.

EXETER HALL.

advertisement in this number of the Jours-We shall publish a review of the work

A NEW PROPOSITION.

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

What was Eve made for? Adam's Ex-

Bersonal and Bocal.

Doctor E. B. Wheelock and lady, of New Hartford, Butler county, Iowa, are now travel-Dector E. B. Wheelock and lady, of New Hartford, Butler county, Iowa, are now traveling through Wisconsin in the direction of Milwaukee, with private conveyance. Mrs. Wheelock is a very successful Medical Clairroyant. Friends who need her services will do well to consult her in her travels. The Doctor will also lecture when convenient; he has been twenty years in the field as lecturer and physician.

cian.

He can be addressed at Rome, Jefferson Co.,
Wisconsin, till the 1st. of August.

The ill health of A. B. French, an able expo nent of our philosophy, compells him to cease lecturing during the summer months. We regret his condition, and hope he may be in the field again soon. His address is Clyde, Ohio.

again soon. His address is Clyde, Ohno.

Mrs. A. Wilhelm Slade will address the culzens of Ganges, Michigan, in a beautiful grove,
August 7th and 8th,

D. W. Hull is lecturing in Kendallville, Ind.

E. Sprague who has been lecturing for sometime in Minnesota, has returned to his home in
Schenectady, N. Y.

Our good readers responded nobly to the call f Brother Austin Kent for assistance.

Mrs. Laura Hasting Hatch, the musical trance codium, is solourneying in Vermont.

E. V. Wilson lectures at Batavia, Itilnois, July 22nd and 23rd; at Aurors, Illinois, July 24th and 25th; at Monroe, Green Co., Wiscon-sin, July 31st and August 1st., 2nd and 3rd.

Amusements.

MCVICKER'S THEATRE.

MCVICKEN'S THEATRE.

The success of the distinguished Boston Pantomine Troupe, continues unabated at this theatre. We hear nothing said yet about their leaving.

CROSIN'S OFERA HOUSE.

The Peak Family with their bell ringing and other beautiful and wonderful musical manifestations, still hold the boards of this theatre, to good andiences, considering it is the beginning of the heated term.

term.

AIKEN'S DEARBORN TREATRE.

Emerson and Manning's Minstrel Troupe are doing a rushing business at this theatre. They are certainly a very excellent company, a fact which our Ghicago citizens and visitors are not slow to appreciate. Much of their performing is seldom equated and never-aurpassed. It is well worth the while of all who love their style of centertainments to go and see them. WOOD'S MUSEUM

WOODS MUSEUM:

"The streets of New York," has been the attracon at this theatre. It includes a thrilling frecene, and has drawn good houses considering the
eated state of the atmosphere.

THAYER'S CIRCUS.

Will exhibit on West Randolph and Elizabeth streets, on the 26th, 27th, and 23th inst., and on Twenty-second and State streets on the 29th, 30th and 31st.

Chicago, S. S. Jones, Publisher, Religio Philosop ublishing Association.

The above named pamphlet, in near-covers—show a the hands of every reader. Spiritual philosophy

The above assued pamphlet, in mast-covers—should be in the hands of every seader. Spiritian philosophy is the Theme.

The first chapter treats of—Division of substances—The Source—their Nicuber and Limits—Man a Duality—Spirit Intangibe—The World Opens as Somes are Multipled.

The second chapter treats of—Man Strange to Himself—Bean and Spices Fish may See in the Dark—Matter, how Determined—Mayestion and Electricity -their Choice of Character—Free—Wast it! —The Magnetic Bar.

The third chapter treats of Transverse Currents of Magnetis—mad Electricity Serrounding the World—their Pressure—Treesro of Atmosphere—Matter—Theories of—The Durch : Shapter treats of the Duality of Man—The Spirit Body only Lives—Why it Lives after the Material Body Dies—The Abnormal State—How We Know of Spiritud Holing—The Modern Discovery of Communications, Rups, Moves and Tips—The For Girls—Media—Spiritual Atmosphere around the Body—Magnetial ston—Saakes Charm Birds—Spiritud circles—Spirits maynesis Mesune—Religions Conversions Through Magnetias on—Results of the Magnetis of the M

PUBLIC MEETINGS

United the Comment of the Comment of

MART F. DAVIS, President, Orange, N. J. HENRY T. CHILD, M. D., Sec't, 634 Recentrest, Philadelphia

Notice.

th Annual Meeting of the Spiritualists of Boone is, will be holden in Beividere, commercing Friends 20th and counts to Sunday evening. The way of the spiritualists of the special principle as strend as possible for the enter of those who couns from a distance.

T. V. Wilson is engaged to speak.

D. G. Errati, Secretary.

Sixth National Convention, or the American Association of Spiritualists.

TO THE STRUTGLESS OF THE WORLD:
The Board of Trustees of the American Association of Spritualists have made arrangements for olding the Sixth Annual Meeting at Kmills Hall, the city of Buffalo, State of New York Leening on Truckay, the thirty-first day of August ten oclock in the moralog, and continging used on the Meeting and Thursday, the second day of Septementon until Thursday and the second day of Sept

weston until inursary, the second any of septemWe therefore, invite each State Organization to
end the same number of delegates that they have
tepresentatives in Congress, and each Territory
and Provings having an Organized Societies is initled to send delegates according to the number of
the open control of the control of the control of the control
end two delegates to attend and participate in the
uniness which may come before said Courention.
By direction of the Board of Trustees.

HENRY T. CHLD, M. D., Secretary.

934 Race street, Philadelphia.

SPECIAL NOTICES.

Dr. E. P. Miller's Books.

Vital Force, How Wasted and How Preserved; Paper, 50 pats go, 4 cents. How to Bathe; 46 cents, postare 4 cents. The cause of exhausted vitality; Muslin, \$1 postage 12

ents.

The above books all treat of the sexual organs and the laws
f bealth. They should be placed in the hands of every man,
roman and child. For sale at this office. Address S. S. Jones, 192 Southark street, Chicago, Ill.

DR. J. M. GRANT.,

Magnetic Physician,
No. 193 South Clark St., Chicago, III. Office hours 9 to 12
M. and 1 to 4 P. M.
Vol. 6, No. 10.

TOBACCO ANTIDOTE—A NEW AND Pleasant Care for the babit of using to become a littra's Newrine Tablets. Bond 50 cents far a package or address for (Iracias, showing its wonderful power to correct ultimize of Nervous Diseasce.

ANTEO, AGENTS to can year for the American Choppine Machine Co. The best opening over offered to Agents for making money. For Circulars, giving Out of Machine, terms, and full particulars, call on, or address, at occ. D. A. Nawyou & Co., 126 Washington St. Chicago, III.

N ERVINE TABLETS—A NEW BEME-DY FOR ALL NERVOUS DISRASES Primant to the tests, and safe and sure in effect. Send to cents for a peakage to Da. Entrue, Hallsport, Allegany Co., N. Y., or 704, 9, No. 16.

Wanted in Every Family.
The Disease Preventative Lamp-wick. Non explodive.
Direct Alleghany City, 3 doors from the corner of Webst
tot. James R. RESSE.
1005 vol 64.7

A PLEASANT STORY,
In the streets of Chicago, I wandered along,
And carclessly sung a familiar old song,
While viewing the care-hores, and such,
The Irish—the Scotch—the French, and the Dutch,
And the strange Advertisements of these later days,
On the Bulletin Boards, for concerts, and plays,
When all on a sudden I am something new,
On sice printel paper in Red, White and Blue:
It told of the virtues of something so east,
So handy—so harmless—so perfect, complete,
For coloring beard, the mustache or har,
Without any poison, or shopping, or care,
And not only so, but the color is "fast,"
And like a shoemaker, it, "atick to the last !"
In reading I poudered, and thought of my hair,
Now as "gray as a rai," some so glossy, and fair.
I hunted, and found it—I benght it, and tried,
When all my gray bair, in a "jiff" stepped aside!
My age is renowed—I feel twenty years younger—I
will marry next week—no use to with longer,
I will have now wife, and the comfette of home,
Yer all will be gained by the New Mangle Comb.
Vesiel, I found that Comb at 125 South Clark St., where
they have a few more left of the same sort. Don't forget the
place.—Enclose Ii(2) and address "MaGE COMB."

AGENCY, 102 South Clark St., Chicago Illinois, and you
shall receive the MAGIC COMB by mall post-paid.
U. B. WISE.

THE PATENT MAGIC COMB.

V yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowis, gray, or lad looking Hairor Beard, to a BEAUCHFUL dark Brown, or Glosey Black, you will saddless \$1,25 to The MAGEIC COMB AGENCY, 192 South Clark Street, Chicaco, Ill, and receive the Magic Gomb by mail post paid and if you follow the directions on the Comb, we guarantee perfect ast-

To Dealers and Traders.

If any of our readers or friends who are Dealers or Trades with for the PATENT MAGIC COMB to put incomarket, we will furnish the Wholesale " Price List" upon

Dr. Clarke's Remedies,

B. S. Josza:—I see you are advertising the medicines

f. Dr. Clarke's spirit, who controlling preseribes for the size

f. Dr. Clarke's spirit, who controlling preseribes for the size

f. Dr. Clarke's spirit, who controlling preseribes for the size

from the total you, with deep feeling, friend Joses, that I have used these remedies, the Syraps, Nervines and Founders

with the highest astifaction. I know them to be excellent,

so hundreds of others will testify. Dr. Clarke is noble and

brilliant spirit.

M. Drawing

St. Louis. Mo., Nov., 1868.

ADVERTISEMENTS.

NICOLAS HELMER,
Magnetic and Clairvoyant Physician, 16, North Green Stree
nits 1w

EXETER HALL-EXETER HALL

Just published by the American News Co., New York EXSTER HALE, a Theological Romance. Sparkling Inci-dents and Revolution: or all. Re a d at -R E A D if I Forsale at this office -Pri e 75 etc. Add. eas S. S. Jones, For sale at this offic Chicago, 'II. no. 17, vol. 12. 4t.

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SPIRITUALISTS ORGANIZED

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Christ and State

MRS. A. BUFFUM RDITOR
MR. W. BUFFUM PUBLISHER
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The only Complete and Strictly Scientific Works
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PHYSIOLOGY OF WOMAN

HER DISEASES FROM INFANCY TO

OLD AGE:

Jacisling all those of her Orlitol Period. Pregauser on Olikidisth. Her causes, principan and appropriate treat-ment, with hygogic rules for the ir prevention, and for the Preparation of Primale Health, also, the management of Pregnant and Parturient Womes, by which their pains and parturient Womes, by which their pains and is now Womanhood and Mandood, Lore, Martice, and He-relitary. Decent; being the most approved view of modern times, adapted to the instruction of females and profession.

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M. Evangehof the merits of the Waters' Planos from
personal knowledge as being of the very best quality.—
Otheritain lattelliencer.

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found it were ynaperior instrument.—Alonos foray, Princip
pall froodlyn Height's Seninary.

We have two visited for three years, and we can testify
to their good quality and durability—Wood & Gregory, Mt.
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other good quality and durability —Wood & uragory, other good quality and durability —Wood & uragory, harroll, Ill.

Honact Wavena. Esq.—Dana Stn.—The Plano you sent no is allowed to be the best Plano in this town, and there —Gharjiss Hong, period, the Charleston and Boodart's here—Gharjiss Hong, period, the Charleston and Captan.—Teroning for the excellence of the First open and Organs.—Teroning for the manufactured in Marica. The N. Y. Hodgesodest Maries are up publishing Mexical Disonal-Since. Hr. Waters gave up publishing the habat disorded all his capital and attention to the control of the capital and attention to the capital and attention to the capital and attention to the capital and sites of the capital and sites of the capital and attention to the c

MORE GREAT CURES.

MRS. SPENCE S
POSITIVE AND NEGATIVE POWDERS.

Asthma, Catarrh, Neuralgia,

Bloated Borrels

Boath Williamstown, Mass., Oct. 25th, 1981.

PROF. STENCE—Dair Sir: Wherever I hear of a hard case of disease.

PROF. STENCE—Dair Sir: Wherever I hear of a hard case of disease.

A TEVES PC-W DEERS, and arge them to rry them. I did this with Richard Ester, our neighbor, a man 75 years old, who had the Asthuma rising 65 years. He are had acreas the lowesh. He commenced using the Powder on the 10th of this, month, and on the 15th he declared himself perfectly free from Asthum, and all the actors mentioned representations of the 15th he declared himself perfectly free from Asthum, and all the actors mentioned through the coming winter; but she says he now east and works as well as ever he could, and sleep this a hitten. A batder case of Asthum 1 selfons known, as all who know him will testify. Yours Texty, Mass MANK E. JERS.

Manchester, Mass., Feb.
Paor. Spexce—Dear Sir: A year ago last J.
swelling just above my ankle, and every one
said it was Eryalpelas. It a forteight it be
and from that ums for fifteen months I was had and from that time for fifters months I was harrly alter to go about the house. And at I take the Baxars or Loarr, I had read about your POSITIVE AND NEGATIVE POWDERS, and thinking they might reach my case, I sent to the gazaxia office and got whose. I had had, before taking them, eleven sores in the fifteen so much, and another was nearly ready to treat. Before faking them, three days, the sere began to disappear, and after uning one box, the sere began to disappear, and after uning one box. I have been began to the series of the series of the take of the series of the series of the series of the series of the series. I have been the control was the series of the series of the series of the series.

Neuralgia, Liver Complaint,

Neuralgia, Liver Complaint,

Chronic Diarrham.

ALERY FROM, of Bucksport, Me, suder date of Nov. 27th,
1865, writer as follows: "When L first tool the people her
about the POSITIVE A NO NEGATIVE POW.

BERN, they langued; but now they are getting excited
about them, and the boctors and Apotheciares want to get
hold of them. A lady here who was troubled with Piteseut
for one lock, and they curve her right wasy."

General Prostration. Diptheria, Scarlet Ferer,

Cholcra Morbus, and Ague, Spasms of Stomach, Delirium Tremens

Winona Minn Sept. 25th, 1879.
This is to certify that I have cured the following cases, and many others too numerous to mention, with THE SPENCE'S POSITIVE AND NEGATIVE POWDERS.

SPENCE'S. POSITIVE AND NEGATIVE.

A young list of St. VIIII Dance, of near six year' stading, and given up by all other occlore. Cured by five stading, and given up by all other occlore. Cured by five stading, and given up by all other occlore. Cured by the stading and stading the stading stad

A man of Delirium Tremens. He is now a Good Tem plar.

A woman cured of Spasms of the Stometh from which ahe had suffered for five or six years. The Spasms were so had that when she took doe, her friends would despair of seeing her come to again.

Deafness.

vd."

Niser Peppard, of Kankas City, Mo., under date of Feb. 2d,
2, writes as follows: "Two months ago I got als boxe of
1 Positive and Negative Powders for Desire
2 of three or fout months standing, and I am happy to
t that I am much relieved; it lact, locarly as well as

Milk leg. Dyspepsia, Deafness.

Dyspipson, Dychelle, III., Dec, 21st, 1868.

Dz. Frince-Des Sir; I received a letter from you almost a year ago, exising not one gave an account of the core mode by the Positive mind. Negative Poweders under my direction. One was the case of Milledge of sitteen year's standing, the of Riccitation, one of eating accelerated property of the company of

Powers HardonFeeer and Ague,
Dyschery,
Coughs and Golds.
Blove, Yr., Dec. 2d, 1805.
Enclosed please fluid \$100, for which we attitue. Poweders. We have used the unit we know study are all they are all they are all they are all the access in Ferer as d Colds, Dysentery, and other diseases. I John A. Barrond.

J. P. Mist, of Ridgwood, Lond, Jaisad, under date of Jan. 20, 1863, reports southautially as follows? Spent several years in the army. Returned with anhatered constitution, and among other complaints, bisease of the Kidneys. Nothing in the shape of meelding retileved blue. Bought six hours? Positive Powders, took them georeting to directions, and was cored. Also a lady friended Mr. Mist's has a little loy, now three months oil, which for several days after the control of the state of the state

The Magic control of the Positive and Ne Powders over diseases of all kinds, is wonderful precedent. They do no violence to the system to purging, no nearesting, no arenting, no arenting,

rise.
The Posttives cure Neuralgia, Headache, Rhe
Itim, Pains of all kinds; Diarrbou. Dyseutery, Yom
Dyspopias, Histoleuce, Worms; all Fennie Wesknessen
ferungements; Fits, Cramps, St. Vises' Dance, Spasson
high grades of Yever, Small Fox, Measles, Scaristina,
tipelar; all inflammations, acute or chronic, of the Kin
Laver, Lungs, Woodh, Bladder, on any other organ of the l

gormotion: all Low Fevers, such as the Typhus; extreme pervous or muscular axation. Itive and Negative are perded in

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Communications from the Juner Zife.

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MRS. A. H. ROBINSON,

loped trance medium, and may be implicit; coming from the source they purport to

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Questions, to be answered at our Inner Life seance should be infortic, well written, and directed to the edite when theoretainst for the questioner to be present at the saafce.

INVOCATION.

Our Father, as we realize Thy blestings fro-day to day—the beauties with which Thou has surrounded us—the love Thou has implante within every soul—words fail to express ou thankfulness unto Thee—and if our souls-car not find expression in words, may we find it is kind deeds and gentle manners towards on-routher.

and find expression in words, may we find it is kind deeds and gentle manners towards on another.

May we ravize that every child is but filling the mission Thou hast given unto him, and though his path may differ from that which the man the man that the man that have a second or a

QUESTIONS AND ANSWERS

QUESTIONS AND ANSWERS.

QUESTIONS WE E DAYFON.

Q. Do persons who die insane continue safter death?

A. We hold, my brother, that no spirit, 6 that the apiritual portion of man or woman, ever insané. Were it so, then a purt of the gree Principle we term God, would be insane, foevery being is a part of the greet. Positive Min or great Spirit of Hie.

The organism through which a spirit manifesta itself often becomes so deranged by disease or other causes, that we suppress from the action of the spirit through that organism that the spirit itself must be insane. Yet when that spirit is freed from the deranged external organism you will readily perceive that it is also released from its insanity.

Q. Is it a fact, as some allege, that there are spirits who roam in darkness and misery for hundreds of years?

A. My friend, we are happy, extremely happy, to say what we know of no such instances. Were it possible for the spirit to remain in such darkness upon the spiritual place, it seems to us that it would prive beyond a doubt that the spiritual place is inferior to the material; part with the advantages that we believe overly he man being has, and ever has had, it would bimpossible. Yet when we see individual upons the material plane of life, that can conscientions ly consign a brother of stater to eternal publishment, (and marky you, eternity is longer than on hundred years), we do not wonder that the same spirit, after evering upon the spiritual place of life, would conceive of and eter those opinion of the some brigg alsost as errible as that punishment, then present a succeptible to an external influence, then perhaps we shall navendard and the conditions for happiness and progressible. The natural plane of life some brigg alsost as a trible as that punishment, then perhaps we shall navendard and the conditions for happiness and progressible. The natural plane of the some brigg alsost as a trible as that punishment, then perhaps we shall navendard and the conditions for happiness and progressible. The natural p

cring that he solventous of knowledge something that he real and of perminent use and value.

Q. Is the spirit body, after death, clothed in garments procured by itself, or others, in the spirit condition? I fso, are those garments provided through labor?

A. So far as the body is concerned it does not need protection from any incicemency of the atmosphere; yet every spirit that occupies 'spiritual body partskes so much of the material as to require clothing. Now, what it hat clothing? Is it acquired by the spirit itself, or is it supplied by aurrounding spirits? We answer, that when a spirit has gathered sufficient intellibration of the supplied by aurrounding spirits? We answer, that when a spirit has gathered sufficient intellibration of the supplied by aurrounding spirits? We answer, that it shall be—it here gathers or aggregates that appared from the aurrounding elements. In lefancy we do not desire clothing. We have no thought upon the subject, but our friends have for us, and as they would providejthat upon the material so likewise would they provide it upon the spiritual plane.

Spirits are often described—by different medicums as appearing to them in thin or gauze like garments, and it is, a query in the minds of fedividuals who give any thought upon the subject, whether it is something that belongs to the spiritual or is something that they must bear in

spirits to them.

We say to such frierds that they must bear in mind that the spiritual plane is an autgrowth of the material. There is nothing that possesses life, and everything does possess life, as we have often stated, be it animate or its animate, but that life also has its existence upon the spiritual

plane. Is progress natural and easy in spirit life, or is it attended with much difficulty.

A. We say that spirits upon the spiritsat plane of life do not experience what we denominate a task—they do that which they are

casily done. It is not the spirit that is weary, but the organism through which the spirit has o manifest itself.

Q. Does the spirit after the death of the body retain the bodily form or take a different? In either case, has it the power to change its form at will?

retain the bodily form or take a different? In either case, has it the power to change its form at will?

A. We would inler that our brother thinks that if it was like the physical he would readily recognize it. Every spirit that has a material form has a spiritual form—not separate and distinct. This spiritual form is what has been fermed the soul. It is like the physical form, but more beautiful. Infants upon entering upon the spiritual plane have a form like theone they have left, yet they continue to grow the same, as they would up in the physical, until the yatian to maturity. Thus with the aged, when the froger of time has left its imprint upon the material, the spiritual body does not present that decrepit appearence. The material shows the effect of time—the spiritual body never grows old—time has no power over it. It maters not how much intellect, hosy—quich knowledge they may acquire, it has no efficance between the soul is mirrored upon the countenance. There is no deception on the spiritual—all is vivid and visible.

Q. 'Does the same physiological and phrenological organa as on the material plane?

A. It does not certainly in every particular.

The Dial-Frank's Journal, No. 29

GIVEN THROUGH THE MEDIUMSHIP OF FRANK.

The facts given in the following communica-

The facts given in the following communication are well known to the citizens of Baltimore. Four men were launched from one scaffold about ten years ago. One of them now relates his story. He speaks of a "cussed thing going off, that scazed him away." The fact in relation to it, I have from Mr. Robbins himself. A short time before the occurrence named, he was awakened by burglars att mpting to enter the house, and upon examination, found that holes had been bored into the weather bosriling, and cotton saturated with oil put in, all ready for the match. This excited intensealarm in the family, and there was no more repose that night. His mind dwelling continually upon it, caused him to nevet a most ingenious burglar's alarm al ich on opening a door or window, exploded a capand rung a bell that sourded throughout the house. Not a week clapsed aftgr this had been set, when the "cussed thing went off" as described, and savud his property and perhaps their lives, for again the augur holes were discovered filled with saturated cotton. I knew hothing of all this until told me by Mr. Robius. It was at a circle hat the spihit fart came and controlled the medium, when I unvited him to visit me at my room. He came the next day. "I am Mal Cropps. I saw you last evening at a circle, and you invited me to come, but if you think I can answer all your questions, you are ringing at the wroog bell. You can give advice how to get out of this hell, for I shave heard spirits tell about you, and I hope you can do me some good. I am as bad a man as ever lived. I was born in this city, and lived in different places, but my monther lived last in Robary street. I never did any business of much account: but got work of one kind or another whenever I had no money. I always refused to biad myself to a trade, and kept company with bub boys, and stayed most of the time at the engine house. There I got acquainted with John Gamble and his brother. I roomed with them; and we present the follows to come there. I always wanted to be a fireman, an

Spiritualistic Investigation.

From the Advertiser and Gazette, Eog and.

Another meeting of the committee appointed by the Dialectical Society, to investigate" the Phenomena of spiritual manifestations," was held last week at 4. Fizzroy square, Dr Edmunds in the chair. Many of the committee were considerably puzzled by the manifest sincerity with which persons, not mere podemouche, testified to having witnessed phenomena of so extraordinary a chrartor, their boan-fide b ing as unquestionable as their Intelligence. The investigation pomises to disclose new vistas, if not of the spirit world, at least of the nature of the mind and of the extent of its expectites for belief.

Mr. E. L. Blanchand twoored the committee with his testmony. Some years ago, he said, circumstances threw him much in the way of haunted houses, about which he wrote magazine articles, and he in time came to feel a recard for them from finding them as proffusible. He then heard that the Merchalts in Red Lion-street was shilling a bread, and, indignant at the seen at shilling a bread, and, indignant at the seen at shilling a bread and, indignant at the seen at shilling head and, indignant at the seen at shilling head and, indignant and the cand that pieces of gless, whitened, when held under the table, bad names and sentences witten on them for merchalty small hand. The Karthalls were people who would have been unable to write some of the things which came up on the glass. Well, he went there six years. A spirit would appear on the floor; it would in crease, and grow into a hand. Then arose the question, could appear on the floor; it would in crease, and grow into a hand. Then arose the question, could appear on the floor; it would in crease, and grow into a hand. Then arose the plus of the service of the s

ient when the printer was waiting for copy to be interrupted by spirits, who wanted him as a medium.

Mr. Blanchard subsequently related that the spirits of Alexander the Great and Joan of Arc appeared to write their names. Joan of Arc was asked if there was any other name by which she was known, and abe wrote "La Pucelle." The Marshalls, of a certainty, did not know so much French. The Hon. Mrs.—said:

"The most remarkable manifestations I have seen were those of last Sunday evening, at my house. We were seated in a room which would have been dark but for the monolight. We first heard raps, and then we saw a figure at the window. It entired, and then figures came trooping in by devens. One waved its hands and passed through us—the atmosphere became fearfully cold. A figure—that of a relative—came behind my chair, leaned over and brushed my hair lightly with its hand. It was eight feet high, and approaching Mr. Lindsay, passed through tim. Mr. Lindsay sobbed hysterically from the intense cold. But the most extraordinary thing of all was the laughter. One of its said something and the spirits laughed with joy. The sound was indescribably strange, and it appeared to us as if it cume from the ground. That was the first time we heard folces."

Interrogated by the committee, this lady stated that she had seen things when Mr. flome was not present. We sat, she continued, in a circle

ame time. Fromferied, but Corry and Genicle
would not. Prest let pin say that hancing is
posped off so quick that you don't feel nothing.
I came to my seese very soon, and disaged me was
such an aproar I could'n hear nothing.
The was the biged cross of google it ever aw. An
as only as postible, and as dark almost as Ne
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are the general could not more; and he cume as the
work of the could not more; and he cume as the
work of the could not the county of the county of

In the same way the sprits caused his hand to write a paper on socialism, which Robert Owen—a good judge on that question—said was-the ablest he ever read:

This closed the testimony, and the committee adjurned:

Proceedings of the Fourth Annual Convention of the Wissonsin Spiritualist
Association.

Agreeably to the published call delegates met at the City Hall in the city of Madison, Wis, on-Friday, June 18th, 1805.
Convention was called to order at 11 o'clock A. M., by the Vice President, Mrs. Palins J. Roberts, of Racine. U. S. Hamilton, of Beloit, was chosen Secretary, pro. tem.

H. S. Brown M. D., of Milwaukee, J. M. Trawbridge, of Racine, u. D., of Milwaukee, J. M. Trawbridge, of Racine, and Lyman C. Draper, of Madison, were appointed a committee on credentials. A general conference was now had, in which delegates from different localities spoke of the cause and its progress, which was encouraging. Adjourned to 2 o clock, P. M.

AFTERINOON SESSION.

AFIERNOON SESSION.

Convention called to order promptly by the Vice President. Committee on credentials reported thirty-two delegates in attendance. Report adopted. The conference was continued, and produced a very harmonizing effect. Adjourned to 7 o clock, P. M.

and produced a very harmonizing effect. Adjourned to 7 o'clock, P. M.

EVENING SESSION.

Called to order promptly by Vice President. After the appointment of committees on resolutions, finance, and nomination of officers for the ensuing year, a conference was had. Dr. Brown spoke of prayer and who to pray Dr. Dean Clark followed in his impressive siyle and closed by C. W. Hazeltine,—theme, "Liberality and Charity."

E. V. Wilson took the stand, and addressed those assembled in his usual carneat manner, which produced a wery marked effect. The lecture was interspersed by several fine and remarkable tests of spirit presence.

Adjourned to 9 o'clock on the morrow.

MONNING EESSION, JUNE 18th.

Called to order by the Vice President. After

Called to order by the Vice President. After

a warm discussion, the following preamble and resolutions were passed:

Whereas, Reverend J. O. Barrett has been disfeliowshipped by the Universalist Church at Sycumore, Ill, and many other worthy persons have been, excommunicated from orthodox churches without having been charged with a dishedience of any command of God, or of any violation of the laws of man ; and

Whereas, The only pretext for this action is, that these persons interpret the Scriptures to advise; them to try the spirits whether they be good or evil; and believe they have held personal communion with their beloved and departed ones, therefore, beit?

Resolved, That the gratitude of this Convention is not due, but is tendered to the oreasized sectarians above mentioned for suffering themselves to be made agents in the release of many jamuorial souls from spiritual bendage, and in securing to them that liberty which is life and proce.

Resolved, That we congratulate this brother and thous suds of others who have never the case of the case of the suffering themselves to be made agents in the release of many jamuorial souls from spiritual bendage, and in securing to them that liberty which is life and proce.

Resolved, That we congratulate this brother and thous suds of others who have never is small and whose hell is large, to a religion that leak all souls in endless Progress;—from ignorance to knowledge, and from will to good;—from spiritual despair which lays its children in the grave, and knows not where they go, to a spiritual knowledge that condicantly life the veil, and walks and talks with the loved ones day by day.

Resolved, That we carnestly thank our spirit friends for their assistance in breaking dungeon chains and bringing forth the captives, and for their ameliorating influences upon the spirit of persecution until free them to persay ever in execution; and admits a continue of the preserved of the laftnite Father who, even through the wrath of man is perfecting praise.

The following re-olutions wer# dic ussed cloquently, and ado

even through the wrath of man is periceting praise.

The following resolutions were dicussed elequently, and adopt d:

Resolved, That the revelations of God to humanily to-diary, are of more importance ts us than those of any past time, and these revelations are general, and not confined to any rank, class or caste in society.

Resolved, That this progression has been made through the outgrowth of thought, and contrary to the teachings of the so called religious world; as sectarian religion has ever been opposed to the divance of ideas.

Miss Edna Rutty, a young transcemedium, im-

to the teachings of the so called relicious world; as spectrain religion has, ever been opposed to the sidvance of ideas.

Miss Edna Ratty, a young transfe medium, improvised and sung sweetly, a beautiful song, "Mother, rock me to sleep."

Miss Mary Hays, a "transe medium, addressed the convention. Subject given her, "What are the bubbts and customs of beings in spil-filled". The subject was handled in a masteriy manner, and was listened to with marked attention.

Adjourned to 1 o'clock, P. M.

Adjourned to 1 o'clock, P. M.

ATTENNOON SESSION.

In accordance with the report of the committee on nonmations for officers of the Association, the following persons were elected to the different affices of the association:

President, U. S. Humitton of Beloit, Rock Co.; Vice President, Mrs Palina J. Roberts, of Racine, Kacine Co.; Secretary, J. M. Trowbridge, of Racine; Treasurer, Eyman C. Drapt, of Madison; fin unce committee, Cuptain C. M. Palmer, Madison; William York;—Beloit,—Wallace Pratt, Milton Junction; Henry B. Howarth, Mazomanie, and Mrs. M. C. Brown, of Milwaukee.

Maxomanic, and Mrs. M. C. Brown, of Milwaukee.

The following resolution was introduced, and made the subject of a powerful address by Dean Clark, and which was listened to with interest. Resolved. That Spiritualism is a religious eclecticism, embracing universal truth. Poat as a science, itembraces all the facts and phenomena of nature, and as a philosophy it is the interpretation of nature to human consciousness; that as a demonstration of innortality it robs death of its sting, and the grave- of its terrors. That as a system of chick, it is the greatest reformatory power that has ever moved upon humanity.

The resolution was adopted unanimously, as was also the following:

Resolved. That Spiritualism is the Key that

Resolved, That Spiritualism is the Key that unlicks the spiritual significance of the Jewish Bible, and that every thrust at the present spir-itual phenomena is a blow struck at the facts and truths of the Bible.

Adjourned to two o'clock, P. M.

Order called promptly on time by the Vice President. The Secretary read the following resolutions, and on motion were laid over until to-morrow at 9 o'clock:

Whereas, The central idea of Spiritualism is the equalizing of all the forces mankind are subjected to, therefore be it

Whereas, The central idea of Spiritualism is the equalizing of all the forces mankind are subjected to, therefore be it Resolecd, That we as Spiritualists recognize every effort to produce equality in the relations of like as one of our tundemental principles, and which, we extend our cordial support.

Resoled, That the efforts to place, woman on an equa ity with man as to the rights of individual members of society, in their every relation, is of the highest importance and we hereby pledge ourselves to assist to the extent of our power, to her utilimate success.

Resoled, That one of the most important steps towards this equalization, is the enfranchisement of woman.

Resoled, That one of the most important steps towards this equalization, is the enfranchisement of woman.

Resoled, That the free exercise of the ballot gives responsibility, and consequent power of action, to every individual; thus tending to the advancement and growth of humanity.

Conference of an hour, in which several related their experience in entering in and traveling the broad fields of Spiritualism. They were listened to with great interest. At twenty minutes past eight, Brother E. V. Wilson addressed the assembly in one of his soul stirring lectures; read several characters and described many spirits. He was cross questioned sharply, but gentlemanly and with good effect.

MORNING SESSION, SUNDAY, JUNE 20, 1809.

Called to order promptly by the Vice President. A few present, Dr. il. S. Brown spread his printed circulars among these few with some remarks.

his printed circulars among more new wan some remarks.

The time for regular speaking having arrived, bliss Edna Rutty, a young country girl, and a fine trance medium, spoke for three-fourths of an hour, and commanded earnest attention.—She was followed by J. M. Trowbridge, also in a trance, and he by Mrs. Hays under the same influence. The large sudience seemed well satisfied.

Adjourned to 1½ o'clock, P. M.

APPERISOON SESSION.

Adjourned to 15 o clock, P. M.

AFFERNON SEESON.

Called to order on time by the Vice President.
Conference for half an hour. At two o'clock,
Brother Wilson addressed the multitude for two
hours, in his usual earnest and convincing
manner. He was often applauded during this
truly eloquest effort of this talented brother.

An inspirgional song was sung by Miss
Rutty.

Mrs. Mary Hays in a trance, announced many

mpire of the Mother. Paper, 50 cts., postage a. Cloth 76 10

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reant questions in a prompt and truly rkable manner. an Clark read one of Lizzie Doton's fine

poeus.

After a recess of a few minutes, the Convenion proceeded to the election of delegates to
the National Convention of the American Association of Spiritualists to be held in the city of
Buffalo, in August next, with the following
result.

Buffalo, in August next, which is result.

E-V. Wilson and Dean Clark, Delegates at large; If S. Brown and Mrs. M. A. Brown, Milwaukee; U. S. Hamilton, Beloit, Rick county; Mrs. Palme J. noberts, of Racine; Mrs. Mary Phys, Waterlow, Jefferson county; Miss Edna Rutty, Dayton, Green dounty.

The following resolutions were discussed and adopted:

Ratiy, Dayton, Green bounty.

The lobbasing resolutions were discussed and adopted:

Rosdeed: That the system introduced into this world by A. J. Davis, from the educational system of the Sammer Land, has praced one of the greatest blessings to children that the purest angels of heaven have ever bestowed on mankind; and we recommend that Progressive Lyccoms be established in every place where the Spiritualists can form them; thus to give to the people their estimable blessings.

Whereas, It has been demonstrated by experience, that the one speaker plan-in our meetings, is no better adapted to advance the cause of Spiritualists, that the one man-power is to promote the cause of Republicanism; therefore, **Rosdeed, That we recommend to all Spiritualists and truth seekers to meet together frequently and hold circles, and develop mediums, to get tests, also to hold conferences and reason together and to employ well-know at test mediums when able to do so; and thus to advance the cause more substantially.

Rosdeed, That the State University of Wiscousius, soudi Impart its instruction and honors alke to make and female, who by passing a successful examination prove their claims by their examination prove their claims.

EVENING SPSSION.

EVENING SI

President in the Chair,
The following resolutions were adopted:
Whereas, The State Temperance Convention
recently held in Milwauker, "Resolved, that
past history shows that no great reform can
specced, unless it be carried to the ballot box;"
therefore.

therefore. Resolved, That the above named Convention announced a greaterath, which is smuld be well for us to follow.

Resolved, Tout we as Spiritualists and Reformers, will abor to place all these great questions before the people to be decided at the builts law.

istions before an open-liab box. Reofeed, That the proceedings of this Con-ation be published in the Reliano-Philo-Phical Journal, Bunne of Light, American iritualist and Sprittan Rostrum.

V. Wilson closed with a masterly

Spiritualist and Spiritual Rostrum.

Brother E. V. Wilson closed with a masterly effort, carrying conviction to many doubting souls.

The utmost barmony prevailed throughout the Convention; caca vietng with the other in the work to be done; and surely blassings will follow these undivided efforts.

J. M. Trawmender.

Supplary.

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roke out at Hydewille and Rochester in 1947, and, ave claumed so much of public attention here and in the better, along given in not int assing account to the public public and the state of the public ble testimony to be the consideration of a lithrest individual matters at the part, the phenomena of a the state of the part, the phenomena of a to the vice time and the state of the part of the public and the state of the part, the phenomena of the state of

Theories of Investigators

Who admit the pheodmena but reject the apiritual hypothe-sis; and the revolve will be surprised to flud a but a change is taking place in the outques of the setundite vorify in re-spect to the genulisances of these manifestations. Science is actalemental to "posh-posh method of de-slat" with which to treat the subject. The subject of the chapters ave;

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Embracing authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairroyance, Spiritualism. Also quotations from the opposition. By ANDREW JACKSON DAVIS,

With Appendix, containing Zechokke's Great Roctensis," vividly portraying the wide differen-the ordinary state and that of Clairvoyance. Price, \$1.50; Portuge, 20 cents. 8. 8. JONES, 192 Souta Clark Street, Chic DR. WM. CLARK'S

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a such cuses take one Bottle of the Magnetic Vegetable to obtain the Asthma.

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The Syrup is an invaluable remedy for all Pulmonary and concluid complaints, even the most chronic cases will derive enchi from its see, and be, restored to health, if faithfully sken, as directed in lated on such buttle.

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HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

DRADICATES Humors, Mexicar, and all im If the system; Magnetically Vitalizes and all the main organs of life, causing the blood to ANTIRIAL, tin many cases there being too much restores vitality to the HENETY where they has smed by the liver becoming torpid justs on the particular manner, increasing all the accretion tions, and completely renovates and hanges the whole water.

Magnetic Vegetable Medicine!

and decayed forms and poring over medical works. Progression in all things.

The above medicine will be seit per Express on receipt
of 25 per bettie. Abous por of the following valuable magnetic preparations, at the same price per bettle:

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Cholera Morbus, and Cholera Cordini.

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Nr. William Clark's "Ragmettle Perimonary
Rrouchtal Syrup.

Tengthers the global seal those claims and causes the mendances from unlessiting means collections.

The above-mand Syrup are put up in strong bottles, totrely would and looked, with full directions accompanying
the kind.

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bottle suitable to the different stages of

either of the above disease.

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d on the buttle together with a ten of Chamomile Sewer

as exequal parts, deeped; conduce same, in connection

with cordial, and the patient perspirel profusely. For dysen
cink—L. exhippery dim or barley water. In all these cases

exp-the-circulation rapid in the extremeties by rubbing, as

creted on in label on, the bottle.

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Spirit Magnetic Anti-Bilious Su-gar-coated Vegetable Pills

inable to rouse the liver from torpid conditions, relieve ructions of bile in the gall-bladder or its ducta; cure of we and inflammation of the stou ack, which require the "speedy assistance," Where persons have been tallous for gines they will have to continue these Pills until the light as directed in lades accompanying sach pack-origit, as directed in lades accompanying sach pack-

pirit Magnetic Vegetable Cath-artic Pills

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CARGA CELLUNGUING POWDERS.

Three powders are invalcable in all cases of dedility and where of the blood; in cosmanylon, droups, long continuous of the blood; in the cosmanylon, droups, long continuous, and the continuous of the continuous of the grant bounds, by those taking the Magnetic Vegatable rup. Where the gattent has no appetite, or feel generally initiated, they exarch the blood, strengthen the system, to took to the stouch, and restore the organito their national basility condition.

pirit Magnetic Vegetable Colic

These Pills cure the most distressing cases of colic. Rub-ig the petient's back and extremities with mustard-water servised in connection with the Pills as directed, especially painters' colic. The above named Pills and Powders are put up in packag th full directions accompanying each kind.

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glat.

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It is always ready for user, the control of the compact of the compact

Erontier Department

BY..... E. V. WILSON.

Life in Chicago.

The effect of life in Chicago on a clergyman of Cincinnal, may be comprehended by the following which we take from a Chicago paper. It is a clear case of inspiration, and this minister at least has found his affinity and his heaven. Well,—Chicago is some on hog., and 'ministers, and each naturally turn their faces towards the metropolis of the West:

West:

The Cincinnati papers are publishing, as a specimen of "splendid wit," the remark made by a cirrgyman of that city at a festival in loston. The
tempark was "That it was no use for a Weskern man
to claim any particular place of residence before a
Boston suddence, unless he bailed from Chicago."
This is considered in Cincinnati to be wit, and we
suppose the wit consists in the truth, and the fact
that it was spoken by a cleggman.

Are the Methodista Pree People! Lay Rep-

Are the Methodiata Free People! Lay Representation.

We cut the following item from a Chicago paper and it will tell the whole story. They are not a free people, but striving for freedom'ind the right of franchise in the church, and the very many prospects of having a volce in the affairs of the soul make them feel well;—and we find the ladies cast eighty averen votes, over half. O, the ladies won't vote; they don't want too.

The Centenary Methodist Congregation, on West Monroe street, saiting the action of other Methodist churches, took a vote on the question of lay representation, yesterdy. That is many the property of the saiting, the mind and body was cooled with the good things of the season. The attendance was large, and both the lecture room and dining room were continually crowded. The number of votes caute and sixty-one were for lay delegates and nineteen against. The ladien was clight-yearn votes. The election was quite spirited, and the best of feelings and humor was apparent.

Woman and Her Mission

Woman and Her Alission.
What is the mission? Has any one azy idea? Is
it identical with man's? If so, why not admit her
to the right of franchise? "O, she doo't want to
tote; has no taste for political matters, and would
not vote if she had the right, and hesides, she,
would always vote as her husband did, hence she
would be a power in the hands of designing polititicisms, and open the door for corruption."
The above remark we overheard on the cars not

The above remark we overheard on the ears not long ago.

Now being on the Frontier Line of Progression, we were at once interested in these remarks and at once took part in it.

Spiritualist.—Blow do you know she does not want to vote?

Stranger.—Because she is not qualified; her sphere is in door,—not out Let her take care of the house and its content, is my motto.

Spiritualist.—You do not answer my question. How do you know she does not want to vote,—of your own knowledge? Has any one woman told you that she did not want to vote?

Stranger.—Yes, there has, and more than one. Spiritualist.—Will you give me their names?

Stranger.—Yes I do 'I won't.

Spiritualist.—Then I infer that you do not know of, a woman who does not want to vote.

Stranger.—Yes I do. My wite, for one, would not vote.

ote.

Spiritualist.—Ia your wife on the cars?

Stranger.—Why do you ask? Do you doubt my ord?

Spiritualist.—No, but I would like to know fewers!

myseif. Stranger.—Welf, eir, I am good authority, and l know what I say to be true; and agele, if she was disposed to vote, I should do my best to prevent

disposed to vote, I should do my best to prevent her.

Spiritualist.—Just as I thought; she has suffered so much under your rule—felt the rod so sharply, that you are afraid to grant her the right to suffere, for fear she will turn the table's upon you, and your in your turn suffer at her hand, thus paying the penalty of your oppressive rule.

Stranger.—Are you a Woman's Rights' man?

Spiritualist.—Yes, we are.

Stranger.—Did you ever know any respectable woman that wanted to vote?

Spiritualist.—We will not answer any question that involves the respectability, for it is no part of the qualifications of a voter. Make male voters respectable and then ask for respectable women to vote.

Stranger.—Well, then I will drop the respectable. Will you now answer my question.

anger.-Well, then I will drop the respectable.

Stranger.—Well, then I will strong ?

Will you now answer my question?

Spiritualist.—Yes. I, not only know of one, but many, yes, thousands, and among them we count your wife, for wherever we find a man ro bitterly poposed to the right of franchise for woman, we are sure to find a woman in that house that is opnosed to oppression.

your wife, tor wherever we find a man to bitterly apposed to the right of franchise for woman, we are sure to find a woman in that house that is opposed to oppression.

Stranger,—Please answer my question. Do you now personally one woman that desires to vote: Spiritualist.—Yes, your wife, my wife, Mrs. Cady Stanton, Mrs. S., of Mich.; Mrs. E., of Cleveland; Mrs. E., of Chelego, and here is a notice of a vote taken in a Methodist church in Chicago, where one hundred and sixty one votes were cast in favor of lay representation, and eighty-seven of them were women and is significant of their interest in the right of franchise as well as their desire to have a representative voice in affairs of the church.

Stranger.—Woman has no executive ability if not qualified for office, and would be insuited at the polis if she should go there for the purpose of voting. Spiritualist.—"Ipse dixits" are not arguments or answers, and prove nothing. Your Treasons are stale and unverthy of your manbod; your first position is an insuit to woman. Wify is she wanting in executive ability? If she is, we, the men,—ber sons have made her so. But we deny it, and refer you to Queen Esther, Cleopaira, Catherine, of Russia; the Empresses Josephine and Eugenis, of France; Elizabeth and Tren, of England; and Mrs. Cobb, of Washington, besides thousands of there able women of our country.

As to these being "insuited at the polis," that is all bosh. They are not insuited at the them; it as lace be prepared on purpose for them to vote.

Stranger.—Well, sir, you have a right to your opinion, I to mine, and I am opposed to petitions government in all its phases and shall vote against it.

it.

Spiritualist.—And I have a right to my opinion, and I am in favor of woman's right to enjoy the franchise of our county and am opposed to pantaleons monopolising petticoats and are willing to

share the spoils with them, and shall vote for wo-

man's suffrage.

The whistle of the cars called our attention the fact that we were at our destination, and convention closed.

Ten days in Wisconsin Continued.

Sunday, June 20th ipst, we lectured to large and intelligent audiences, at 2½ and 8 o'clock, r. M. The subject being, "Why am I a Spirituslist?" The evening subject, "The law and the

Testinony."

During the day, we gave many fine tests and

NUMBER ONB.

We saw a man, when a boy, thrown from his horecand nearly killed; you are ten years of age, describing the horse fully. Subsequently the finantold us we were right in every particular, save one. You say the horse was a dark bay, which is not the case; he was a dark iron gray. NUMBER TWO.

By a man who was trying to prove that these things seen and recognized by mediums, "was our double, or the mind wave." We saw him in a boat with two others, and the boat came near swamping, thus endangering their lives, repeating this to him, he said, "I have no memory of any such thing." We then repeated again what we saw, giving the time and describing the the place minutely. He then said, "It is correct, and you have described the place with marvelous acuracy." We asked, "Where now is your "double or wave mind;" "I can not tell," he replied.

NUMBER THREE,

We saw from the platform, and at a distance of twenty five feet by a lady, the spirit of a woman holding in her hand a little box, she said, "This is for this woman, and she is my own dear, dear—", (here we lost the sentence), but we fully described the spirit, which was fully identified by the lady's mother, who was present.

NUMBER FOUR.

We pointed to a lady, saying you are suffering thus and so, these troubles beginning eleven years ago, giving a full diagnosis of her com-

laint.
"You are correct," said the lady.

Many other public tests we gave during the ay and evening, which were fully identified

We saw a beautiful little boy with Mr. C. and

We saw a beautiful little boy with Mr. D., describing him very accurately, giving his age. He proved to be Mr. C's nephew.
Sitting in the parlor of L. C. D's farm house we heard a voice say, "Hellen is here; tell them Hellen is here." One said, "Who is this Hellen?"
We then saw in the midst of a bright band of spirit girls, the one who called herself Hellen and thus she said :

and thus she said:

"We come to greet thee, mother, from our
home divine; from the land of flowers we come
to meet thee. Our love continues free and unabated toward those on earth, with whom we
once were mated. Do not mourn us as lost,
dear friends, for we are not dead, nay, nor far
from you

Father, mother, I greet thee from the Sumrealistic more for the summer Land, greet you in company with my angel band of mates,—these, my companions and I, come to you with glad tidings of great joy, testifying that I still live,—live to bless you, to call you ever by the sweet, endearing names of father and mother."

father and mother."

And now in joy, and in song, with my angel sisters, I take my leave away to our arbors of love, in the midst of tualling vines and flowers, whose odor fills the Summer Land. To our beautiful home, we go awaiting thy coming,—dear father, mother, we wait your coming."—HELLEN.

dear father, mother, we wait your coming."—
HELLEN.
NOTE: The above was speken in part to the parents of this spirit at the time her name was given, and has been repeated to us since. We having seen her and heard her in the spirit twice; and thus our work ended in Madison, the capital of Wisconsin.

A Beautiful and Affecting Test.

A Beautiful and Affecting Test.

Just before our dear old mother past away last, January, she called her daughter to her and said, "Mary, I want you to remain near my body until you are satisfied that I am free from it. Will you do so?"

"Yes, dear mother, anything you wish me to do, I will do."

Well, after mother had cessed breathing for hours, Mary remained in the room near her until late at night. Mary says, "I felt that my mother was near me, and then I heard her step, felt her breath on my cheek, and then I heard her say in a whisper close to my ear, "Mary, open the door and let mo out," and it arose, went to the door, opened it wide—I felt her pass my heard the whispered good by, and I knew then that mether had left the form, and was with father, once his bride, pure and unsullied, and I know they are happy in their home in the Summer Land, and then I closed the door locking it, and retired to rest.

mer Land, and then I closed the door locking it, and retired to rest.

I had let dear mother go after eighty three years sojourn here, and now I know that she is happly, and with my father, her lover and husband. God is good."

Thus spoke the wife and daughter to us on our return from our winter tour.

Mother is not dead, but an angel in heaven, and the place where we laid the casket sway, we are ornamenting and intend to make of the ground a beautiful flower garden, with a momument of roses, beneath which, by and by, we will lay away our forms and our immortal part join those that have preceeded us.

Remember us, dear ones, in your own beautiful home.

The Boston Journal says that an old lady who was trobbled with a ringlog in her cars, was cured by attending the Jublice. Some husbands who are similarly troubled would be glad of a like

The progress made in piercing the funnel through the Alpa continues to be most satisfactory. Of the length of 13,000 yards, originally contracted for to be tunnelled, they had cut through on the 1st of May, 1850, 15,000 yards, leving only 2,500 yards, a twing only 2,500 yards to be pierced at that they cutting of 120 yards, we may expect this immense undertaking to be completed in about two years hence.

New York is becoming alarmed for the purity of its Croton

20 New Hampshire is suffering from a protract-

Two thousand Remington rifles are to be shipped to Havana next week.

NOTICE OF MEETINGS.

CRIALA.—The Associated Spiritualista shold meetings at Fremont Hall every Sunday Afternoon and evening, commenc-ing at 3 and 75.6 x. M. Admajoon—Ladies, Scients gentle-mes, 10 cents. Children's Progressive Lycoum assembles at 10½ a. M. Escaber Dustin, Conjector 7 J. S. Crandon, As-sistant Conductor 1 Mrs. E. S. Dodge, Guardian. All letter advisous Conductor 1 Mrs. E. S. Dodge, Guardian. All letter advisous Conductor 1 Mrs. S. Dodge, Guardian.

Workerten Mark-Meetingaare beld in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyccum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding So-retary and Conductor of the Lyccum; Mrs. M. A. Stearns, Guardian.

Guardina.

TEMPERANCE Hall.—The nrt Society of Spiritualists bel
their meetings in Temperance Hall, No. 5 Maverick square
East Bostoi, every Sunday, at 2 and 7, P. M. Benjamine
Odiorne, 61, Lexigino street, Corresponding Secretary.

Nrs. M. Macounter Wood, during February; 18th. Sarah A.
Byrnes during March; Mrs Jaliette Yows during April; J.
M. Foeldes during May.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 71/2 p. m., in Temperance Hall, Market street, between 4th and 5th.

between 4th and 5th.

Lowall, Mass.—The Children's Progressive :
meetings every Sunday afterneon and evening,
o'clock. Lyceum session at 10½ a. m. E. B. Ca
tor; Mrs. J. F. Wright Guardin; J. S. Whiting

ing Secretary.

LOTG, IRD.—The "Pricuds of Progress" organized per manently, Sept. 9, 1856. They us the Hall of the "Salem Library Association," but do not held requise traceting. J. F. Barnard, President; Mrs. Carle S. Ruddleston, Vice President; F. A. Coleman, Secretary; D. A. Garder, Treasurer; Johnathan Swain, Collector.

Johnsthan Swain, Collector.

Battimore, Mo.—The "The Spritualist Congregation of Battimore", Mol meetings on Sunday and Wednesday evenings at Saratoga Streets. Birs. 2.0. Bigser speaks till further notice. Children's Progressive Liceum meets overy Sunday at 10 A. M. Broadway Institute.—The Sciency of "Progressive Liceum insets overy Sunday at 10 A. M. Broadway Institute.—The Sciency of "Progressive Spritualists of Battimore." Services every Sunday morning and evening at the usual burns.

Union Hatt.—The South Boston Spiritual Association old meetings every Sunday at 10, 3 and 71/2 o'clock. Mr. eene, President; R. H. Gould, S-cretary; Mary L. French,

Treasurer.

The Andovza, Ohio.—Children's Progressive Lyceum
meet at Moriey's Hall every Sunday at 11½ A. M. J. S.
Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P.
Colony, Annual Resemble. *ATHENS, MICE.—Lyceum meets each Sabbath at I o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

L. B. Aireb.

ADMAN, Micz.—Regular Sunday meetings at 1014 a. m. and
715 p. m., in City, Hail, Main street. Chridren's Progressive
Opcoum meets at the same place at 12 m. under the suspices
of the Aurian Society of Spiritualists. Mrs. Martha Hunt,
President; Ears T. Sherwin, Secretary.

Astoria, Clateop county, Or.—The Society of Friends of frogress have just completed a new hall, and invite speaker raveling their way to give them a call. They will be kind-y received.

ly received.

Boston—MERCANTIE HALL—The First Spiritualist Association usets in thus hall, 22 Summer atreet. M. T. Dbag-Freesiclett, Samuel N. Joses, Vice President; Win, Duncklee, A. R. D. N. Freesichett, Samuel N. Joses, Vice President; Win, Duncklee, A. R. D. N. Ford, Conductor; Miss Mary A. Saabert, Guardian. All letters should be addressed to Charles W. Huut, Assistant Secretary, 51, Freesien street.

Baroos, Ma.—Spiritualists hold meetings in Pioneer Chapdievery Study adversoon and extension, Chaldren's Progressive Street Study and Study and Chapman, Conductor; Miss M. S. Curties, Quardian.

Britory, Wins—The Spiritualists of Beloit bell regular Sunday meetings at their cherch at 10½ a. M., and 7½ a. M. Lewis Clark, Fresidenti, Lound Rose, Secretary, Lyound Buardian of Group.

Hamilton, Conductor; Miss M. Curtiest, State Presser, Mattheway, Manual Conductor; Miss. Dresser, Mattheway, Conductor; Miss. Dresser, Mattheway, M. M. M. S. Carties, Gardiner, J. Spiritualist of Beloit Parkey, L. Spiritualists of Beloit part of Conductors of the Conductor of Conductors of Conductor

dra news assessment of the state of the stat

lail, Conductor; Mrs. Anna a. ancorosome.

BROOKLYR, N. Y The Spiritualists hold mrs. Oumberland street Lecture Room, near DeKalb avenue every gunday at 3 and 7½ p.m. Children's Progressive Lycaum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. E. A. Bradford, Guardian of Groups.

Brudford, Quardian of Groups.

Spiritual meetings for Jasyintional and Trance Speaking and Spirit Test manifestation, every Sunday at 3 p. m., and Spirit Test manifestation, every Sunday at 3 p. m., and Thursday evening at 150 colock, in Greenals Hall, corner Fourth and South Nutth streets, Williamsburg. Also, Sunday at 3 and Testady at 13 of Golock, in McCartie's Temperance Hall, former than the Control of the Control of

CAMBRIDGEFORE, Mass.—The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 p. M. Speaker

sugagos.

De Quoin, lil.—The First Society of Spiritualisst, hold
their regular meetings in Schraders hall, at 10 o'clock A/M:
the first Studied in exchange. The Troperserie Ly,
couns at the same place at 3 o'clock each Bunday evening
J. G. Mangold, Conductor; Hirs. Sarah Pir Guardian o.
Groups. Boctal Leves for the benefit of the Lyceum, every
Wednesday evening.

Wednessay evanue.

Des Moises, Lowa.—The First Spiritualist Association meet
regularly for lectures, conferences and mude each Sunday,
in Oood Templar's Hall (worst side) at 105/6 viclest A. M.,
and 7 P. M. Childran's Progressive Lyconim meets at 11/4
P. M. B. M. Shalyou, Chresponding Secretary.

Firemuse, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickipson's Hall. Speaker engad:—Mrs. O. F. Taber during Japanese Foxsono', Mass.—Meetings in Town Hall. Lyceum meets every Sunday at 11 a. z.

Lycoum meets every flanded at II a. z.

Gueiron, Krev Vork, —The First Society of Spiritualists of
Genera N. Y., build meetings every Wednesday avening 154
volcok at the residence of I. B. spindey 3 volcok y.

M., at the residence of I. B. volled, begindey 3 volcok y.

M., at the residence of I. B. villed, begindey 3 volcok y.

M. at the residence of I. B. villed, begindey 3 volcok y.

M. at the residence of II. Toft. Mrs. Toft,
clarroyant speaking midding.

Hardway, Osser. Spiritual meetings are held every Banday versing, for conference or lecture, at 154 of lock. Children's Progressive Lycoum meets at 8 r. z. J. S. Dow, Conductor.

Hourson, Ma. - Meetings are beld in Liberty Hall

Havas, III.—Lycium monsterry Sanday eraning 41 two o'clock, at Halygroff's Hall.

H. Fibilitesk, Conductor; Miss R. Bogers, Gnardian.

Jgaars Corr, N. J.—Spiritual meetings are holden at the Church of the Hoty Berjit, 42 Verk alrest. Lecture in the morning at 10½ a. m., upon Natural Science and Fallocophy Illustrations with philosophical apportatio. Jeroma in "The

beralists hold regular meetings at Lyceum Hall 200 Sport or St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis Hing, beductor, Ms. D. A. Eddy, Guardian, D. A. Eddy, Cor-scretary.

cago, Illinois.—The Chicago Sphitualists meet every ny in Gresby's Music Italiat 10: 35 AM and 7: 45 F.M. are suggest.—Mrs. A. H. Colby, Jim. The Children's caute Lycome meets immediately at er the morning n. Dr. 8. J. Avery, Conductor.

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

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

DOVER AND FOXCROFT, Mz.—The Children's Progressiv-Lyceum holds its Sunday session as Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A Conference is held at 1½ p. m.

LYNN, MASS.—The Spiritualists of Lynn hold m Sunday afternoon and evening, at Cadet Hall.

Maio Maxis, Wis.—Progressive Lyceum meets every Su day at 1 p. m., at Willard's Hall. Alfred Senier, Conductor Mrs. Janc Senier, Guardian. The First Society of Spirituals meet at the same place every Sunday, at 3 p. m., for Confe succo. O. B. Haschtine, President; Mrs. Janc Senier, Secr.

WAUKER, Wis.—The First Society of Spiritualis meets wama's Halt. Swind Conference at 10% a. M. Addres one-rence at 7% b, M. Geo. Godfrey, Fresident. Frogressfer Loceum meets in the same baid at 2 p. M. Watson, Conductor: Bettle Parker, Guardian; Dr. T. J. na, Masical Director. The Progressive Ly T. M. Watson, Conduct Freeman, Musical Dir

Мохмости, Itt.—Lyceum meets every Sanday forenoon. About one bundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Troups.

Morrissania, N. Y.—First Society of Progressive Spiritual-sts—Assembly Rooms, corner Washington avenue and Fifth treet. Services at 3 p. m.

MILAN, O.—Children's Progressive Lyceum meets evere Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Knum Tuttle. Guardian, Emma Tuttle.

Mariboro, Mass.—The Mariboro Spiritualist Association held meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec

Mancarra, N. H. — The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee Secretary.

Socretary.

New Yoak Cirt.—The Society of Progressive Springled meetings every Sanday, in Exercit Hall, come of this fourth street and sixth avenues, at 10% a.m., and pm. Conference at 12 m. Children's Sugaresite Lycus at 25% p.m. P. E. Farasworth, Conductor, Mrs. II. W. Farasworth, The Fires Sec. 1997. Society of Spiritualists hold meetings every Su g and evening in Dodsworth Hall, 806 Bros

coats free.

New York.—The Friends of Humanity meet every Sunday at 3 and 7½ f. M., in the convenient and comfortable bally 750 Grand street, northeast corner Fortytis, 20 block has a continuous property of the continuous continuous property for the continuous formation and for surface. rsythe, 2d block east of ture, inspirational and ations, and the relation henomena. Seats free

tranca-peaking, special test manifestations, sid the relation of spiritual experiences, facts and phenomena. Seals free, and contribution taken up.

The spiritualists hold meeting svery funday at Lamettine The spiritualists hold meeting svery funday at Lamettine tal 10½ o'clock a.m. and 7 p. m. Conference at 3 p. m.

Navaat, N. 3—Spiritualists and Princips of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The sternoon is devoted whelly to the Chifforts Progressive Lycenm. O. T. Lesch Conductor; Mrs. Harriet Parsons, Guardian of Groups.

sons, Guardian of Groups.

Oswnoo, N. X.—The Spiritualists bold meetlogs day at 2½ and 7½ p. m., in Lyceum Hall, Weennear Bridge street. The Children's Progressive meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Guardian. Oxono, Wis Children's Progressive Lyceum mee Babbath at 10 o'clock a. m. John Wilcox, conductor Thompson, Assistant Conductor, Miss Cynthia McCan dian of Groups.

mompon, Assistant Conductor, Miss Cynthia McCann, Guardson of Grobes.

- PROTECTER, R. L.—Meetings are bold in Pratt's Hall, Web-most attract, Sundays, afternoons at 3 and evenings at 7.5 o'clock. Evograssive Lyceum meets at 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbis II. Potter, Punggorn, Mass.—Lyceum Association of Spiritualists bold meetings in Lyceum Hall two Sundays in seak month. Children's Progressive Lyceum meets at 11 o'clock, A. M. Speakers' engaged.—Mis. S. A. Byrnes, Jan. 5 and 12; H. B. Store, Feb. 2 and 5; I. P. Greenland, March 1 and 3.

Petrand, Onex.—Meetings are held at Contral Hall every Sunday afternoon at 13.5 o'clock. Progressive Lyceum st 10% in the Contral Hall every Sunday afternoon at 13.5 o'clock.

in the forenoon.

Philadelphia, Pa.—Children's Progressire Lycoum no. 1, printed phia, Pa.—Children's Progressire Lycoum No. 1, and No. 12th Street, a 19½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Gonzalian. Lycoum No. 2, at Thompson atreet church, at 10 A. M., Mr. Langiano, Choulector; Mary Streeth, at 10 A. M., Mr. Langiano, Choulector; Mary Streeth, tures at Concert Hall, at 11 A. M. and 7½ F. M. on Sundays.—The Philadelphia Spiritual Union "meets at Washington Hall, overy Sunday, the morning devoted to their Lycoun, and the exclusing its testares.

and the evening to inclures.

GUINT, MARS-Meetings at 3½ and 7 o'clock r. m. Progressive Lyceum meets at 3½ r. s.

REGIMENT, I.m.—The Priceds of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

Bockrean, i.i.—The First Society of Spiritualists meet and have speaking every Sunday vessing at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall.

Dr. E. O. Dunn. conductor; Mrs. M. Bockwood, gaardian.

Hall Lycoum meets at 10 o'elock, a. u., in the same hall. Dr. E. O. Dunn. conductor; Mrs. M. Bockwood, guardian. Bocurstra, N. Y.—Bellgion Society of Progressive Spiritualists meet in Sciitter' Hall, Sunisty and Sharesby, vos-distance and Sciitter' Hall, Sunisty and Sharesby, vos-distance and the Sciitter' Hall, Sunisty and Sharesby, vos-distance and Sciitter' Hall, Progressive Sciidter, Sciitter, Sciitter, Oscidance, Sharesby, Assistant Conductor. Recallists' Gentry, Wiss.—Lycoum meets every Sunday at Recallists' Gentry, Wiss.—Lycoum meets every Sunday at Resultance, Lucian Sersavaruth, Luc.—Spiritualist Association beld regular meetings every Sunday morning at 11 o'clock, at Onglial Hall, South West cornec the and Adams street. A. H. Wornstein Lycoum every Sunday at 2 o'clock, P. M. B. A. Bichardo, Conductor, Miss Lizsif Forter, Guardian.

Broances, Ill.—The Children's Porgressive Lycoum of Sycances, Ill. meets every Sunday at 2 o'clock, p. m., in and progressive Lycoum of Sycances, Ill. meets every Sunday at 2 o'clock, p. m., in an analysis of the State Sciing Sciing at 12 o'clock, p. m., in a first meets every Sunday at 2 o'clock, p. m., in a first Mechanism of the Sciing Scii

The Free Conference meets at the same place on Sunday at So'clock, p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Eliwood, Eq., President of Society; Mrs. Sarsh D. P. Jones, Corresponding s. d. Recording Secretary. cording Secretary.

Braingrinin, Mass.—The Fraternal Society of Spiritualisal
hold meetings every Sunday at Fallou's Itali. Progressive
Lyceum meeta at 2 r. m. Conductor, II. S. Williams; Guarlan, Mrs. Mary A. Lyman. Lectures at 7 r. m.

dan, Mr. Mary's Lyman. Lectures at 7 r. m.

8r. Loris, Mr.—The "Beidelysis Spiritualists and Progressive Lycouns" of St. Louis hold libre sessions each Sunday, in the Polyschonic Institute, Coffier of Seventh and Chestout atreets. Lectures at 10 a m. and 8 p. m.; Lycoum 3 p. m.

Thomas Alins, Secretary and Triksurg; Sidoney B. Fairchild, Librarian: Myron Colossy, Conductor of Lycoum.

1 cere Hauts, Ind.—The Spiritualist Rockey of this city have located Bro. J. il. roll.—18 high "Spiritual Triks,"

M. R. LAMPERO, CA.—Meetings are hold in Provy Yeerin Hall.

Goldon, for the year 1809. J. H. Stanly

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BACRAMENTO, CAL.—Meetings are held to Turn Verein Hall,

BACRAMENTO, CAL.—Meetings are held to Turn Verein Hall,

BACRAMENTO, CALL

Wheelock, Quardiau.

Taox, h. Y.—Progressive Spiritualists hold meetings in
Harmony Hall, corner of Thirrigad River street at 10½ a.m.
and T. p. m. Children's Lyoum at 2½ p. m. Monros J.
Reith, Conductor; Mr. Louiss Keith Quardian.

Reth, Coonscier Mr. Louis Reith Ounciller.
Thourses, C.—To Spiritualize of the place hold regressing at Thompson Center. The Goffers are E Habl.
2 Stockwell, M. Liad ir. Tratese; and A. Tillotton i relary and Treasure. The Spiritualize of Topola, and Treasure. The Spiritualize of Topola, and the Cooper of the

NOTEGA, KANSAS—The Spiritualists of Topsks, Kansas, meet for Social Services and inspirational, speaking service and temperatures, and the Arecan. Mrs. II. T. Thomas, Inspirational Speaking are also also are al

ing and Spirit Test manifestation ing and Spirit Test manifestation, and Thursday evening at 71/20'cle, are come No. 112 Myrtle avenue, Bernough at 71/20'clest, and Thursday at 71/20'clest, and the street, and the street, and the street, and the street, and the street.

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