\$3,00 PER YEAR IN ADVANCE.]

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

ISINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, MARCH 27, 1869.

VOL. VI.-NO.1

Biterary Department.

Written for the Religio-Philosophical Journ 1. SEQUEL TO MAUD MULLER.

MR. EDITOR :- Last Sabbath evening, Jan. 31st, '69, a circle was held in this place, at the house of T. R. Chapman, and after it closed, a few friends lingered, to chat over our prospects, &c. Finally some one proposed that a fady present, should recite the ballad "Maud Muller," which shedid in a masterly style. Immediately some spirit entranced the medium Miss Harriet E. Pope, and this sequel was given to the astonished crowd.

"It might have been," was the sad refrain, That came and went, thro' the judge's brain: While I notty law-cases, his mind would fill. Causing each tremulous nerve to thrill. But the sands of life, were running fast, And soon they were gone; - the very last. "If age had conquered,—he had gone to rest, With his pale hands folded, above his breast. And a costly marble, with name and date,

Told the passer-by, of the judge's fate. While far from the church-yard,-nuder the hill, blept sweet MaudMuller, so cold and still. Their forms were there, while across the river The fue had met, no more to sever. When the judge first stept, on the other shore, Sweet Mand was the first to welcome him o'er. She gave him her hand,—the light in her eye, Paid him for the sorrowful days, gone by: And a kiss, that a scraph might dare to press On the maiden's cheek, was their first caress. In that blissful hour, they both forgot, How weary had been their earthly lot. And the' each had striven to do their best. 2nts was their first real nappiness The very first hour of perfect joy, They had ever known-without alloy. And as they looked back, on their earthly years, They saw each path bespangled with tears. They saw the hopes, that were crushed at birth. Saw, how oft they had wearled, and tired of earth.

Yet, all these things, seemed a fitful dream, Since they had passed over death's chilling stream. And as they walked, o'er the golden plain, Their heart- sang no more, that sad refrain; "It might have been," for the days were gone, For the two to sing, that sad, sad song. This, the sang, as they walked together, "We part no more, no, never, never. And the judge's heart, with joy would fill,

And a holy joy-and quiet rest, Filled alike sweet Maud's and the Judge's breast. And there they will walk, by life's beautiful river. Hand clasped in hand,-forever and ever.

As sweet Mand Mutler, the song would thrill.

WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN.

A BOMANCE OF MYSTERY AND CRIME.

BOOK THIRD-THE ARREST.

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

CHAPTER XXVII.

THE TOMBS-STOCK JOBBING.

Even the gait of Owen Tracey, as he passed along Broadway, displayed the workings of a mind ill at ease. He walked sometimes at a rapid pace, remarking with hurried glances the persons whom he encountered, or the objects by which he was surrounded. At other times he fell into a slow, shuffling gait, resembling that of a man in a state of convalesence after a severe attack of disease. His features at such intervals indicated the abstracted or bewildered condition

of his mind. Leaving Broadway, the retired merchant pur sued his route toward the lower part of the city. through White and Centre streets. As he ap proached an edifice of massive size and gloomy exterior, universally known by the niekpame of the Egyptian Tombs, he perceived a score of men and boys standing around the principal entrance. Obeying a sudden impulse of curiosity or waywardness, he mounted the steps and advanced through a vestibule or ante-room into a large chamber partially filled with a miscellane ous assemblage.

The attention of Owen Tracey was drawn immediately toward a stout thickset man, wearing handcuffs on his wrists, and a soiled bloody hundkerchief around his head. The signs of guilt were visible in his malignant scowl, and the sullen, savage expression of his features.

Among the speciators in close proximity to Owen Tracey, stood two strangers, a small, spare man, and a stripling nearly of a man's growth, with a dark swarthy complexion. They were conversing together in whispers.

Levi, is yonder prisoner the man who pawned the articles I spoke of—a gold watch and a diamond cross—at your establishment on

the morning of Saturday last?" "I cannot see his face distinctly," said the youth, advancing a little.

"Lean this way now."
"Yes, Mr. Pettigrew, the very man. I could pick him in an instant, out of a thousand."

You are confident, then ?" "Positive as I am of my own existence. He has got a bruise on the left eye that disguises him a little, but there is no mistaking him. What is he up for!"

"He and the man by his side are arraigned before the Police Justice on two charges; one of burglary, the other of assault and battery with intent to kill."

"Burglary—so—so—the watch and diamond cross were part of the plunder." "No; they were arrested last night in the act

of breaking into a house in Bleeker street." The word, "silence" uttered in a tone of com mand by one of the officers in attendance, put an

end to the conversation. "Mr. Masters," said the police justice, extending two slips of paper to the officer, here are warrants of committal for Andrew Williams and Hugh Simonson. You will see them duly exe-

Owen Tracey left the police office and walked slowly toward the Park. He stopped at the door of a brick building in Beekman street, guarded by a formidable array of tin signs, painted and lettered with the names of gentlemen learned in the law. Entering the ball, he passed on to an office on the first floor in the

rear of the house, and knocked at the door.

"Walk in, Mr. Tracey," said a gentleman of middle age and sharp intelligent features.

The lawyer offered a chair to his visitor, and seated himself near a table covered with papers

and law books. "I have but a few minutes to spare, Mr. Barton," said the merchant. "I wish to leave some directions with you so that you may draw a cod-

icil to my will." "One moment, Mr. Tracey," rejoined the lawyer, folding up a written document and laying it in his drawer; then placing a sheet of foolscap before him, he added:

"I will take a memorandum." Owen Tracey hitched his chair a little toward Mr. Barton, and hesitated ere he speke.

"My will is in your possession?"
"It is," replied the lawyer, pointing to a large iron safe standing behind the table. Shall I get

"No matter," said the merchant." "I remember its contents perfectly. After the payment of my debts, and a few trifling legacies, I have devised one undivided morety of my real and personal estate to my wife Mary, in lieu of her right of dower, and the remaining half to my brother, Alfred Tracey."

"Such is my recollection."

"The will was drawn by you?" "Yes-yes."

" I desire to execute a codicil to my will, revoking the grant of a moiety of my real and personal estate to Alfred Tracey, and devising the same in equal parts to the surviving children, and grand children of Charles Mountjoy, my tormer partner in business."

"You propose to cut off your brother entire-

"Entirely, Mr. Barton. I will state to you in confidence, that his habits of life and his conduct toward me, have been such as to destroy all c'aims upon my generosity."

The lawyer busily wrote a memorandum of the directions of Owen Tracey, and read it over "It is right, Mr. Barton."

"To morrrw the draught of the codicil will be ready for signature.' "The sooner the better. I will call again tomorrow.'

The morning was occupied by the merchant in the transaction of business, principally in making purchases of the stock of the Wextord Railroad Company, from bona fide holders. At two o'clock, according to appointment, he met his brother at the counting room of Messrs. Barstow and Rodman in Front street. It was definitely arranged between the parties that Alfred Tracey should sail as supercargo of the good ship Splendid, bound to Canton, with a cargo of cheap cotton goods, and other American man-

The brothers separated on leaving the counting room, and Owen Tracey, turning into Wall street, soon arrived at the office of Francis Mortimer. The broker met him with an insinuating

"Sit down, my dear sir, sit down. You look fatigued, Mr. Tracey. The sun has come out bright and warm. Any thing new stirring?"
"I have heard nothing."

"This Mexican war keeps every thing flat in the money market. Just now, perhaps, it is so much the better for us. Have you done any thing yet in our business?"

Lauve secured nearly five hundred shares of the foating stock of the Wexford Company at a shade above 29."

"Five hundred shares, my dear sir?" "Here is the memorandum," said Owen Tracey, taking his tablets from his breast pocket. Edward A. Clason, 57 shares; Samuel Pitt, 34 do.; Goddard & Young, 123 do.; Abraham Welch, 49 do.; Messrs. Black & Co., 95 do.;

Williams & Zieber, 70 do." The merchant slowly read off the names and the number of shares purchased by him. "The terms," he added in conclusion, "are cash upon the delivery of the certificates of transfer on the

books of the compa-y."
"T e operation goes on finely," said Francis Mortimer, "I bought three hundred shares on time at the Broker's Board to day 2314, at 30 days, sellers option. I am doing something in the street, also. The thing is not quite ripe yet. Get the command of the rest of the stocks in

your schedule with as little delay as possible." "I shall secure nearly the whole number of shares in a day or two," replied the merchant, "It won't do to play the game too openly, my dear sir-caution-caution. These fellows in

Wall street have keen eyes. "I follow your directions implicitly."
"Ay," sy," said the broker, with a nod of the head and a genial smile. "I understand them. It is mining and counter mining continually, as between hostile armies in a stege, so that we must carefully guard against surprises." "Do you think there is danger?"

"Danger, my dear sir," said Mortimer, inter-rupting his associate; "read this paragraph in the money article of one of the morning pa-

Owen Tracey read the extract pointed out by the broker with deep interest.

"The stock of the Wexford Railroad Company is declining daily. This is one of the companies chartered by the Legislature of an adjoining State during the railroad mania which prevalled ten years ago. The region of country through which the road passes is by no means densely populated, and it is extremely doubtful whether it can be made to defray its ordinary expenses under the most favorable auspices. The administration of the present Board of Directors, has been such however, as to convince intelligent capitalists that the concern is fast ap proaching the period of total bankruptcy. A considerable portion of the money loaned by them for the completion of the road, has been lost through the imprudence of the Board, in making a temporary investment without adequate security. We see that attempts are making to force this stock upon the market at present prices. If it be only a contest between the bulls and the bears of Wall street, we feel no sympathy for the parties; but we trust no honest purch ser will embark his funds in the stock of this ricketty company.

It is now two years since the Wexford Railroad company has paid a dividend to the stock-holders, and it is safe to prophesy that not one per cent will be paid out of the earnings of the company for five years to come.

The merchant looked anxiously at the broker after he had finished the paragraph.

Are those statements correct?" "They ought to be," remarked the stock broker with a low silvery laugh, "I wrote them myselt,"

"You, Mr. Mortimer?" 'Certainly, certainly, my dear sir; and I will tell you my object. It is our cue to depress the price of the Wexford stock to the lowest possible figure. We are buyers, Mr. Tracey.

"I understand." "Your movements will soon be known to some of the sharp ones. I consider this article a good thing, Mr. Tracey. "Give a dog a bad name,"—you remember the proverb, my dear sir; and so with stocks. Dealers are ticklish about meddling with securities which are publicly attacked in the newspapers. Few men, even stockh lders, are intimately acquainted with the affairs of the private or public corporations, whose securities they buy or sell, and fluctuations in the market are often caused by street rumors and newspaper articles."

'Your meaning is that such rumors and articles are the contrivances of operators and inter ested parties, to affect the prices of their securisaid Owen Fracey, with a glance of inquiry,

"Certainly, my dear sir, entirely. The success of a speculation often requires consummate skill and address in the management of these sources of public opinion. You and I, for ex ample, come into the market as bona fide purchasers of the stock of the Wexford Railroad Company. The natural tendency of our operations is to raise the price of the stock. This is the natural tendency, Mr. Tracey, and we are obliged to counteract it. The lower the stock the better for us. Do you not see?"

"So long as we are purchasers, Mr. Mortimer," said the retired merchant. "But we are

operating on time." "Precisely," said the stockbroker, in a tone of suavity, striking the folded newspaper, gently with the tips of his fingers. "I shall follow up this article with others of a similar description, until our plans have ripened fully, and then we shall contrive to turn the tables upon our good friends and neighbors."

"Is there no danger, Mr. Mortimer, of seriously affecting the standing of the Wexford Com-

"Our plan is to get the control of the whole number of shares in the market, and it matters little to us what may be the standing of the Company, so that prices do not rise at present. All in good time, my dear Mr. Tracey. A fort night or three weeks hence, we shall find it our interest, perhaps, to assure the public that the Wexford Railroad Company is under the management of a discreet and competent Board of Directors, and is rapidly recovering from its

temporary embarrassments. "But in what way," said Mr. Tracey, "are the columns of influential journals rendered subservient to such projects?

"There are secreta in all professions," replied the broker, "and ours is not without its myste-

"Money! money!" remarked the merchant, gruffly. "Yes, money is the grand lever, Mr. Tracey. But it requires skillful handling to move, suc-

cessfully, with a lever, a stone wall or a bubbling fountain. The coarseness of open bribery is no longer tolerated except by harlots and policemen."
"The result is the same." "We gain our ends," said Mortimer, gravely, by skill and concerted action. Success embel-

lishes the most splendid combination and redeems the most desperate venture." " Phus far.Mr. Mortimer." said the merchant. glancing at the broker from under his shaggy eyebrows, "you augur well of the success of our

operations. "Every thing goes on swimmingly as far as I can perceive," replied the broker. "Secure the balance of the floating stock as quickly as you can. To morrow I shall be openly in the field as a nurchaser of the Wexford Stock, at thirty and sixty days. It will be better that no apparent connection exist between us, and indeed to obviate auspicion, I suggest to you the employment of another broker than myself, Tillotson, for example, to purchase stock on time on your individual account. We can arrange matters equitably upon the division of the proceeds, at the close of the speculation.'

The stock-broker's suggestions received the hearty concurrence of the merchant. At the termination of this interview, the latter departed with a resolution to carry them immediately into

One word in regard to the movements of Al fred Tracey after leaving the counting room of Messrs. Barstow and Rodman. He proceeded directly to his brother's residence in Third street. On arriving at the front entrance he was accosted by a young girl—no other than Jane Williams, the burglar's daughter.

"Is this Mr. Tracey?" the girl inquired, tim-

"My name is Tracey," replied the young

Jane Williams related, briefly, the circumstan ces of her mother's illness and her father's arrest, and implored Mr. Tracey to visit her moth-"And who is your mother, child?" said Alfred

Tracey, scanning the figure of the girl. "The daughter of Charles Mountjoy." -Alfred Tracey reflected an instant ere he

"Where do you reside?"

"No.-Orange street." "I will call upon your mother," said the young man to the girl.

As be entered the hall he muttered to himself: This offers a clue, perhaps, to another of my brother Owen's secrets. Charles Mountjoy, was the name, I recollect, of his early partner in business.

From Worthington, Iowa.

MR. EDITOR :- As I am a subscriber to your paper, the Journal, I take the liberty to write a few lines, partly for inquiry, and partly to tell you how we stand here in regard to this new doctrine. We are all quite green out here in regard to Spiritual sm; I never saw or heard m ch about it, until within a few days, we were favored with four lectures by Mrs. Wilcoxson,one of our trance mediums, and she created quite a sensation. We had crowded houses every night, al though the weather was of the most inclement kind, very rainy, and mud very deep, they came from all quarters for miles. She is a powerful speaker, and to all appearance a very devoted woman. The way she handled her subject, was a wonder to all, especially when she spoke on the origin of man. She bandled all sciences with as much fluency and ease as though she had made

each one a life long study. I am really at a loss to know what to think about what she prese es, i is a very stra ige doc trine, denying both the fall of man and the restoration. She calls Christ one of the very best of men, but no God; she says he never claimed anything more for himself, but his followers did. Now I can't understand, I read that Christ told Philip that he that had seen him had seen the Father: and that no man cometh to the Father only by me He also said he was the door to the sheepfold, and all must come in by him, Christ, for he that climbeth up any other way was to be considered a thief and a robber. Now, how is it she makes Christ out too good to do wrong and too wise to err, that she can say he never claimed anything more for himself than any other man, and, still we think he claims all that we claim for him, as I am very much interested in the new doctrine, I want you to try and get the

scales from off my eyes. There is nothing talked about in our town so much at present as the new doctone. The triends of Spiritualism claim thirty converts, how that is I do not know, they claim me and two Van devers and two women by the name of Bunn, and also A. B. Wheeless. The thing is all in the dark to us, as we hardly know what your faith is. I see the spirits don't agree, as one said plainly he did not believe all was right, he believed it was right wrong; others again could not tell really where they were, but concluded it was not far off as they were not long coming, and others that they were homesick, and could not be happy unless they were with their friends on Earth. How do you reconcile all this? I always. thought if we were lucky enough to go to heaven, our utmost desires were all satisfied; please tell me if you can, and oblige yours truly, R. S. Gordon.

February 26th, 1869.

Professor Lowback, of Philadelphia, has recently invented a velocipede of an entirely new style. There are but two wheels, the seat. sitting quite low between them. The novelty consists of a cog attached to the guiding-post, by means of which the rear wheel is made to follow directly in the track of the forward wheel, No matter how short the turn, both wheels make it at the same time; and the seat always remains parallel with the driving wheel. In other machines there is no guide to the rear wheel, and, consequently, the machine cannot be turned so readily when a collision is threat-

Trappists.

There are several Trappist monasteries on the continent of Europe. One of the principal is in Belgium; and at that institution the discipline is very austere. The main principle of the Trappists appears to be a devotion of themselves to a mortifying and abstemious life; every thing approaching luxury or comfort being carefully avoided by them; and, indeed, discomfort and misery in all things being introduced into their habits. Their flannel shirt is changed but once in three weeks; they are shaved but once a month; they sleep on a straw mattrass, with but a single blank-t over them. Formerly they slept on bare planks, but the Pope considering this part of their discipline too severe and injurious to their health, directed its discontinuance. No fires are allowed, even at this season of the year, in any part of the house, except in the kitchen, printing room, strangers' room, and in the ante-room of the refectory during dinner, to keep their messes warm, which last provision would appear to be somewhat inconsistent refinement. For seven months in the year, their only meal in each twenty four hours, except three ounces of bread in the evening, is a dinner at twelve, at which neither flesh, fish, nor fowl, is eaten. A pint of beer however, is allowed to each. During the remaining months, some small addition may be made to the three onnces of bread in the evening. With the exception of the two superiors, and those others of them whose duties positively require the permission, they are strictly forbidden to speak, either to each other or to strangers; nor are private friendships permitted among them, or signs of kindly greeting or recognition from one to another. They have no private cells, but sleep together in two dormitories. They attend, in every twenty four hours, eight different ceremonials or services; the first taking place between two and four in the mornnext at half past five, in the winter, an possibly earlier in the summer time. On special fast days, and at seasons of penitence, the number and length of these services are inc.

ed. They moreover fill up, with private tions and meditations, every moment of which is not occupied by their regu 1812 to duties and employments. No female owed to set foot in the premises, except that the poor for petticoats

women, who come to the place / beg provisions, are received in the chamber in the gatehouse: where also, ladies accompanying visitors are admitted; but beyond this there is no passing

Anecdote of Curran.

A farmer attending a fair with a hundred pounds in his pocket, took the precaution of depositing it in the hands of the landlord of the public house at wnich he stopped. Having occasion for it shortly afterwards he resorted to mine host for payment. But the landlord, too deep for the countrymen, wondere I what he meant and was quite sure no such sum had ever been deposited in his hands by the astonished

After ineffectual appeals to the recollecti and finally to the honor of Bardolph, the farmer applied to Curran for advice.

Have patience, my friend," said the council: speak to the landlord civily-tell him you have left your money with some other person. Take a friend with you, and lodge with him an other hundred in the presence of your friend, and come to me." He did so, and returned to his legal friend.

" And now I can't see how I'm going to be the better off for this, if I get my second hundred back again—but how is that to be done?" "Go, and ask him for it when he is alone." said the council.

" Ay sir. asking won't do, I'm afraid, without proof at any rate. ' Never mind, take my advice," said the council, "do as I bid you and return to me."

The farmer returned with his hundred, glad to find that safely in his possession. "Now sir, I must be content, but I dont see as' I am much better of."

"Well then," said the council, "now take your friend with you, and ask the landlord for the hundred pounds your friend saw you leave

with him.' We need not add that the wily landlord found that he had been taken off his guard while our honest friend returned to thank his council ultingly, with both hundred in his pocket.

Of What Man is Composed?

Of the sixty two primary elements known in nature, only eighteen are found in the human body, and of these seven are metalic. Iron is found in the blood, phosphorous in the brain, limestone in the bile, lime in the bones, and dust and ashes in all. Not only these eighteen human elements, but the whole sixty-two, of which the universe is made, have their essential basis in the four substances; oxygen, hydrogen, nitrogen carbon-representing the more familiar names of fire, water, saltpeter, and charcoal. And such is man, the lord of the earth, a spirk of fire,a drop of water, a grain of gunpowder, an ato m of

LORD KELLY had a parrot, which was famous as a singer, which, upon being asked to sing, re.

plied: "I never sing on a Sunday!"
"Never mind that, Poll, give us a hymn."
"No, excuse me, I've a cold!" It is said that this remarkable bird performed the three verses of "God save the King"-words and music-without hesitation from beginning to end.—Southern Journal of Music.

Lecture in Rhyme-Past, Present and Future, by Mrs Logan. Price twenty-five

Pacific Department.

DY..... TODD

Errors of theologiaus. NUMBER THREE.

One of the most glaring errors of which Theologians have been guilty, is that of selling indulgences; and that, too, so much cheaper than Catholicism. Old Tetzell when he went forth, commissioned by the Pope of Rome, with a drammer to call the people together, that he might sell indulgences to them and thus replenish the papal exchequer, asked a higher price, and touched the feelings of the people more than Theologians ever have. Tetzell pushed his hands down into the pockets of the people where their tenderest feelings lie. But all that Theologi and ask for a through ticket on the express train that lands its passengers right in the center of eternal glory, is a prayer and a tear. It not only saves them from suffering to come, but it saves them from the consequences of all past crimes It gives them a full pardon for past, present and future sins, no matter how fithy or how late they come, provided they do it just before they draw their last earthly breath, their next shall be a breath of heaven. And they back it up with authority from their miraculous book called the Bible, that they that come at the eleventh hour shall receive their penny, or just the same as those that have borne the heat and burden of the entire day.

This seems to the candid mind an unjust proposition, that he who labors only one hour shall receive the same compensation as he that labors twelve. But to a plan of calvation that starts out with the gross injustice, that the innocent shall auffer for the guilty, would not be likely to notice the small matter of compensation. But from their thousands of depots, that line their religious railroad, where they sell only through tickets to glory, comes forth the cry, that Spiritualists cut mankind loose from all moral responsibility, encourage their giving loose rein to their passions, and run riot in licentiousness.

. Now this is an old theological lie and would not be worthy of notice were it not that the ignorant are deceived by it.

We, as Spiritualists, take the ground that all mankind are responsible in their intellectual, moral and physical natures, to the inherent laws of their being. That these faws are as immutable as God Himself, and there is no such thing as breaking or doing violence to these laws. But that we may come into a state of antagonism with these laws, and we be broken thereby, and what is more that there is no such thing as forgiveness; but every one must suffer the consequences of their own

God never did forgive a sin; for as He is immutable, He, of course never will, theological teachings to the contrary, notwithstanding.

Theological insurance officers sell indulgences at the lowest kind of premiums. They say that mankind may lie, steal, swear, get drunk, rob, murder, in fact break every commandment in the decalogue, through the term of their natural lives, even down to death's door, if they shrink back from the grasp of their old King of Terrors just long enough to offer up one traly repentant prayer, and shed one real repentant tear, Jesus saves them from past. present and future condemnation, and God loves them just as well as though they had never don anything wicked.

The preacher goes into the cell of the murderer, converts him into a saint, and then christions take him out and hang him. How it is that they get along with that saying of Jesus', "Inasmuch aslye have done it unto one of these little ones, my brethren, ye have done it unto me," is more than we can tell. Nevertheless the young convert, the newborn christian, must be hung. The preacher prays over him and thus they send him to his eternal inheritance among the pure and holy. Now his robes are white, his hands bear the palm of victory, his brow is pressed by an immortal crown, and his voice helps to swell the music of the angel choir. But where is the poor murdered one? In hell, lifting up the voice of wailing among the damned.

The assassin's dagger was plunged home to his heart while he was soundly locked in the arms of sleep, and he had no time to say the prayer or shed the tear, hence, hell is his portion. Johnathan Edwards said that "It should enhance the glory of the righteous as they gazed upon the foam capped billows of hell rolling up, bearing the

souls of the damped and hear their cries, 'How long, Oh, Lord, how long,' and the answer would be, 'To all eternity,'" Hence, that murderer is standing on the battlements of heaven whetting his appetite for eternal glory on the pains of that victim he sent to hell with his own murderous hards.

Legal Murder.

How beautiful and just is the Christian's plan of

When in God and humanity's name will legal murdering cease? Victim after victim all over our land is given to the hangham's rope as though there were no value placed upon human life what. Lever. It would seem us though the myriad streams of crimson gore that flowed like a mighty tide out of our late war were more than enough to satisfy every thing but an insatiable maw. At best this legal murdering is but a relic of barbarous ages, and the more it is adhered to the more does it engender a spirit of bloodthirstiness in communities. If there is not sufficient cilvlization in our country to suppress this evil it would seem as though there should have been christianity enough to have corrected the error long ago. But sad to tell, it is the votaries that worship at the shrine of bogus Christia ilty that are the most strenuous supporters and abettors of the hangman's rope. Any one that has given a moment's thought to the subject cannot fail to come to the conclusion that the stretching of human necks with hemp is a favorite amusement of theirs. In fact they are but little better than a Ku Klux Klan legalized to prey upon their erring

There is now lying in prison in the State of Pensylvania a poor girl by the name of Hester Vaughn. who is doomed to expiate her crime upon the scaffold. And what is her crime? The charge is infanticide. Is there any positive testimony against her? None whatever. But suppose that she did commit the deed are there no extenuating circumstances connected with the act that should exense her? Just look at the matter amount and see how it stands. Deceived by a heartless villain to suppose that she was legally married to him and when he had satisfied his hellish desires and produced a state of maternity, then forsook her, leaving her to the cold charity of strangers. Think for a moment of the angulah that must plerce her sorrowing heart when she realized her situation. And when the hour of her delivery came it found herall alone in her own room, none to assist or sympathize.

by her exernelating parturition pains, added to all the rest, that she might intentionally or unintentionally have performed some act that put an end to the life of ther babe. Eight and forty hours alone in that agony of despair, more horrible than a thousand deaths, and when found the babe was dead.

But you tell us that twelve men as a jury sat upon the case and they doomed her to die. Twelve men ! "God save the mark." Twelve demons, if the court had been held in hell would have blushed with burning shame to have had such a charge laid at their door.

Where is Governer Geary who has the pardoning power, all this time? See him as he winks and blinks.vikir o.vi-like dignity, now on this side, now on the other, now on the top of the fence waiting to see which will be the most popular, to han the poor girl or not.

In the case of Mr. Cole, in the State of New York, the plea of insanity was far-fetched and strongly enforced to excuse him for shooting down his wife's paramour. But a graceless scoundrel may deceive a poor innocent girl, seduce her and force an unwelcome maternity upon her and then abandon her and if she dare do anything that has the appearance of crime, the bull dogs of the church and the law are let loose upon her to howl their religlous and legal platitudes over her trembling form while her seducer goes unwhipped of justice until he numbers his victims by scores.

The Zulpit.

- [From the Plymouth Polpic] Suffering, the Measure of

Worth. A Sermon delivered by Henry Ward Beech-

er, Sanday Morning, January 31, 1868. "And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and would their weak conscience, ye sin against Christ."—I Con. viii. 11-12.

This is the exact state of facts which is recurring in every age, and which, from the very nature of human society and of the human mind, must continually recur. Men in the beginning are educated largely by rules or by symbols; and this kind of instruction, though necessary from the nature of man, always involves more or less of lunitation and of error. And as men rise in the scale, there will always be those who will shoot faster forward, and discern principles instead of rules, and will, therefore, he in a condition to drop a thousand instruments that are concerned in right living, while they hold on to the substantial spirit of right living. But while they are doing this, they are obliged to do it in the presence and under the interpretation of those that are lower than they are. A man all his life long has a superstitious notion regarding

certain observances, which, when he comes to be

twenty-five or thirty years of age, he sees that he

may dispense with; that they were mere instruments; that there was no sanctity in them,

though there was some use. But those that are below him, and round about him, have a superstinous feeling with respect to these things; and his example is very apt, not so much to enlighten them, as to shock; and they are led to feel that there is no wrong in certain things which before they always supposed to be wrong; that things are right which to them are not right. And the apostle lays down this rule: That it is a poor use to make of one's superior intelligence, and the liberty that goes with it, to set such an example as leads men to stumble to their hurt; as misleads their weaker judgment. And he goes on to instance, in the latter part of the chapter which I read in the opening service, how he took the sum total of his manhood, and refused to use it for himself, according to his own perceptions-according to the high scale on which he saw the truth. He mule him-elf anything and everything to his fellow-men. If he was with the Jews, he would not violate their prejudices. He preferred to conform to them in things that were not abso lucely in themselves wrong, for the sake of keep ing an influence upon them. When he went out from among them to the Gentiles-who had no such institutions, ordinances, and notions as the Jews had, but who had a certain sort of natural theology, he assumed their ground; but there was no inconsistency in him; for there was some truth in it. There is something of truth in everything for truth is everything. And wherever he went, he made himself all things to all men; because the business of his life was to save men, to do good to men

In this case, a man has taken the notion that the meat which has once been offered before an idol has received no moral taint, and is changed in no whit. He therefore sits down and eats such meat. At the same time he understands that he is not worshipping a god, or giving his assent to this pagan principle. But some weak brother, seeing and knowing it, says, "He eats that meat for an idol, and thinks it right to wor ship an idol;" and he goes in and cats the meat and worships the idol. And under such circumstances Paul says, "Your knowledge misleads him. You act from one interior set of motives, and he interprets your action according to the motives which act upon him; and so he misjudges you. But you have no right to make your superior excellence."

This is the view which we are very apt to lose sight of, and the more because there is a view. Men say; and say rightly, "If you never were to go faster and further than the ignorance and the prejudices of your fellow-men, society could never rise. If a man is enlightened, he must do something to enlighten other men."-That is true, and just as true as the other. Both these things are to be carried on together. It is only another illustration of the universal fact that all truths are in opposition, in opposite pairs. We have, in one way or another, to pull nen up from a lower to a higher degree o knowledge, and character, and activity; and yet we are to do it all the time with our eye and heart sensitive to this thing, that we are not to go laster than other men, or in such ways as to mare them into doing things that are wrong.— We are not, by our liberty or by our superior knowledge, to imperil them. So much for the introduction of the subject.

The thing for which I selected this text is the phrase, "For whom Christ died." Therein is the key-note of value. "Through thy knowledge shall the weak brother perish?" The "weak brother" is not of much value in himself; but he is made valuable by the fact that Christ died for him. Christ's suffering for him is the meas

ure of his value. This doctrine of Christ's suffering has stirred the human mind with incessant activity, and opened illimitable ranges of thought in many directions; but it is not exhausted yet. Why must be suffer? What was the nature of the suffering? Is it possible for the divine to suffer Was it not merely human nature that suffered? Did the sufferings of Christ act upon the divine policy? or upon the heavenly intelligence? or upon the human race? Were the sufferings of Christ a literal assumption, measure for meas ure, of anticipated human suffering? Did his suffering solve unrevealed difficulties of admin istration ?

These largely forensic questions have drawn

world, and rendered them extraordinarily productive. The opinions have been exceedingly diverse, exceedingly combative, and exceedingly

Again, on the most precious point of the life of Christ, his garment has been divided, and almost endlessly; but there is one view of the suffering and death of Christ which has always been fruitful of good, and which can hardly be too much insisted upon. Leaving these other and more accustomed discussions in respect to the sufferings of Christ, I purpose to call your attention to this view. I mean the moral effect which the suffering of Christ has had in determining the value and the dignity of human pature. Christ's death for all mankind has inspired the imagination and the understanding of the world with a humanity, a justice, a considerate and active pity, which could hardly have sprung from any other source or view.

Suffering, in its most comprehensive sense, is universally accepted as the measure of value which one puts upon an object. By suffering I do not mean simply pain; but care, labor, time endeavor. How much of themselves men will give for one another, measures the worth in which that other is held, "I love you," may mean only, "you are my plaything." To say, "I love you," may mean only, "I love myself." But they that love truly, love under conditions in which they will be willing to give themselves for the object loved, and how much they esteem, value, love, is measured by what they are willing to suffer. A man may love another without being obliged to suffer for him. That is, there may be no necessity for putting the strength of his love to a test. But if one is brought into these circumstances, where is his affection? In other words, how much of one's self one will part with for another, indicates the value put upon that other. True love will give up for another's sake time and convenience. It will forsake its own courses to take on care and activity for that other. It will continue to do this through long periods. It employs reason, moral sense, affection, and, in short, all the resources of its being. for the sake of that friend. It will, as it were, stop the flow of life in the channels of one's own being, and pour it into the life of another, to give him pleasure, power, honor, and happiness. And when, in some great exigency, all this will not avail, and nothing will do but to yield up the very substance of secular life, then love, in the glory of its power, goes to death as to the consummation of itself, and leaves a witness to itself which all mankind can recog-

For it is the universal instinct, and judgment as well, that greater love than this can no man

show, that he lay down his life for a friend. Even when this is the fruit of instinct, it is impressive. The bear that dies defending its cubs, who does not admire it? The elephant that puts itself between the hunter and its grotesque little calf, bristling with spears all over thurst into its hide, and marking every footstep with blood-who can do other than admire it? The hound that pines and dies on its master's grave—can any human being see it unmoved? The little sparrow that fights the hawk and owl, not for itself but for its nest-who but admires the bravery of the little hero? One must be heartless indeed, to feel no admiration for these fidelities of love, where love, after all, is but an instinct, and not a rational indg-

But how much more when one's love and suffering spring from the perception of excellence in an object loved? The greater the nature that suffers, the higher is the estimate which his example gives of the value of that for which he suffers. And by this analogue, the suffering and sacrifice of a Divine Being carries out the witness to its utmost conceivable exter was supposed that God was manifest in the flesh and that he meant his living, passion, and death to be the measure of his judgment of the value of mankind What must be the testimony and the force brought to the value of man by such a Being's suffering?

We see at once a new element in the hands of the apostles after this testimony of the Master. No sooner was he gone up, than they began to preach that man was valuable on account of what Christ had suffered for bim. A man for whom Carist died became a very different creature in imagination from a man before Christ had died for him. The fact that Christ had died for a man built bulwarks round about him, and made him worth protecting, if he was weak. It laid a shield before him, and made it worth while to keep him unpierced by tempta tion or by rude assault. Though he was ignoble and unknown, it was the mysterious power of this testimony of this greatest Being that ever lived upon earth, respecting each individual of the whole human family, that he was in his sight of such value that he was suffering for, and worth doing for. It was this that gave man his true position in history, and gives him his true dignity and his true position now.

Athough we have but begun to read this lesson, it is judispensable for all the purposes of instruction derived from this view that we should reflect that our Saviour died for the whole world. It was not simply because he despised pride and luxury that he refused to be counted with the rich in life; it was not alone because he did not believe in dynasties: it was a part of his life's work to bear a testimony, not so much to individuals as to the race. He died for the world-not for those that then dwell upon the earth, but for the whole human family in its en trety-in its whole historical development. Unrist died to bear testimony to the worth that there was in mankind. Any man is intrinsically of such dignity, scope, value, that he is to be measured by nothing so worthily as by the love,

the sufferings and the death of his God. This suffering was not founded, either, upon man's character. It would be a testimony to the value of good character if Christ had come to die for it; but that was the very point of conflict between him and the Pharisees. They held that Christ, as the divine Teacher, ought to suffer and identify himself with them; but he most scornfully rejected that, and said, "I did not come to seek the righteous: I came to call sinners to repentance." Not simply because they were in peril, but because the testimonv that he was bearing to mankind required that he should not identify himself with a peculiar class, and that he should not on that account identity himself with character. For he who identifies ningelf with character in this world ere long will be borne into a class. Our Master, therefore, says," I died for the ungodly; for the righteous; for my enchies. I came to give my life for the lowest and the worst men" more sharply than any other being that ever dwelt on the earth discriminated between good character and bad character, and gave empha sis to the value of goodness, and heaped up terrible woes against wickedness, and made awful threats of its doom. Yet there was something behind character to which Christ was bearing witness, and that was the abstract original value which inheres in what we call human life—human being. The death of Christ is a testimony to the value of man in his very substance, if I may so say; so that the least and the lowest, the most undeveloped, have the essence of value in them. The Hottentot, the Nootka Sound Indian, the most degraded Afri can tribes, the lowest races of men about which philosophers calmly and coolly talk as to whether they are men, or monkeys aprouted in the hot-bed of extreme civilization, and growing a little way-these have their value. Of the whole human family, in all its diversities, there

may separate men from each other by the shape of their heels; you may separate them by the peculiarity of their hair or the color of their skin; you may separate them by some trifling variation of bone structure; but there is no difference between one race and another in this -that every one of them has reason, and its special faculties; the imagination, and its special relations; the moral sense, and its special developments. The original elements are tracesble in every human being; in every tribe upon the globe, however low and undeveloped it may The rudiments of every faculty that the highest have are in all, and identify them as one great brotherhood; and for all, however despised, however degraded, however worthless in political economy they may be, there is this testimony, which stands silently through the ages-Christ died for them; and death, as the highest exposition of suffering, was the measure of value, as well as the measure of love.

Let us look, then, after this annunciation of the principle, at the effect which this fact has of determining man's place, his rights, and his

Consider, first, what the world's way of estimation has been in judging men. We estimate men's value by measuring their power. Earliest, men measure physical power. They are the great men who are strong, and courageous withal. Men who had strength, and capacity to use the strength, were the first heroes, the first leaders, the first legislators, the first demigods and demidevils. Next came men that were fruitful, effect-producing in the next higher range of faculties-not in the physical elements, but in the civic and the social elements, till they reached to what is called "civilization," where we stand ourselves. And now the habit of society is to classify men into relative ranks of value by the effects which they are able to produce and exhibit. The man that produces the most effects is considered the most of a man; and insensibly we have slid into this idea, that a man who can not do any thing is not any thing; that a man's value lies in his productive power. In other words, because this is a truth in the range of political economy, we have adopted it as the sole measure of men. Because we measure men rightly by this principle in their relations to human society; because we rightly apply this principle in estimating their value to society organizations, we have come to think that men are valuable only by what they are worth to society. Therefore, when a great man dies, men say, "The world has met with a great loss." It has met with a much greater loss than if a poor man had died. If a poor man dies, men say, "The world has one less incumbrance." Regarding this world as a mere organization of secular society, that, too, is true; but behind the pauper's uselessness, deeper than the question of his effect producing power, there is a human nature. There is something in every man-the lowest and the least. If he can not weave; if he can not forge; if he ca not shove the plane, or hold the wheel or the helm; it he can not paint nor write; if he can not reason with philosophy nor adorn with art, even if he lie almost torpid, there is a substance in him. He is the rich undug ore of the mountain. And that is in itself absolutely the most valuable thing that there is on earth. The dog that hunts well is better than a pauper that does not do any thing, in the estimation of men. A horse that is worth tifty thousand dollars in the market has more honor as well as more care bestowed on him than a man that can neither turn at the lathe, nor work at the alembic, nor speak, nor do any thing that is regarded as useful. We judge men by this standard of political economy-by what they can do, and what they are worth; and when men contrast them even with the brute animals, their enthusiasm rises higher for these dumb creatures than for their fellow men. There is no such contempt on the globe for any thing as man has for man. It a tribe can do nothing, they are regarded as contemptuously worthless. If a race are not able to hold their own against aggressive races people say, "It is a pity that there should be any cruelty: but what else could you expect? There is no way but that they should be swept from the face of the earth. They must all go. Nations of men that are dull, that are gentle that are kind-the Chinese, for instance, who are not aggressive-with what superlative contempt we have looked upon them! In many

our fellows. We need therefore to go back to this testimony of our Master's example, who came not to make the prince more authoritative; who came not to make the philosopher more widely influential; who came not to make the rich man more an object of admiration; who came not to make the laborious and productive man more eminent; but who came by his suffering and death to bear a testimony of that element in human nature which every man has like every other. The king and the pauper; the great and the small; the strong and the weak; the good and the bad-God causes his sun to rise on the one and the other: and the death of Christ is a testimony to the one as well as the other, that the original, fundamental, inherent elements of human nature are of transcendant value in the sight of God. He despises no man. Man it is that despises his fellow-man if he is not a creature of power and productiveness.

repects they are more ingenious and skillul

than we are, and yet what a pagan Anglo-Saxon

spirit has gone out from us in respect to them!

law of power. He that has power is princely.

and he that is weak is a fool, in our estimate of

We are pagen in our notions. Our law is a

Thus it is that we classify society in our thought. When you think of society, you think of its influential parts. When you think of country, and are proud of your race, and of your people, it is the strong ones that subtly affect your imagination and your judgment There are very few men who carry in then thought and in their sympathy the weak, the poor, the outcast, the neglected. It was our Saviour that did that; and oh! how few there are that have learned yet even to understandstill less to imitate!

There is, then, this substratum of value in human nature. It is independent of character, independent of education, independent of what it can do, arising from what inherently it isfrom its absolute universal value. And the testimony of that great fact is, Christ died for the ungodly. And there can be no estimate of value like that which is evinced by willingness

to die for another. This view dimly interprets, also, the future For if men may not be estimated by what they can do here, we more than suspect that it must arise from the fact that the potential relations of men are not all developed here, and that they are creatures of another latitude, of another summer, with another chance, in other spheres. It is more than dimly intimated that man lives again. That is "brought to light." And from the treatment which we perceive that our Sayiour administered to the bad, to the evil, in this world-to men whose lives had been wasted here-we can not but gather a sense of the value of men that inheres in those relations which are yet to take hold of higher realms, and to become more fruitful.

It is not for me to say, here, whether in the great experiment which we are now making. we are making all of our experiment. I merely point to the general fact that a man in the lowest conditions here is not the man that he is to be; and that when you have measured him, and weighed him, and ascertained just what he is worth to his family, to his nation, to the in-Who can wonder that under the frenzy produced out the heart and the reason of the Christian is this testimony-Christ died for them. You dustry of the world, or to its affections or moral

elements, you have not estimated what his value is. You have no estimate of what he is worth in the kingdom that is yet to come. He has before him another world, another orb, another clime; and we are told most solemnly by our Saviour that the men who are worth the most, and are the most honored, the most regarded, here, will be worth the least there. "The first shall be last," we are told, and "the last shall be first." Therefore I believe that there is many an obscure and outcast race, that there is many a class in society, that there are individuals innumerable, whom men scarcely deign to notice, but who, when they come to take hold upon the other life, and when the relations which they sustain to that spiritual realm come to be known, will lift themselves mightily above all others. In measuring men by what they are worth to us nere, we measure, we under-estimate, in every conceivable way, leaving out of sight the blossoming period which is to come hereafter,

There are many of the plants of our northern summer which come up quickly, which rush to their flowering periods, and do exceedingly well; but they are coarse, and they are rank at that. And there are many seeds that I plant by the side of them every spring which, in the first summer only grow a few leaves high. There is not sun enough in our hemisphere, nor heat enough in the bosom of my soil, to make them do what it is in them to do. But if I take them and put them in some sheltered hothouse, and give them the continuous growth of autumn and, winter, and then again, when June begins to burn in the next summer, put them out once more, they gather strength by this second plunting, and lift up their arms, and spread out the abundance of their blossoms, and are the pride and glory of the spring. The plants that grew quickest the year before, are now called weeds by their side. And I doubt not that there is many a man who rushes up to a rank growth in the soil of this world, and of whom men, seeing him, say, "That is a great man;" but there are many starveling, poor, feeble and effectless creatures in this world who will be carried safely on and up, and rooted in a better clime; and then, hining up their whole nature, they will come out into that glorious summer of fervent love in heaven, where they will be more majestic, more transcendently beautiful in blossoms, and more exquisitely sweet in fruit, than those who so far surpass them here. "The last shall be first, and the first shall be last."

Do not despise men that are less than you are. Do not undervalue men because they are not of much account in this world. A man may be a very good mun if he is not a carpenter; if he does not know how to wield the hand of skill. A man may not be able to make money, and yet he may be rich. A man may not have the power to generate thoughts here; but by and by he will. Birds do not sing the moment they are out of their shell. They must have a season in which to learn to sing. And men do not untold their true natures, or sing their best songs, many of them, in this world. There is another world beyond; and there is no man that has appearances so much against him in this world that you can afford to despise him, or feel contempt for him, or regard him as worthless. That term worthless, applied to unaccomplishing weakness, in this world, is pagan.

Next, let us point out, wi h some degree of particularity, the effects which this docurine, so far opened, will have upon our feelings, our conduct, and our relations to our fellow men.

Let us assume that we have come into the full sympathy of Christ's doctrine, and that we have learned to measure man's value as he did. Or, not being able to see it as he did, let us supian feeling-Christ died for that man. When we meet a man, now, how seldom does any other thought arise in our mind than of his physiological structure, of his age, of his comemess, and of his relation to society. Unconsciously, as we pass men, we look at their garb, at their port and movement, at their face; we study them altogether in the light of their lower education; in the light of this world. How seldom, looking at a man, does the thought come into our mind, "Christ died for bim!" We think men to be worthy of our praise and our attention if they have some intrinsic value. But we believe in Christ Jesus, and have his word in our hand, or volubly upon our lips, every cay behold men; and the highest relationship, the one salient feature that belongs to human life is the very one that we almost never think of-namely, Christ died for them.

No man but a Christian can enter into this spirit; and all Christians do not. That large sympathy with human nature which comes with fellowship with Christ's feeling; that risings of your spirit until you come to the stand point from which Christ, looking upon the human race, says of every one of them, " They are so valuable, poor and weak as they are, that they are worth my thought, my care, my suffering, and my very death." And yet, how few Christian men there are that have any such valuation of human nature! If, however, one has it, it will be a powerful restraint upon lawless liberty, and will bring him into such universal sympathy, with all his fellow-men, that, at the sacritice of his own convenience and his own rights, it will be a privilege and a pleasure for him to

serve them. Some men, if they are called deliberately to give up their rights, never can forget it. It is a solitary thing, it may be, that they are called to give up, which causes them a severe struggle; and the circumstance is emphasized in the journal of experience. It they are caught, for instance, and compelled to give, or to yield for another's sake, they will say, "I know what it is to give up my rights for another; for I had a struggle once, and did it." Have you ever seen a miser, in some unexpected moment, betraved into a charity? He is amazed at himself after it is over; and he recounts the fact again and again. "Give?" he says, "yes, I did give once. I know what it is to give." He tells it scores I know what it is to give." He tells it scores and scores of times. It is, like an old man's worn-out stories, repeated, repeated, repeated. So that that which ought to be the easy carriage of a noble man's nature, becomes, after all, the special, exceptional, and much praised single in-

If I look upon my fellow men as being all that they ought to be; if I consider myself at hberty to measure them by their moral development, by their intellectual development, or by their social development; if I feel myself at liberty to look upon them and classify them in this sphere, I go on the theory that we are all scrambling for development, that every body is trying to develop himself, and that the law of development is, that in the struggle of life the weak must go under to the strong, And so men go through life, saying, "I will take care of myself, and you must take care of yourself," and they feel that they have a right to go through life thus.

Now, can any man that has the first element of Christ's spirit in him so look upon his fellowmen? Car any one who has drunk deeply of the spirit of the Master, refuse to accept the injunction of the apostle, "We that are strong ought to bear the infirmities of the weak"? It is as if a strong swimmer should turn back and lend a helping hand to buoy up and lift across the flood one that was weaker or less able to swim than himself. We have no right to disregard, much less to hinder, the welfare of any human being. Have I a right to go tramp, tramp, tramp, according to the law of my physical strength, among little children? If I am where-

they are, I am bound so to walk as not to tread upon or injure them. If I have had better privileges than others, and have come to conclusions which they cannot understand, have I a right to scatter those skeptical notions through society? I say skeptical notions, because advanced notions are to those whose notions are behind them always skeptical. Has a man a right to take any theory of life which is, in advance of the theories of his time, and which may be a safe theory five hundred years hence, and promulgate it among men who are not sufficiently developed to comprehend it? A man is bound to hold his knowledge, his conscience, his affections, his pleasures, his privileges, his influence. subject to this great law, "Christ died for men. and I must live for men, and restrain my power, and foregomy rights even, for their sake. There is nothing on earth that ought to be so sacred to me. Myself should not be more sacred to myself than is that human being for whom Christ died." But how paganism yet lingers in us! How we love to lash with our tongue men that do not believe as we do! We love to specify different gradations and classifications of men, and indulge in contemptuous remarks concerning them! And yet, there is not a man born in Ireland, or in France, or in Italy, or among the Cossacks, or in Ethiopia, or in Caffraria, on whom God does not look every day, and say, "I died for him." There is not a human being who has not stamped on him the

image and superscription of the dying God. And what right have I to impugn him, or treat him with contempt? What right have I to walk over him in my liberty, real or fancied? What right have I to tyrannize by my superiority over any man for whom Christ died? Any estimate of man which is founded upon this fact that Christ died for him, will destroy at the very root the practice and the principle of using him, in the offensive sense of the term use.

We have a right to employ men, of course. All the relations of life are based on industrial inter employments—and I do not object to that; but there is a habit which prevails in society of thinking that a man has a right to just so much of his fellow-men as he is able to extract from them. A man says, "Look out! I have the power of combinations. Here is this great community. They are mere willings, I will lay my plans, and they will suck out that man's substance, and that man's. I will do it in legiti mate ways; and so long as the ways are legitimate, it does not matter to me what becomes of the men themselves. They are poor sticks, and if I destroy five hundred of them in getting rich, cannot help it. I am strong enough; and if I do not do anything that is wrong, I have a perfect right to use them. A man employs a bundred laborers in his factory, and instead of using his superior skill and talents, he keeps them down to the lowest condition, in order that he may make the greatest use of them. He does uot recognize any brotherhood as existing be-tween him and them, or any obligation on his part to nourish them out of his abundance. But that great law of fellowship which knits every man to every other man on the globe says not only, "Thou art his brother," but, "Thou art responsible for his weal as well as thine own. Thou shalt not in any wise harm him, or suffer him to be harmed by any cause which thou canst restrain-certainly not by any plans of thine own. Thou shalt look upon every human being as a part of thy self, and as a part of thy

Would it not stop a great many operations of society if this law should become a part of orthodoxy? Now, a man may fleece a hundred men during the week, and wipe his mouth, and take the communion on Sunday, and nobody thinks that there is any violation of good fellowship or of orthodoxy. A man applies for admission into the church, and he is examined. The question is asked him. "Do you believe in the Trinity?" He says, "Well, it is so vast a subject that I have had my mind staggered in the contemplation of it, and I really do not understand God." "Do not understand him?" exclaim the committee. "Brethren, this thing must be looked into. It is a fatal defection. If he is loose there, he is loose all the way through. You must be held over to another communion. that we may have time to examine you further. What! do not believe in the fundamental doctrine of the Trinity and Godhead!"

Let the next candidate come up. He has lived in the Catechism. He believes it from beginning to end. He would believe in a hundred gods if it were necessary! He believes in total depravity; he believes in the doctrine of the Holy Spirit; he believes in baptism; he believes in all the ordinances; he believes in any thing that you want him to believe in-and he seems to wait for more! He goes into the church; and people say, "An! that is the kind of confession. I like a man that is really well-informed, and that acquits himself well." And that man goes' to-morrow, and lays his plans, knowing that they will run down this poor widow's estate; knowing that they will ruin a dozen young men who are struggling on the threshold of life for the liberty to get food. He goes as, an elephant would go through a foundling hospital, never looking where he steps, and without any consciousness that he is bound to give any heed to the infantile creatures among which he stalks. He crushes one here and another there, saying, "I must take care of Number One; and it you would do as I do, you would get along all right." He has no sense of the obligations of humanity. He would not put a pin into a man-not at all; but he would put a plan into him, and pierce him to the heart. He would not put his hands into a man's pocket; but he would take stocks in the street, and influence them in such a way as to destroy five hundred men, without even crying, "Stand from under!" He goes through life making his commercial power the means of tripping men up to their ruin. Such men are not producers—they are confus-

ers. They are not men who are working in society to increase embodied thought or skill. They are not men who are building up the community in any way. They are men that use men. "In allowable ways," it is said. Allowable? Yes, so far as cold law is concerned; but the man that hugs the law hugs damnation! The law? Do you suppose that the law can ever be enough to measure honor? Can it ever be more than enough to mark its coarse features? A man that does not live higher than the law, a man that has not more truth, more honesty, more purity. than the law requires, is scarcely fit to be ranked among our fellow-men. And shall a man, all his life long, in the spirit and temper of his mind, be as a vintner who plucks grapes that he may crush them and extract the wine and put it in his cellar? Shall a man pluck his fellow men, and squeeze their blood out of their veins that he may make his own prosperity? There are such men, who believe in the Trinity, in the Holy Ghost, in the church, in baptism, in the Lord's Supper, in every thing that they can think of, and in every thing that they ever heard about, pretty much, except that Christ died for sinners, and that sinners are unspeakably precious because Christ died for them. Woe be to that inhumanity which nestles in the heart of orthodoxy! If a man does not love his brother, do you believe that he loves God? I do

This is one of the most precious of doctrines to those that look and long for a better period of the world. It was almost the only thing that we could urge when slavery rent our land; when it was habitually told us that the slave was not a man-at any rate, that he was so low that the only condition in which he could profitably exist was this condition of circumscription. systems of the past.

Because he was so low, he must not learn to read. Because he was so low, he must not learn the sacredness of marriage. Because he was so low, he must not learn to own or be permitted to control property. Because he was so low, the power of locomotion was taken from him. Because he was so low, he was stripped of every higher function. And in order to make their paganism more hideous, ien enshrined it in the statute books of the nation that the slave was a creature that had no rights; that he was a chattel! And against this nefarious doctrine what had we to oppose? Here were these men of different hair, and different tea-tures, and a different colored skin, and of a low degree of civilization; and we had but this to oppose to the efforts of men to keep them in a state of degradation-" Christ died for every one To every old mother nurse that prayed and wept for her scattered family; to every old grey-haired saint that trusted in Christ; to every young man or maiden in anguish that looked up and cried, "Lord remember me," the only argument we could give was, "Christ died for you." The single strand that held against the storms of avarice, and against the fire of lurid lusts, was the single argument, "For these Christ died." And that held; and the most wonderful change toward regeneration that the world ever saw has taken place, I think, by the simple operation of the great law, "A man for whom Christ died is of unspeakable value."

And what have we now for the weak races? I see how commerce is extending, and how open communication is bringing all the countries of the world together. I see how this land is going to be the battle-field of the world in respect to these great oppressions. I perceive that the weaker races are coming among us; as, for instance, the hordes of Chinamen that are swarming our western borders. I perceive that we are to have here the uncultivated of every nation on the globe. And I perceive that there are men of a hard heart and an iron shod foot, who are preparing to tread these people down and deny them their rights. And I take my stand by the side of every weak creature, whatever his nationality may be, and I say, " For him Christ died." Take him; respect him; educate him. Let him have a chance. Let no man despoil him. Keep the vulture from him. Bend down arrogant pride, and let no combination of men tyrannize over him. He is the babe of providence. He is the infant of ages. Give men at the bottom a chance to come up. Shall the world forever roll with the same disastrous experiments? Shall the strong be made stronger by grinding the weak, and pouring out their blood? When shall we learn that while nature makes the weak suffer for the strong, grace and God reverse it, and make it the duty of the strong to suffer for the weak? God, the highest, bowed his head, and came upon the earth, and suffered for the weakest and the worst, There is the law of heaven; the law of the ages; the law of the universe.

Christian brethren, we must arm ourselves belimes. The seeds of a better public sentiment must be sown.

Then let no man be discouraged because he is laboring in humble circumstances; because he is laboring with a very much neglected class; because he spends a great many precious hours on most unpromising materials. There is no material in this world that is unpromising. The fundamental value of human life is such that you can not pick amiss. For, though some will disclose what you do in the world quicker than others, yet there is no one toward whom you can show the spirit of Christian brotherhood and fidelity, that you will not meet by and by, where you will see that you have worked better than you knew.

I have heard of somnambulists that rose in the night and sat themselves down at their easel, and painted with that mystic fidelity and skill which belongs to abnormal, or rather unknown, conditions of power. And when the morning light came, they rose and looked upon'their easel and said, "Who hath wrought this?" It was their own work in the hours of the unknowing night; and in the morning they beheld it and marvelled.

My dear brethren, you are somnambulists, walking in this darksome vale; and you, by every touch that you put upon the poor and needy and weak, are working out a portrait; and when the bright morning of the resurrection comes, you will be struck with amazement, and will say, " Who hath wrought this?" And with ineffable joy Christ shall say, "This is your art, taught of me, copied from my love, inspired by my fidelity; and inasmuch as ye have done it unto one of the least of these, "ye have done it unto me." Every single tear, every single prayer, every single act of fidelity which you have bestowed upon the weak and the poor, you will see rising and making the character of Christ and the glory of God more eminent; and God will say, "Ye-did it unto me."

Work on; he patient; be believing; hope. hope to the end; and then go to your reward.

Original Essays.

For the Religio-Philosophical Journal. Let us Alone. BY DEAN CLARK.

" Let us alone; what have we to do with thee thou Jesus of Nazaroth? Art thou come to destroy us?"- LUKE iv il.

Reform means a change of existing conditions and relations, à transformation of relation's from a false, and an unnatural basis to a true, natural position, in relation to the wants or demands of the individual, the state or the nation. All true reforms must be radical in their nature: i. e., they must begin at the root of the evils to be corrected, and if necessary, must extirpate root, body, and branch of the noisome vices that grow out of the perverted conditions of human society.

The first work of every reformatory movement is iconoclastic, must inevitably be aggressive, for the false, the effete, the corrupt ideas and institutions that cumber the ground, must be demolished and removed, ere a new order of things can be established.

No true reform can be effected without both destruction and reconstruction; yet the work of destruction involves only the form, and not the substance of existing systems; for there are elements in the composition of every human institution, that are not only indestructible, but also indispensable for building anew the fabric of society. Hence it may be truly said of the devastating work incipient to all reform.

"Tis but the raid of the bad, The weating of the wrong and ill; What er rafgood the old time had Is living still."

So natural is it for mankind to cling to that which is old and familiar. So long have they been taught to venerate the past; and to look backward instead of forward for perfection, that it is no marvel to a philosophic mind to see with what blind devotion and tenacity the masses adhere to the fossilized forms, and conservative are established upon foundations never to be

It is much easier to jog along in the old beat en path, or to follow the groove made by the "wheels of progress," during past revolutionary movements, that few have stamina, or moral courage enough to depart from the customary paths, and boldly strike out into untrodden fields, to explore new regions, and hew out some other highways for future generations to traverse.

So when a reformer comes into the field, and commences his work by showing the inconsistencies, and falsities of social, political and, religious systems, the ire of Rip Van Winkles whose ease and self-interest are involved in the scheme assailed, is at once aroused, and the cry, "Let us alone," is the general protest from those who fearthat their long repose is to be disturbed by the awakening thunders of a revolu-

Socrates paid the forfeit of his life for daring to question the sanctity and validity of the current doctrines of his June.

Jesus died a martyr, for exposing the false doctrines and hypocrisy of the Jewish Church, and not only "demons" from Hades, who had "obsessed" some unfortunate medium, cried out, "Let us alone. * * * Art thou come to destroy us?" but the devils of selfishness, aristocracy, and bigotry embodied in the Sanbedrin and High Priesthood, were incensed against him, and with one voice shouted, "'Away with him, 'crucify him,' 'crucify him.'"

So when Luther was aroused to duty by the thunders of the Vatican, and commenced his bold assaults upon the stronghold of combined political and religious despotism, when he exposed the corruption and usurpations of the Roman Catholic Heirarchy, and commenced a Reformation, whose issues have not yet culminated, with one united voice the devotees, to the Church, cried out, "Let us alone," but the heroic Reformer defied their power, and the spirit of Protestantism incarnated in Luther, became the inspiration of all succeeding struggles against tyranny.

Further down the line of historic events, came another reformer, whose name like that of Jesus, which while on earth, was coupled with that of the theologic Devil. When prompted by a love of truth, and of his fellow men, he exposed the errors of the religious and political world, and supported his positions by incontestible proof drawn from their own authorities, he was assailed by a storm of wrath, which not only said "Let us alone," but which vented itself in the vilest slanders, that priestly depravity could invent.

But the heroic spirit of Thomas Paine would not "let alone," the gigantic errors of the thenlogic world, but he smote the houry monster of superstition till its strength was palsied, and a mortal wound inflicted.

Still down the current of time, sailed the "ark of safety," named Progress, freighted with the nations, arranged in the order of their advancement, with the American at the prow-till at length the crew were startled with the glad shout of "Land, Ho," coming from an obscure youth who had mysteriously ascended to the mast-head, and caught the first glimpse of the Summer-land as it glimmered through the mists that had enshrouded it.

Soon this adventurous youth descended among the people, and told what he had seen, and commenced to show them the mistakes on their charts, through which they had been befogged, and pointed out the stupidity of their pilots that had so often grounded them upon shoals, but mistaking him for a deceiver, and regarding him as an inter loper, they cried out," Let us alone," the bible is our infallable chart, our creed is our compass, Jesus is the "Captain of our salvation," and the Priesthood are our pilots and helmsmen, therefore "what have we to do with thee: Art thou come to destroy us?

Such was the reception of A. J. Davis, the John the Baptist of the New Dispensation, when with the same spirit of love for truth and humanity, that prompted Jesus to teach new doctrines, and expose the errors of the old, he gave to the world the grandest compendium of scientitic and spiritual truth, it had ever received.

And when the beavens were opened, and the ' Holy Spirit," came as he had foretold, descending upon the Sons and Daughters of God as a beautiful dove of peace and good will; when the Angels of Deliverance can e "to cast out demons; heal the sick; open the eyes of the blind; and preach the gospel," of liberty, justice, love, and truth, then again the "demons" of gnorance, superstition, self righteousness and bigotry, that love the darkness of old theology, in which they dwell, better than the light of spiritual truth, which exposes their ugliness, began the old cry of "Let us alone."

But the heroic spirits, that have declared war against error and wrong, heed not the cry, but with authority and power to enforce it, they command these "demons of darkness," to "come out" of those whom they " possess," and let in the light of truth that maketh its recipient

In vain are all the efforts of those who would for selfish purposes, blot out of the moral heavens, the rising sun of the new era of spiritnal liberty that has now downed, upon those who are praying for light, more light, for though-

"They may veil their eyes. But they cannot hide The sau's meridan glow, The heel of a priest may tread ye down, And a tyrant work ye wee, But never a truth has been destroyed. They may curse and call it crime, Pervert and betray, and slander and slay, Its teachers for a time, But the sunshine aye, Shall light the sky, As round and round we run. And the truth shall ever come uppermest,

At d justice shall be done. Aye, the "Destroying Angels," that are now at work, cannot be cajoled by flattery, nor intimidated by threats, nor stayed by protests, but will continue their labor till every wrong is righted, every error corrected, every despotism destroyed, and universal justice, liberty and love

Grespondence in Brief.

Extract from a letter by F. A. Logan, Mankato, Minnesota, February 22d, 1869:

"Our quarterly meeting has passed, with but small attendance from abroad. The reason of which, we suppose occurred from the unusual depth of snow and extreme cold weather. Only two leeturers were in attendance, F. A. Logan, and Lois Waisbrooker, but the andience listened with undivided attention to their inspired atterances. We held a circle in the Hall upon the close of the quarterly meeting on Sunday evening, and over lifty perons sat in it with hands joined and with closed eyes. The most wonderful manifestation I ever witnessed was given. Perfect slience reigned. Not a breath or a movement or a hand or toot; for a few moments, thrilled us with the fact that all power is silent; and I believe that the impetus given to each judividual in that time, was to live harmonious with themselves and all the world, and thus unfold their spirits into beautiful proportions.

A gentleman was controlled to sing, to march, to laugh and to talk, his mirth provoking speeches and sublime and beautiful utterances, will not soon be forgotten. He is destined to become a speaker of more than ordinary talent.

The board seemed perfectly satisfied with reports of missionary labors, and voted to employ M. J. Colburn, Addie L. Ballon and F. A. Logan, as their missionaries and also to secure the services of L.J.

Potter and a test medium, if possible." William A. Hitchcock, under date of February

20th, writes:

"In regard to the Fox Lake, parlor scances, I hesitate to write upon them as one word wrong concerning them would work much food for gossip. I attended the first of the twelve, but the last I learn were a decided success."

I feel that in all such cases some one should take notes, and when there is such a strong opposing power, the doings of the last scance should be read and approved at the opening of the next or the breaking up of the same, and in all such cases reported to some of our papers, for it is to them that we look for facts."

Dr. M. L. Sherman writing from Sacramento. California, says:

"I congratulate you upon the reappearance of your truly valuable paper. It comes each week freighted with noble thoughts from progressive minds, and those thoughts are surely finding their way into minds be-clouded, and be-dimmed by theology's dark and dreary teachings.

Brother, a glorious mission is yours; and souls emancipated from the prison of false education, shall rise and call you blessed, here, and over there. for the free promulgation of the truth, as it comes welling up from the deep fountains of dear bought and rich experience. Long may the angel world permit you to live to unfold your paper, that the glad tidings of spiritual light may be heralded North, South, East and West.

Miss Eliza H. Fuller is lecturing for us at present with glad acceptance. She also ministers to the body by using her healing powers, to the joy of the

Dr. Castile, our former healer, passed from his consumptive casket, last week, to take possession of one more enduring.

As a test of my true appreciation of your labors you will find enclosed six dollars."

G. Teas writing from Long Lake Henne ty, Minnesota, says: "I thought I would give you an abridged account

of our Children's Progressive Lyceum, formed last Spring, by the assistance of our worthy sister, M. J. Colburn, of Champlin, Minnesota. . .

We meet every Sunday at half past one o'clock. The Lyceum numbers about sixty members. We have a spiritual conferenc every four weeks. We have built a new, frame school house and named it " Mount Harmony," which is free for all clesses ofreligionists to meet in.

A week or so back there came a woman from the East said to be an English woman, a Methodist preacher, and held three of four meetings in our house, and tried very hard to put down Spiritualism: told her audience (which was very small) that she would rather associate with the inmates of a house of ilifame than to associate with Spiritualist lecturers. She really done us no harm but a great deal of good, for our Lyccum is better attended than it was before, and our conference, last Snnday, was a perfect jam. Our officers are J. T. Williams, conductor; M. A. Grove, guardian of groups; N. J. Stubbs, "secretary."

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changeswhenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be tearned by special correspondence with the individuals.] Harrison Augier, Calamus, Clinton, Co., Iowa.

C. Fannie Allyn, Stoneham, Mass. Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P.

Mrs. Orrin Abbott, developing medium, 127 south Clark-St J. Madison Allen speaks in Elkhart, Indiana, until further

J. Madison Alexander, trance speaker, Chicago, Illinois. Charles A. Andrus, Flushing, Mich. J. G. Alibe, Spri gfield, Mass.

Dr. A. f. Ames. Address box 2001, Rochester, N. Y. Mrs. Anna E. Allen, 147 West Washington street, Chicago. Joseph Baker, Editor of the Spiritualist Janesville, Wis. Wm. Bush, 163 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan. Rev. J. O. Barrett, Sycamore, Ili. Dr. James K. Bailey, Palmyra, Michigan. Dr. Barnard, Lausing, Mich., Lectures upon Spiritualism

and scientific subjects. Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill.

Mrs. E F. Jay Bullene, 151 West 12th street, New York. Mrs. Nellie J F. Brigham, Elm Grove, Colerain, Mass. Mrs. M. A. C. Brown. Address, West Randolph, Vt. Addie L. Ballou. Address Mankato, Minn, Wm. Bryan. Address box 35, Camden P. O., Mich. M. C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachussetts. John Corwin, Five Corners, N. Y. Mrs. G.S. Coles, 735 Broadway, N. Y. Warren Chase, 544 Broadway, New York. Dean Clark. Permanent address, 24 Wannesit street,

Lowell, Mass. Mr. Cowen, St. Charles, Ill. Mrs. Augusta A. Currier. Address, box 815, Lowell, Mass. H. T. Cuild, M. D., 634 Race street, Philadelphia, Pa. J. P. Cowles, M. D. Address Box 1374 Ottaws, Ill. S. C. Child, Inspirational Speaker. Frankfort, Ohio. Mrs. Pr. Wm. Crane. Pool box 935, Elkhart, Indiana. Thomas Cook's address is Drawer 8023, Obiosgo, Ills.

Boston, Mass. Mrs. A. H. Co by, Trance speaker, Lowell, Lake Co., Ind.

Albert E. Carpenter. Address care of Banner of Light.

O. B. Hazeltine, Maze Mania, Wis.

D. W Hall, Inspirational speaker, Fairfield, Iowa. Dr. M Honry Houghton. Address, West Paris, Maine, Miss Julia J Hubbard Address3, Comston street, Boston Moses Hull, Hobart, Lake County, Ind. Mrs S. A. Horton, 24 Wamesit street, Lowell, Mass. Miss Nellie Hayden. Address No. 20 Wilmot street, Wor-

cestor, Massachusetts. Mrs. F. O. Hyzer, 122 E. Madison street, Baltimore Md Dr. A. Hant will receive calls to lecture hundays. Cold Water, Michigan.

Dr. F B Holden, North Clarenden, Vt. W. A. D. Hame. yddress West Side P. O., Gleveland, O. J. D. Hascall, M. D. Address 201 Walnut street, Chicago Lyman C. Howe, inspirational speaker, Brx 99 Fredora,

Charles Holt, Warren, Warren Co., Pa. Mrs. M. S. Townsend Hoadley, Bridgewater, Vt. Dr. William Jordan, Speaker, Wales, Michigan. Wm. H. Johnson, Corry, Pa. Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venaugo Co., Pa., box 34. H. A. ones Sycamore, Ill." S. S. Jones, Drawer 6023, Chicago. Br. G. W. Kirbye, speaker. Address this office.

George F. & ittridge Buffalo, N. Y. O P. Kellogg, East Frambull, Ashtabula Co., O. Ira 8 King, trance speaker, care of Joseph Smith, P. O 60x 1118, Indiampolis, Ind. J. S. Loveland Monmonth: III.

Mrs. F. A. Lugan, Chicago, Ill. Care of R. P. Journal. W. A Loveland, 35 Bromfield street, Baston. Geo. W. Lush. Address Battle Creek, Mich. Mr. H T. Leonard, trance speaker, New Ipowick, N. H. Mrs L. W. Litch Address Il Kneeland et Boston, Mass. Mary E. Langdon, 60 Montgomery street, Jersy Vity, N. & John A. Lowe. Address box 17, Sutton, Mass. C. B. Lynn, inspirational speaker, Sturgi, Mich James B. Morrison, box 378, Haverhill, Mass. Dr. Leo Miller, Appleton Wis.

Dr. John Mayhew, Washington, D. C., P. O. box 647, Dr. G. W. Morrill, Jr. Address Boston, Mass. Mrs. Hanush Morse, Joliet, Will County, Ill. Mrs. Anna M. Middlebrook, box 775, Bridgoport, Conn. J. W. Matthews, Hepworth Illimois, Mrs Sarah Helen Mathews, Quincy, Mass.

Charles S Jarsh. Address Wonewor, Juneau Co., Wis. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. E. Hatch Mrs. E. Marquand, Trance and Inspirational speaker, 128 South Third Street, Williamsburg, Long Island, N. J. Emma M Martin, Birmingham, Mich.

Dr. W. H C. Martin, 173 Windsor street, Hartford, Conn Mrs. J. Munn, Campton, Ill. Prof. R. M. McCord, Centralia, Ill.

A. L. E. Nash, lecturer, Rochester, N. Y. C. Norwood, Ottawa, Ill. J. Wm. Van Namee, Deerfield, Mich Mrs Puffer, trance speaker, South Hanover, Mass. O. S. Posten, Blue Anchor, New Jersey.

Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Mrs. Pike. Address St. Louis, Mo. Mrs. Plumb, Clairyoyant, 63 Russell St., Charlestown, Mass J. H. Powell, Terre flaute, Ind. Miss Nettie M. Pease, trance speaker, New All nov, Ind. Mis. Annu M. L. Potts, M. D., lecturer, Adrian M :h.

J. L. Potter. La Crosse, Wis., care of E. A. Wilson. Care of H S. Brown M, D. Dr W. K. Ripley, box 05, Foxbore', Mass. A. C. Robinson, Salem Mass. Dr. P. B Randelph, care bex 3352, Boston, Mass. J. T. Rouse, normal speaker, box 40%, Galesburg, Illinois Mrs. Jennie S. Rudd, 140 Mainstreet, Providence, R. I. Wm. Rose, M. D. Address box 26%, Springfield, O. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Mrs. Sarah A. Rogers, Princeton Iowa, care of A. S. Chamberlain. Mrs. Leander Smith, Medium of Whittemore, communic

cations Mencelia, III. Austin E. Simmons, Address Woodstock, Vt. H. B. Sterer, 56 Pleasant street, Boston, Mass. . Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn E. Stradue, M. D. Schenectady, ! Mrs. Faunie Davis Smith, Milford, Mass. N. H. Swain, Union Lake, Rice Co., Minu. Mrs. Nellie Smith, impressional speaker, Sturgio, Mich. Jason Steele, State Missionary, Green Garden, Ill. J. W Seaver, Byron, N. Y. Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H. Mrs. Eimira W. Smith, 36 Salem street, Portland, Me. Mrs. C. M. Stowe. Address San Jose, Cal. Selah Van Sickle, Greenbush, Mich. Mrs. M. E. B. Sawyer, Buldwinsville, Mass. Abrem Smith, Esq., Sturgis, Mich. Mrs Mary Louisa Smith, trance speaker, Toledo O.

Mrs. E.W. Sidney, trance speaker, Fitchburg, Mass. Elijah R. Swackhammer' 177 South 4th street, William . burg, Long Island. Herman Snow, Liberal Books and Newsdealer, 410 Rear-

ney street, San Francisco, Cal. Mrs. H. T. Stearns, Missionary for the Pennsylvania State Associ'tion of Spiritualists. Address care of Dr. H. T. Child 6 4 Race Street Philadelphia, Pa.

J. H W. Toohey, Room 5, 84 Dearborn Street Chicago, Ill. Mrs. Charlotte F. Taber, trance speaker, New Bedford Muss., P. O. box 392.

Hudson Tuttle, Berlin Heights, O. Benjamin Todd, Grass Valley, Cal. Mrs. Sarah M. Thompson, inspirational speaker161 St Clair street, Cleveland, C. Dr. Samuel Underhill, Peru, III.

James Trask Kenduskoug, Me. Dr. J. Voltand, Ann Arbor, Mich. A. Warren, Beloit, Wis. Mrs. S. E. Warner, Box 329, Davenport, Iowa. N. Frank White, Providence, R. I. Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass. F. L. H. Willis, M. D., 27 West Fourth street, New York. Dr. E. B. Wheelock, speaker, Mew Hartford, Lows. Mrs. Fannie Wheelock, clairvoyant, New Hartford Iowa.

E. V. Wilson, Lombard, Ill. Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass. Mrs. M. J. Wilcox-on will speak in Oparga, 111., during June. Will receive calls for March, April and May, in Iil. and Wis. Address, Care of S. S. Jones, 84 Learborn Street,

Chicago, Ill. Henry C. Wright. Address care of Banner of Light, Bos-Mrs. E. M. Wolcott, Address Danby, Vt.

Mrs. Hattie E. Wilson, (colored). Address 70 Tremont street, Boston, Mass. Elijah Woodworth, inspirational speaker, Leslie, Mich. Address, Wankegan, care of Geore G. Fergeson.

Gilman R. Washburn, Woodstock, Vt. Dr. R. G. Wells, Rochester, N. Y. Prof. E. Whipple, Clyde, O. A. A. Wheelock, Toledo, O. A. B. Whiting, Albion, Mich. Mrs. Elvirah Wheelock, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y. Miss L. T. Whittier, 402 Sycamore st., Milwaukee, Wis. Zerah C. Whipple, Address Mystic, Conn. Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473. Mrs. Mary E. Withee, 182 Elm street, Newark, N. J. A. C. Woodruff, Battle Creek, Mich. Miss H. Maria Worthing, Oswege, Ill. S. H. Wortman, Buffalo, N. Y., box, 1454. Mrs. Juliette Yesw, address Northbore', Mass. Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory. Mrs. Fannie T. Young. Address care of Banner of Light. E. S. Wheeler Address care of Banner of Light, Boston.

Mans. Samuel T. Young, care of E. H. Gregg, Fort Dolge,

Illinois Missionary Bureau. HARVEY A. JONES, President: Mrs. H. P. M. BROWN, Vice. President: Mrs. Julia N. Marss; Secretary; Dras. J. Ava-Mr, Treasurer.

MISSIONARIES AT LARGE. Dr. M. C. Dung, Rockford, Illinois, P. O. Box 1000. JAMIERSON, Drawer 5966 Chicego, Illinois. Societies wishing the services of the Missionaries, should address them personally, or the Secretary of the Bureau. All contributions for the Illinois State Missionary Cau will be acknowledged through this paper each mout Contributions to be sent to Mrs. Julia M. Manus Me North Dearborn Street, Chicago, Ithinois.

Beligio-Philosophical Journal

CHICAGO, FEBRUARY 27,1869.

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

> S. S. JONES, PUBLISHER AND PROPRIETOR.

We For Terms of Subscription see Premium lists and Pro-

These sending money to this office for the Jouenal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

8. 8. JONES.,

** All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

84, Dearliorn Street, Chicago, Ill.

THE CAUSE WE WORK FOR.

The Pen is mightier than the Sword."

At the commencement of the sixth volume of the Religio-Philosophical Journal, it may not be improper for us to take a brief survey of the ground we stand upon-alluding to the past as little as possible, looking forward to the future with that hope, with which to day inspires us.

When we first inaugurated the Religio-Phi-LOSOPHICAL PUBLISHING ASSOCIATION, Dearly four years since, the spirit of inspiration impell ed us on to action, with a vigor and force, which we never before realized. Having from childhood been engaged in the active duties-the real reality of physical and mental labor-we were not ignorant of the fact, that success in any enterprise, upon the material plane of life, where we live and have a being, required "ma terial aid," sound judgment and good common sense. With this statement of experience it may seem strange to some of our readers that we should confess that we were guided by an invisible power emanating from, and having a real existence in spirit-life. However strange, nevertheless we know it to be a fact-aye, more during the time we were engaged in and organizing that Institution, we were shown, while deeply depressed with anxiety for results, by a symb dical vision, all that transpired with that Institution in its rapid growth and premature decay. But of the time and manner we had not the least knowledge. To more than one brother we related the circumstances and details of the symbolic representation. Our venerable brother Stowel, at the time correctly interpreted the vision, but in the full belief of the ultimate unfoldment of a great work for the good of mankind, earnestly put his "shoulder to the wheel."

Suffice it to say, that although the legitimate results from acts based in extreme selfishness. verified the vision by the complete breaking up of the original organization and the leaving of naught for us to resume work upon, but all the obstacles that could be thrown in our way, by selfishness, of which we neither desire to think nor speak, except to say that trials, as by fire brings forth the pure metal.

When we left the Institution in the latter part of November, 1867, all was in a flourishing condition. Our successors in nine month's time had made a marked change in everything—a blighting curse followed their every act. The name of the corporation was changed to "Central Publishing House." The name of the paper to "Spiritual Republic." Their blighting touch caused all business, of an establishment employing some sixty persons, to die and decaynaught was left but the site where we commenced the work, when we were called back by those who had placed the destroyers in power, We saw nothing which we could do to save the old. It was, as we saw in our vision, naught but burnt stubble. Not even the vestiges of the value of unburnt straw, was left to build

So we commenced anew, assuming the spiritgiven name, which had been rejected-taking up our line of march where we had left it, at number tourteen volume three, of the Religio-PHILOSOPHICAL JOURNAL and doing the best we could, have under the inspiration and guidance of our ever to be appreciated spirit friends, both in inspiring us to work, and our friends in different parts of the country to work for us, and for the cause we advocate, built up a new RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-TION, which to-day sends forth a weekly issue of our paper to all parts of the world, where the English language is spoken—a paper which ranks among the first in literature, science and sound philosophy—spiritually and physically.

The number of our subscribers, which have poured in for a trial, is surprising, and still they come. That there is a power, invisible, though it may be, that is guiding the minds of men to investigate, and to learn the truth of Spiritualism, we have evidence conclusive, and that men and women are to be instrumental, under a multitude of phases of mediamship in present ing new spiritual phenomenon, which has but to be published to the world to carry conviction that man, though he die, shall live again. That the soul is immortal and can and ever will hold sweet communion with loved ones of earth.

To spread this gospel, with the aid of mortals and spirits, is our mission. The REIGIO-PHILOsophical Journal will chronical the passing events and herald them to the world.

To those who still may have doubts as to the future success of the Institution which we represent, we can only say, that as the calamity which we have referred to was fully shown to us, as above related—so did we see and receive like symbolic representations of a glorious future—a grand success; and as the former has been fully verified and the apparent evidences are irresistible in proof of the consumation of the ultimate; with the help and guidance of mortals and the inspiration of immortals, we perform our daily labor with a cheerful and happy frame of mind, knowing all has been and yet will continue for the best, and that as the cold, bleack storms of winter strengthens the sturdy oak, so too, the storms of life unfold the men and women to bigher capacities for the work to which they are adapted-so our experlence, the better adapts us for the work be fore us.

It is no longer an enterprise subject to the control of selfish designing men. It is an enter prise in which our own soul is enlisted, backed by the material means, accumulated by the hard labor of many years. That this Journal will be continued—will stand in the front ranks of all reforms, will be fuithful and bold in the work to which it is devoted, we give our readers and patrons absolute and unconditional assurance.

GOD ON BOTH SIDES.

Shortly after the memorable defeat of the Union arms at Bull's Run, a grumbling, puritanical religionist was urging the fact that the sole cause of defeat was in consequence of the battle being fought on Sunday; to which a bystander impiously and irreverently remarked that the rebels had won it nevertheless.

And whilst we are still compelled to note the presence among us of such an ignorant and superstitious sentiment, we are able to chronicle our hope that it will soon be dispelled by the rays of the sun of reason, intuition and truth. And it is a source of profound pleasure to note the uprising of truth in the minds of those, who, though liberal, are nevertheless orthodox enough to hold to the Bible as their only source of inspiration. Of the outgushings of truth we are gratified to find a goodly quantity in a late number of the Oneida Circular; where brother Noyes, under the foregoing caption, in his" home talk" proceeds to say:

"All vents are God's facts. And the graduating attainment of the believer must be, to be able to welcome all events as God's facts: not to be disturbed or afraid under any circumstances; but to accept every thing as it comes, as foreordained by God in wisdom and goodness and mercy. I see just as surely as I see the sun shine, that God rules in every thing that is evil as well as in every thing that is good. And I see that there is no evil that goes a hair's breadth

beyond his permission. As I have often said, God is on both sides in every fight. Wherever there is a conflict going, there, you may be sure, God is helping both sides. Although he may be in a final sense on one side, yet he is conducting the opposite side also with reference to the greatest benefit to all. So if we find ourselves in a conflict with evil, we may settle it in our hearts that God\is not only on our side in the conflict, but he is on the other side too. If he is on our side in the high est, final sense, then he is managing the other side with reference to improving us, disciplining us, drawing us out, and making the most of our faculties and patience. If we think we are on the Lord's side, and are fighting for him in any given case where there is a struggle going on between us and an enemy, we must take care in fighting for the Lord, not to fight against him too. If we don't recognize in the enemy also, a power that is controlled by the Lord, if we take the simpleist view that we are on the Lord's side and the other party is on the devil's side. then we may be fighting not only for the Lord, but also against him.

That brings out very clearly the necessity of our getting clear above the fight, into a place where we feel as God does, who "maketu his sun to rise on the eyil and on the good, and sendeth rain on the just and on the unjust; where we can pray for our enemies and bless them that curse us; where we can take opposition as serenely as we take assistance. The work of righteousness, is so complicated, so composite, that we have to know how to fight and struggle tremendously, and still recognize this principle, as Christ did. He was not dis-turbed at all by opposition and persecution. "He was led as a sheep to the slaughter; and like a lamb, dumb before his shearer, he opened not his mouth," but to say, "Father torgive them, for they know not what they do." He felt that the Lord was handling him, notwithstanding that Pilate and the chief priest and scribes were the agents in the case. His fatth rose above it all. In that fight the Lord was on both sides, but he was, in the final sense, on Christ's side; and Christ had the comfort of knowing that fact, that, on the whole and in the long run, the Lord was on his side"

Mr. Noyes and his associates in communism are professedly quite hostile to Spiritualism; but while they continue to preach as good Spiritualism as the foregoing, he or they will not be able to provoke a quarrel with us. We most emphatically believe that "all events are God's facts."

FAVORS THANKFULLY RECEIVED.

We are not unmindful of the many acts of kindness of the brothers and sisters, who have exerted themselves to extend the circulation of the JOURNAL in different parts of the country.

If we were to mention names they would fill the columns of the paper, to mention a few would be making an unjustifiable, if not an in

vedious distinction. Therefore, we say to one and all, who have by word or deed, aided us in the trying hours, you have our cordial and unfeigned thanks.

The number of new names that have been added to our subscription list far exceed our most sanguine expectations. Many, very many have and will peruse a spiritual paper for three months at least, who never thought of doing so, until you, friends, suggested to them to become trial subscribers for three months. If it were not for the fact that very many of those trial subscribers will become permanent subscribers, it would be a largely losing business with us.

Whether we shall eventually lose or not, depends entirely upon the will of those trial sub scribers. If they don't like the JOURNAL, they will not renew, as a matter of course, and we could not conscientiously ask them to do so. But many who do like the paper neglect to renew till it gets to be an old story, unless prompted by some friend to do so, even as they were prompted in the first place to try it.

Will it be asking too much of those who have already worked so nobly, to again "put their shoulder to the wheel " to see to it that renewals are made. We do ask you to do that very thing and thereby place us under renewed obligations.

POSTAL ORDERS,

When our friends, remitting money, and can procure Postal Orders they will please do so, and deduct the expense thereof from the amount our

E. S. WHEELER'S SECOND SUNDAY AT LIBRARY HALL.

Mr. E. S. Wheeler continued his lectures in Library Hall, in this city, on Sunday, March

The weather was extremely unpleasant through the day, culminating in the evening in a rapid storm of snow; yet a considerable audience of a very intelligent and appreciative character assembled, and seemed repaid by the discourse, to which they listened most attentive-

The subject of the morning hour was announced as "The Method of our Investigation." The quotations we present, are published with regard to the limited space we have at our disposal without injustice to other important matter.

In the report of last Sunday's lecture a typhographical error, made the speaker say the idea of Spiritualism is the harm my of sun and power; corrected it should read the harmony of law and power.

Of course our report under the circumstances, cannot do justice to arguments and statements which occupied over an hour in delivery, and were condensations in them

The speaker began by saying:

The mandate of the Old Theology was, "believe!" The teaching of the New Dispensation is "Investigate!"

"Dogmas are displaced by Demonstrations, and Faith crystalizes into Science."

Man is a religious animal, he laughs, he weeps he prays, he aspires to Immortality, he is the beast plus a capacity for religious sentiment. Religion is not the creation of revival machinery, we cannot become fully religious by inoc: ulation. The uneducated may be moral, the uncultured may be spiritual, but religious fullness means the brains as well as the heart, the intellect as well as the emotions.

We talk of intuition, of revelation, of faith; thoughts are things; laws are palpable, principles objective, whenever we are in the highest degree clairvoyant: "The eye of Faith," is clairyoyant vision, and the church has done well in maintaining the credit of the theory.

All vision is liable to obliquity, and bigots are victims of spiritual strabisimus. We correct the errors of optical delusion by the use of other senses. We hear, we feel, we smell, we taste, and the blunders of the eyes are rectified by ex

Vision breeds theory, investigation demon-

We must prove our theory, by reference to facts; phenomena are at the base of science, philosophy supports religion.

It is a cheap God who is invisible to the telescope, and not to be found with a microscope: The true religion is absolute, legal, natural, factistic; facts of nature are words of God.

Every Science rests on its own facts, religion is to be established by logic, deduction and induction; deduction from clairvoyantly perceived ideas and principles, and induction from authenlic spiritual phenomena.

We shall embrace at once the seer, and the scientist, comprehend alike the proposition, and its demonstration; our methods shall be natural, its results positive, and our morality, in harmony the law of our being. We shall recognize a religion whose scriptures are written on the surface of the universe, whose ritual is the service of humanity.

The evening lecture was upon "Spiritualism as a fact."

It was stated that: There were no new forces no new laws, no new elements, no modern god : therefore modern Spiritualism was a misno-Before Europe, before Egypt, before India,

before man, before the earth, Spiritualism was; as old as individuality, old as immortality, old as the Cosmos. Electricity preceded Cyrus Field, and steam

was before Watt, or the French madman who gave him ideas. There was a time for the Engine, a time for

the Atlantic Cable, and a time for the raps at Hydesville. Since then, magnetizers find trouble spirits are in the way. We have passed the ides of the ages, and the

New Dispensation has begun: Earth has come up, and Heaven has come down, the Sauarians are dead, pterodactyls have gone out, angels come in, and natural history must be rewrit-

The law of being is the same for angels and for alligators, conditions make the mighty dif-

"Greater need draws greater deed," and because the world has developed to need the work of spirits, they are here.

The facts and phenomena of their invasion, are common property, their value to us depends upon our good wit, We shall not get fat by gobbling and stuffing

but by mastication, digestion, and assimila-Facts are valuable as we comprehend their

significance and we can discern that, only by careful observation and deliberate analysis. We must take good care of our philosophical apparatus, and learn how to make the best use

of it, our instruments are mediums, the best

abused people in the world. Let us unceasingly expose intentional dishonesty, in mediumship above all things, but let us remember justice and common sense, and not repudiate our own interests throughour stu-

pidity and superficiality. May critical observation prepare the way for scientific order, that a harmonial philosophy may reveal a positive religion.

ENLISTED.

E. S. Wheeler wishes to make engagements to lecture anywhere on the planet.

Address, care of Religio-Philosophical JOURNAL, until March 28th, otherwise room one, 89 Bank Street, Cleveland, Ohlo, until further notice. (Spiritualist Journals and Liberal papers, please copy.)

THE BANNER OF LIGHT.

Our worthy cotemporary, the BANNER OF LIGHT, comes to hand, just as we are going topress, looking neater, more tidy and with a cleaner face than ever ; not but what beauty and a pleasing address has ever given evidence of a soul filled with vivacity and life, but now it comes forth at the commencement of the new volume with a new head-dress, significant of the loveliness of spirit life. Also an amended code of principles is displayed, recognizing Spiritual Philosophy as chief. That is right. Let us carry at our mast-head, and display to the gaze of the world the thought-that our system of philosophy is based upon the internal-the spirit.-The moving life principle of all things, existing in and upon all spheres of life.

THE BANNER OF LIGHT enters upon its twenty fifth volume, one week in advance of the time that the Religio Philosophical Journal en ters upon its sixth volume. Both are of one siz, nearly the same type and paper, and both advocatingSpiritualism—the philosophy of life. Both are journalizing passing events in spiritual unfoldment, phenomenal and mental; and heralding the utterances of spirits and our inspired men and women, to the world. As we would prosper in the great work to which we are devo ted-so our aspirations ever reach out and go forth invoking augelic and guardian care for the welfare and prosperity of our elder cotemporary.

SPIRITUALISM IN ENGLAND.

Prof. J. H. Powell gave his first discourse in Chicago on Sunday afternoon, March 14th, on the above subject, to a very attentive and fair auditory. He commenced by tracing back the history of Spiritualism, in England, and occupied most of the time criticising the scientists, the Faradays, Brewsters and Peppers, who maintained an opposition against Spiritualism. The Lecturer did not fail to give the clergy their due in the matter of opposition, and successfully showed that all the positions of all opponents were untenable, and that Spiritualism had spread over the Old Land with marvelous rapidity, and was at this hour a mighty power for good amongst both rich and poor.

A desire was expressed to hear Mr. Powell on the same subject again, which of course will depend on circumstances. Prof. Powell is waiting in Chicago for engagements, and will answer calls within any reasonable distance. His Lectures are of a practical character, and delivered with force and earnestness,

DISCONTINUED.

All of our trial subscribers who have received the Journal for three months, and have not re newed, will fail to get the paper this week. We are compelled to discontinue all such at the expiration of three months unless renewed. Yet we have a supply of papers and will furnish the numbers complete, if one dollar is remitted for four months longer and if any one has failed to get one or more numbers mention the fact in renewing, and the missing numbers shall be supplied if possible, if not the time of rem shall be extended to make up for such missing numbers. On receipt of one dollar or more for renewal, such subscriptions are transfered to the printed mailing machine list, so that no mistakes can thereafter occur.

In renewing, simply give your name and post office address, including the State and say, renewal of trial subscription; enclosing the money in a letter all trissel, S. S. Jones, No. 84, Dearborn street, Chicago, Illinois.

THE PACIFIC DEPARTMENT.

Hereafter the readers of the Journal will find the Pacific Department replete with interesting matter. The blocking up of the roads in the mountains delayed the mails for as time, so that Br. Todd's letters did not reach Chicago in time to supply that Department with matter. Recent arrivals give us a supply, so that another detention of the mails would not be likely to interfere with Br. Todd's Depart ment.

WHATIS YOUR NAME?

The brother who sent three dollars from Cambridge Illinois, to renew his subscription, onitted to append his signature to his letter. He says he is in arrears, but as there are four in that town in the same fix, we are unable to place the credit until we hear from the writer. We improve this opportunity to thank our brother for sending the money.

LLOYD'S MAPS. In another column will be found an advertisement for agents to sell "Lloyd's Patent Revolving

Double Maps of Europe and America." We have some designs showing the manner in which the new style of maps are hung, and for convenience and beauty they are superior, by far, to anything ever before presented to the public.

The demand for a new map of Europe and America, gotten up in this beautiful style must be unbounded and will furnish employment for thousands of men and women, at good paying rates.

CLOVERS, BEES AND OATS.

In another column (see honey bee trade mark,) will be found an advertisement in regard to the different kinds of clovers, bees etc. We are well acquainted with the firm advertising,

and know them to be reliable men who will send just such seeds and deal in the pure Italian Honey

Whatever they say may be relied upon as true.

Rersonal and Bocal.

St. Patrick's day, the 17th, was duly observed by our Irish citizens.

Br. James B. Gaffrey writes us that good mediums, speakers, physical, and healers, will find a welcome home, when convenient to call on the friends in the above named place.

Through the American Spiritualist we learn that E. V. Wilson is filling his engagement for the present month in Cleveland, Ohio, to good acceptance, attracting crowded houses.

Ziterary Antices.

The Future Life: as described and portraved by spirits, through Mrs. Elizabeth Sweet, with an introduction by Judge Edwards. Boston, Wm. White & Co.

This volume of 403 pages, contains several interesting and clearly defined chapters from

It opens with an introduction by Judge Edwards who testifies to the genuineness of the communications herein contained, the Judge stating that in the early part of 1852 Mrs. Sweet, the medium, was frequently entranced in his presence, and that he took down her messages, a practice which her husband afterwards imitated.

Mrs. Sweet was an exceedingly sensitive being. One whose delicate nature was unfitted for contact with the harsher things of earth.

She gradually unfolded until-the beautiful messages contained in the present volume were delivered; then she fell a prey to consumption and joined the imnumurable company of translated souls in spirit-life.

Her early religious instructions were obtained in the school of Methodism, and considering the short period of her development, it is worthy of note that she was enabled to open her nature as a channel for the progressive and pure teachings of spirits.

The title of this book, "The Future Life," is suggestive of the grandest thoughts that the human mind is capable of realizing. Nor will those who are of the spirit spiritual, fail to find gratifying evidences in these collected messages that the "Future Life," is a fact, actual and de-

We enter "the Holy City," listen to "Spirit messages," "Spirit Echoes," are permitted to commune with "the mighty dead," or speaking correctly "The mighty Living," and feel alto-

gether the better for it. It is a pleasure to say a word of "The Future Life," for the sweet influence of the gentle nature of the medium is felt in the very pages of

The spirits Mrs. Hemans, Margaret Fuller, John C. Calhoun, Voltaire, Wolsey and Richelieu, each purport to contribute subject matter to the work.

There is no attempt to meet the demands of Identity, at best a difficult task. Apart from this, we like the messages, and

think it was no mistake on the part of Mr. Sweet to give them to the world.

The introduction by Judge Edwards is written in his usual lucid style, and will doubtless be a passport to the book in many a family.

There is an increasing need for such works, only let them, as this does, bear the stamp of genuineness, and the world will gladly hail any additional compilation of spirit messages.

The scepticism of modern days is a wall of ice in the way of the aspiring soul. The sun of spirit life is gradually melting down this barrier, and the human soul rising to higher life radiated by spirit-glory. Glad are we to welcome the appearance of new mediums, new books, new anything, that are aids to soul-growth. We look upon "Future Life" as being not only a useful, but an opportune work. We trust it may have an extended sale.

Amusements.

A slight change occurs at the Museum after this week. Wood and Jewell are the proprietors, and Mr. J. W. Blaisdell, one among the most popular actors at Aiken's Dearborn Theatre, succeeds to the management. They have secured an excellent company; so that the public may expect this to be, as it ever has been, a first class resort for the lovers of amusements.

At Library Hall, the "Fakir of Ava," has been giving some astonishing feats in legerdemain, during the week. He has accompanying him, Mr.

Whiston, the humorist. Fifty dollars in greenbacks, and one hundred valnable presents will be distributed to the audience

every evening. The admission fee is only twenty-five cents; which, added to the interest taken in the exhibition, and distribution of prizes draws a packed

house each evening. The exhibition is to continue for two weeks.

Theatre Comique, opened with a good attendance. They present this week a change of programme, which includes the usual variety of song, dance, burlesque, and character delineations. The Susan Galton comic opera troupe have met

with good success at Crosby's Opera House. The play for the opening night and week, were Offen. back's comic operatti, "66," and "Litchen and The entertainment is replete with sparkling gems. We observe the management intend to shortly

produce Offenbach's "Marriage of Lanterns," and Ching-Chow-Hi." Seats can be secured six days in advance, without

extra charge. For the week commencing with the 15th inst., the

tragedian, Mr. Joseph Proctor, has been engaged to appear at Mc Vicker's Theatre, in the celebrated characters, of "O'Neil, the Avenger," "William Tell,"" Jack Cade," and the "Jibbernainosy," Next week, Augustin Daly's great sensation, "Flash of Lightning."

At Aiken's Dearborn Theatre, the elegant comedy, entitled "School," continues to draw full houses, as the humor and attractions about it justly entitle it to.

The same comedy of "School," also brings together large audiences at Col. Wood's Museum. It will be kept on the boards of this theatre during the remainder of this week.

The management, C. D. Hess & Co., have exerted themselves to procure a good company in opening this popular resort of amusement, and have been eminently successful, a source of congratulation, both to themselves and the theatre-going pub-

SCIENTIFIC DEPARTMENT.

The Scientific Department heretofore announced, will be inaugunated as soon as possible. We were in hopes to have commenced with Vol. vi, but were unable to do so. We hope to receive contributions from authors qualified to write for that Department, immediately.

LIFE'S UNFOLDINGS.

WONDERS OF THE UNIVERSE

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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-TION PRINTERS.

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

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

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

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

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

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents. Address, S. S. JONES, 84 Dearborn Street,

Chicago, Ill.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH

PLAYING SOLDIER. BY MRS. H. N. GREEN.

THE LITTLE FLOWER GIRL

AND THE ORPHAN'S STRUGGLE, By the Same Author.

S. S. JONES, Publisher, RELIGIO-PHILOSOPHICAL JOURNAL OFFICE 84 Dearborn St.

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

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

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

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

A reasonable discount to the trade. Address

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

SPECIAL NOTICES.

Panorama of Wonders.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders." For sale at this office.

Address J. C. BUNDY, 84 Dearborn St., Chicago.

Talyor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by houskeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man,

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

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

Prospect St. Yours Fraternity. ABBY M. LAFFLIN FERREE.

Georgetown, D.C., January 7th, 1868.

A PLEASANT STORY.

In the streets of Chicago, I wandered along. And carelessly sung a familiar old song, While viewing the cars—horse-, and such,— The Irish-the Scotch-the French and the Dutch. And the strange Advertisements of these latter days. On the Builetin Boa ds, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Blue : It told of the virtues of something so next, So handy-so harmless-so perfect, complete, For coloring beard, the mustache or hair. Without any poison, or slopping, or care, And not only so, but the color is " fast." And like shoemsker, it "sticks to the last !" In reading I pondered, and thought of my hair, Now as "gray as a rat," once so glossy, and fair. I hunted, and found it-I bought it, and tried. When all my gray hair, in a "jiff" stepped saide! My age is renewed-I feel twenty years younger-I will marry next week -- no use to wait longer, I will have me a wife, and the comforts of home. For all will be gained by the New Mugle Comb. Yeasir. I found th t Comb at 44 Dearborn Sighet, where they have a tew more left of the same sort. Don't forget the place.-Enclose \$1,25 and address MAGIC COME

AGENCY, 54 Dearborn Street, Chicago Illinois, and you shall receive the MAGIO COME by mall port-paid.

U. B. WIRE.

Dr. Clarke's Remedies

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

J. M PERELIS.

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

To Dealers and Traders.

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

Beauty in the vale,

84 Dearborn Street, Chicago, Ill.

That bend before the gale,

With crest of dancing foam,

THE PATENT MAGIC COMB. Beauty on the Mountain, Beauty in the forest trees, Beauty in the Ocean, And BEAUTY in the special work,

OF PATTON'S MAGIC COMB! Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$,25 to The MAGIC COMB AGENCY, 84 Dearborn Street, Chicago, Illinois, and receive the Magie Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect gat-

Dr. P. B. Randolph,

Nervo Specialist. Wholesale Manufacturer of Phosodyn Chlorylle, Barosmyn, and Bromibum, his celebrated four Nervous remedies. Price per 10, \$1 and \$5; per. doz. \$38 and \$10, warranted chemically pure, and the only known remedies for the disastrous catalogue of Nervous diseases in either sex. Also sole agent for Dr. R.R. Down's celebrated Magnetic band, magnets for Clairvoyant purposes, \$3 and \$5 per pair: ractor magnets, \$3. Dr R. is now writing a new and extraordinary work, entitled "Love and its hidden mystery," to which is prefixed another, entitled, "Clairvoyance, its art and culture, with rules for its attainment." To be pub. lished by subscription at \$1 per copy. Western subscribers can pay to Religio-Philosophical Journal, and Hon. F. B. Down. Davenport, Iowa, and the work will issue when 500 are or-

Principal office, Boston, Mass. no25 vol5

ADVERTISEMENTS.

FOR SALE. STEAM BOOK AND JOB PRINTING ESTAB-LISHMENT.

This office contains one four-roller Adems Press, one super-royal Hae Cylinder Press, one 14 medium Gordon Press, one card and bill-head Gordon Press, six-horse power Boiler. Engine and Shafting, a large amount of Book Type, thigh and low spaces and quads.) Job Type, Poster Type, Cuts. Borders, etc. etc., forming a complete and valuable equipment for Newspaper; Book and Job Printing. Terms

Address, Haziitt and Reed, Printers, No 90 Washington St., Chicago, III.

Agents Wanted-\$10 a Day. TWO \$10 MAPS FOR \$4.

PATENT REVOLVING DOUBLE MAPS. Of America and Europe. America and the

United States of America. Colored-in 4000 Counties.

THESE great Maps, row just completed, show every place of importance, all Railroads to date, and the latest alterations in the various European States. These Maps are needed in every School and family in the land—they occupy the space of one Map, and by means of the Reverser, either side can be thrown front, and any part brought level to the eye County Rights and large discount given to good Agents.

Apply for Circulars, Terms, and send money for Sample Maps, to

25 Cortlandt Street, N. Y. 4w pol vol6.

WANTED \$500 TO \$1000. A partner with copital, in an established, remunerative A partner with copies, in an established, remunerative and honorable business. A genuine harmonialist only None other need apply. Such a person can form agreable and profitable connections. Address G. B. Bix 141 Waverly, Iowa. No. 26, Vol. 5.

ONARGA NURSERY

AND

EXPERIMENTAL GARDEN.

Onarga, Illinois, Perkins & Congden, Proprietors. Wholesale and retail dealers in all kinds of nursery stock. Special attention paid to the cuitivation of the Grape, Pears and

EVERGREENS AND ROSES. BULBS, &c. Also all kinds of vegetable garden seeds

N. B. Sweet potato plants in large and small quantities o suit purchasers.

All of the above will be offered as low as can be obtained in the markeys Give usa call and we will do you good.
No. 26 Vol. 5. 3 M.

SOMETHING NEW.

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

SPIRITUALISM.

Just published, the following valuable work.

PLANCHETTE: IOR, THE DESPAIR OF SCIENCE.

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

This long announced volume from the pen of a well-known This long announced volume from the pen of a well-known American man of letters who has given, for the last thirty years, much attention to the subjects, treated, will not disappoint public expectation.

Planchette, is a volume of 416 closely printed pages, and

respectively. It is a value of \$1,00 in paper covers; or, in cloth \$1,25, mailed post-paid on receipt of the price by the publishers.

ROBLETS BROSS.

DAWN.

A highly entertaining Novel. Very interesting to Spirit-nalists. Price, \$2; Postage paid.

THE HISTORY OF MOSES AND THE Israelites, (re-written.) By MERRITT MUNSON.

A highly Entertaining and Instructive work. Price, \$1; Postage, 20 cts. JOHN C. BUNDY Address

Drawer 6023, Chicago, Ill. MRS. M. SWITH, LATE OF PHILADELPHIA, MAG-netic and Clairvoyant Physician, 530 Hubbard Street, corner of Paulina, Chicago, III.

BANNER OF LIGHT

An Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY. At No. 158 Washington street, Boston., Mass., BRANCH OFRICE, 544 Broadway, New York. WILCIAM WHITE & CO., Proprietors.

WILLIAM WHITE, ISAAC B. RICH LUTHER COLBY,

LUTHER COLBY.... LEWIS B. WILSON. Assistant Editor. AIDED BY A LARGE CORPS OF THE ABLEST WRITERS. Terms of Subscription, in Advance:

When Drafts on Boston or New York cannot be precured, we desire our patrons to send in lieu thereof, a Post Office money order or Registered Letter. Subscriptions discontinued at the expiration of the time paid for.

All business Letters must be addressed:

WILLIAM WHITE & CO..

ALSO PUBLISH AND KEEP CONSTANTLY FOR SALE A LARGE ASSORTMENT OF

"BANNER OF LIGHT, BOSTON, MASS."

SPIRITUAL, REFORM,

MISCELLANEOUS PUBLICATIONS. Particular attention is called to our new Bong Book,

THESPIRITUAL HARP A collection of Vocal Mosic, adapted expressly for the Choir, Corgregation, Social Circle, Lyceum, &c., containing Songs, Ducts, Quartets, Anthems, Scatences, Choruses, Spirit Echoes and Sections for Chanting, and Silver Chain Reci-tations, with Plano, Organ or Melodeon accompaniment. SINGLE COPY......\$2 60 | TWELVE COPIES.....\$19 60

. When sent by mail, 20 cents extra for postage.

Children's Progressive Lyceum Manual BY ANDREW JACKSON DAVIS.

SEVENTH EDITION. 80 cents per copy—8 cents past-age \$63,00 per 100. FIFTH ABRIDGED EDITION, 45 cents per copy. \$35,00 per hundred. vol5 no21, 4w.

Electic, Magnetic & Clairvoyant Physicians.

"By their Works ye shall know them."

Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND. Have permanently located at

137 1-2 Madison St., Chicago, Ill., (Room 68 Popes Block, Second Floor,)

Where they have fitted up a fine suit of rooms, and are now prepared to treat the sick on reasonable terms. From long experience in treating the various diseases to which the human family are subject, we fiel Confident that we can restore to health those who are afflicted with any cureable disease, having in many cases cared those who were abandoned as incurable by all other systems of practice. All acute pains removed instantly by the ancient method of

Laying On Of Hands.
Spicial attention given to the treatment of female diseases by Mrs. Cleveland, who is a clairvoyant, and can perfectly disgnosis disease, either present or absent. Send name, age

Consultation Always Free-

The poer freated gratuitous y every day from one to two c'clock. Cleanliness absolutely required.

Developing circles held at our office every Tuesday and Friday night.

Their Female Regulator and Uterine Tonic, cures all dis-Their Female Regulator and Uterine Tonic, cures all diseases incidental to women; its application is local.

Taking medicine into the stomach to restore the Generative Organs to a healthy condition, is nonsense; any female who uses the lozenges and does not receive ten times the benefit of any other remedy, Mrs. Cleveland will refund the

we are furnishing many eminent Physicians. A box of 25 Lozenger \$1.50, of 50, \$2.50; of 100, \$5.0. Sent to any address in the United States. A liberal deduction to Physicians and Drugists.

Address Drs. S. McBaide & Cleveland, Popes Block, Madi-

THE WHITE BANNER BOOK AGENCY AND PUBLISHER'S EXCHANGE.

Where everything respectable in the book line, no matter from what house issued, may be promptly obtained at pub lisher's prices.

Persons at a distance, seeing a book advertised anywhere. can, by addressing a line to our Book Emporium and Purchasing Agency,

get it by return mail, without anything added to the advertized cost. Spiritual, Liberal, all good and Progressive works, we shall make a speciality. Send all monies at our risk, and rest assured you are doing business with a reliable and strict-

ly responsible house. Please address M. D. Reichner & Co., No. 23 North Sixth street, Philadelphia.

NEW EDITIONS-JUST ISSUED.

PRICES REDUCED.

Children's Progessive Lyceum Manual.

BY ANDREW JACKSON DAVIS.

A REDUCTION OF \$13,00 ON 100 COPIES OF THE UNABRIDGED MANUAL: AND \$6.00 LESS FOR 100 COPIES OF THE ABRIDGED ED 2008.

269-Lyceum organization, will find it most economical to purchase the Mannet in land purchase the Manual in large quantities, Every Lyceum should be well supplied with these little looks; so that all both visitors and members, can unite in Singing the pregressive Songs, of the Spirit, and join as one family in the beautiful Silver Chain Recitation. To the end that Children's Prog essive Lyceum may multiply all over the land, we offer the latest editions of the Manuals at the following reducted prices:

ed prices:

EVENTH unabridged Edit ion; single copy 70 cents,
D postage 8 cents; twelve copies, \$3,00; fifty copies, \$30,00;
one hundred copies. \$60,00.

EIGHTH ABRID-ED EDITION; single copy 40 cents, tostage
4 cents; twelve copies, \$4,00; fifty copies, \$46,00; one hundred

opies, \$28.00
For sale at the BANNER OF LIGHT BOOKSTORKS, 168 Washington street, Boston, and 544 Broadway, New York.
Please send post-office orders when convenient. They
are always safe, as are registered letters under the new

PLANCHETTE SONG.

Words by L.O. BARREIT, music by S. W. FOSTER.

A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by a sweet, inspirational song, that voices the love thoughts of a ministering spirit. Price, 30 cents—two cents additional for postage . The following is the beautiful chorus:

Write, write, canny Planchette! Set the troth-echos humming ! Write, write, cappy Planchette! Answer angels coming coming, angels coming.

Forsale at this office. TOS 2025

LECTURE IN RHYME. THE PAST, PRESENT AND FUTURE. By MRS. P. A. LOGAR,

An Exceedingly Entertaining and Instructive Lecture. Delivered to Large and highly interested Audiences in different parts of the Union.

The Author, yielding to the urgent requests of her numerous friends, has consented to have it printed.

Bent postage paid on receipt of 26 cents.

NATHILDA A. McCORD, 935 BROOKLYN STREET, ST. Louis, Mo., k-eps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Also a supply of Stationery, etc. The patronage of the friends and the public generally is respectfully solicited.

MRS. M. J. CROOKER, CLAIRVOYANT Physician, St. Charles, Kane Co., Illinois, formerly of Chicago, cures all diseases that man is heir to. She allows no such word as fall where there is life enough left to build upon.

Examination. \$1. Perscription and diagnosis, \$3. Extinitation 91. Perscription and diagnosis, 25.
Satisfaction guaranteed in all cases.
Befor to S. S. Jones, editor of this paper, Chicago, or Lyman
C. Howe, trance speaker, Laona, Cha. Co. N. Y.
No. 11, vol. 5, tf.

LIOW TO KEEP EGGS' FRESH.

Use the Electro Egg Prescryative. A Sure Preventtive to the flectro legs Preservative. A Sure Preventive for decomposition.

Eggs, when E-LEC-TRO-IZED, are warranted to remain fresh for years, if required.

Agents endowed with enterprising abilities we want in every county in the United States, to introduce this perfect mode for the

PRESERVATION OF EGGS. Profits Remunerative.

A Treatise on leg's.

Containing further particulars, SENT FREE to all who desire to engage in a profitable enterprise. Egg Dealers and Packers are invited to examine our New APPARATUS FOR TESTING AND PACKING EGGS which discloses in a moment all damaged Eggs, and the good Eggs can then be placed directly in packing or preserving liquids, WITHOUT RE-HANDLING or Liability of Break-

ing.

Price according to size, which can be made with capacity for examining from one to ten dezen, or any desired number

Address,
ELECTRO EGG COMPANY,
P. O. Box 1114, Chicago, III. 23-tf

Florence Sewing Machines.

WM. H. SHARP & CO., General Agents,

100 Washington St., Chicago. This machine is reccommended to any who desire a firstclass Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension, case of management. For different stitches and reversible feed-motion, features pecu iar to the Florence claimed by no other in the world. Samplies and terms to Agents furnished on application.

10,000 Agents Wanted.

Wanted at once, 10,000 more Agents, male and female, local and travelling, in all parts of the UNITED STATES and TERRITORIES, West as well as East of the Rocky Mountains, also in CANADA and ENGLAND, to assist in supplying the large and increasing demand for an article of established merit. small, handsome, portable, salcable, as beautiful as greenbacks, and as easily handled as silver dollars. Do not fail to send for our printed terms to Agents, and judge for yourself whether our terms to agents for the sale of Mrs. Spence's POSITIVE AND NEGATIVE POWDERS are not more liberal than any ever offered to the public.

Address PROF. PAYTON SPENCE, M. D., Box 5817, New York city.

JNO. C. BUNDY, Jones, Bundy & Co..

REAL ESTATE AND LOAN BROKERS. No. 12, Methodist Church Block, South-East Corner Clark and Washington Streets,

Chicago, Illinois. City and Country Property Bought, Sold and Improved. Taxes paid and rents collected. Loans upon first-class city property negotiated.

Investments made on joint account. We invite the especial attention of non-residents to this feature of our business, as also to our facilities for Investing and Managing Capital as Attorneys.

In addition to our extensive list of City Property, we are offering a large number of Finely Improved Farms, located in different parts of this State, at very low figures and easy terms, also 100,000 Acres unimproved lands in the North Western States.

REFERENCES.

Laffin, Butler & Co., Chicago, Ill. Geo. B. Waiter, Esq., Sec. Nat. Telegraph Co., New York

Hon. Warren Chase, 544, Broadway, N. Y. Gen'l. J. F. Farnsworth, M. C., Washington, D. C. E. D. Worcester, Esq., Treas. N. Y. C. R. R.

Hon. W. H. H. Bingham, Stowe, Vt. Geo. M. Coit, Sec. Hartford Fire Insurance Co., Hartford.

Wm. White, & Co., Publishers, Boston, Mass.

D S. LEE, WRITING, BUSINESS, AND test medium. Answers sealed letters, gives business advice, discovers lost and stolen property, and gives clairvoyant delineations of character. No explanations required. Consultation fee, \$1, 00. Address enclosing stamp,—P. F. Lee Aurora, Illinois. No. 14 Vol. 5 tf.

THE WHITE BANNER.

Is a liberal, Non Sectablan, out spoken, eight page Journal of Progressive Philosophy, printed from clear readable type, on good white paper and issued every two weeks, at the low price of \$1 per year; by W. D. REICHBER & Co., 23 North Sixth St., Philadelphia.

The White Banner will advocate the free and untrammeled expression of opinion on all subjects. The impartal

The Whitz Banker will advocate the free and untrammel-ed expression of opinion on all subjects. The impartial Fatherhood of Deits and the universal Brotherhood of our race. It will discuss free of Political partizanism the equal-ity of the elective franchise for Woman and Man. Pleading the cause of the rising generation, its great aim will be to unfold the real art and logic of life, advocating equable pay for Woman's work with that of Man, when as well perform-

The White Banner devoted to Science and Art, will unfold the phenomens and philosophy of Spirituality, the angel in woman and man, ever affording a faithful exhibit of the universal progress of the race. The motto and practice of the White Banner shall be justice without fear. The greatest good for the largest number with Malice Toward None, but Charity For All.

Terms of Subscription Sent by mail, one year, Semi-monthly, in advance, \$1. W. D. RICHNER & COMPANY, Office of the WHITE BANNER.

23 N. Sixth St., Phila.

no. 21 vol. 5.

MR. PETER WEST, THE SEER, CONTINUES TO GIVE spirit tests. He sees and describes spirits, gives direction in business, considers mental questions, makes clairvoyant examinations, looks up absent friends, and is a trance and inspirational speaker. Will answer calls to give tests. Rooms, 19 and 20, No. 129 Sonth Clark Street. PETER WEST 154 North La Salle st., Chicago, Ill. Address

SPIRIT LIKENESSES. How to obtain them, Philosophically considered. A pamphlet of near fifty pages, by M. Milleson, Artist for the

SUMMER-LAND Sent to any address, post-paid, on receipt of 25 cents.
Address, M. Milleson, Station L., N. Y., or Hon. Warren
Chase, No. 544 Broadway N. Y.
2023 volā tf

MRS. ABBY M. LAFLIN FERRER, PSYCHOMETRI-leal directions in development \$8,00. Spiritual advice or Chairwayant sight \$2,00. Six questions answered while in a trance \$1,00. Address, enclosing two red stamps, 118 Prospect St., Georgetown, D. C. no22 vol28. tf

OVERWHELMING SUCCESS

OF THE

GREAT SPIRITUAL REMEDY.

MRS. SPENCE'S

POSITIVE

. AND

NEGATIVE POWDERS.

Mrs Judy A. Harrison of Hartford, Ohio County, Ky., writes as follows:

PROP. PAYTON SPINOR-Sir: Your Powders are Working wonders here. I have been afflicted many years with a complication of diseases, namely, Neuraigia, Sick Headsche, Toothache Deafness in one car, Weakness of the eyes, so that I could not see to sew or read at night. I was also afflicted with Heart Disease, Womb Disease, Cramps, Paralysis of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relived of all these diseases. I also had a Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in bester health than for twenty years. I would not be without them for

the wealth of the world. My husband, J. J. Hanneson, has been afflicted with the Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack soon after receiving your Powders and about six double doses of the Positive, one or two hours apart, relieved him entirely of that attack, which other wise would have lasted from three to ten days, during which he could not have laid down day or night. He has now no fears of the Asthma, and considers your Powders the best medicine in the world.

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

EDWIN JAMES, of Frankford, Pike County, Missouri, re-

several cases of Chills and Fever.

"One case of Lung Fever, two cases of severe Cold with Typhoid Symptoms, and several cases of Infantile Diarrhoea, one of some months standing-all cured by the Positive and Negative Pow-

The following is from J. T. Lond, No. 257 Grand Street,

Dr. Spence-Dear Sir: We think your Powders tho.

best medicine for Female Difficulties that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated. PROF. PATTON SPANCE-Doar Sir: My little daughter, seven years old, was taken with Typhold Fever last Wednesday evening and continued all night without abating. The next morning I commenced giving her the Negative Powders, and toward night the fever abated and sho passed a large stomach Worm, and now as I wrife she is at play. Also an old lady, upward of 70, has been cured of the Palpatation of the Heart by the Positive

Yours truly,

SARAH E. BOND.

Powders.

New Haven, Conn.

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

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

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

ily. This for truth. The magic control of the Positive and Negative

Powders over diseases of all kinds is wonderful THE POSITIVE POWDERS CURE Neu-THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache Toothache, Rheumatism,
Gout, Colic pains of all kinds: Cholera, Darrhesa, Bowel Complaint, Dysentery Nausea and Vomiting, Dyspepsia, Indigestion Kiatulence, Worms, Suppressdientruation, Painful Menstration, Falling of the
Womb, all Female Weaknesses and Detangements;
Cramp-, Fits. Tydrophobia, tockjaw, St. Vitus? Dance;
Intermittent Fever, Billous fever, Vellow Fever, the
Fever of Small Pox, Measles, Scariatina, Erysipelas, Pneumonia, Pleurisy; all Infiammations, acute or chronic,
such as Infammation of the Lungs, Kidneys, Womb,
Bladder, Stomach, Prostrate glassid; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness,
Siceplessness, etc.

tion, Bronchitis, Goughs, Colds; Scrofula, Nervousness, Sicopiessness, etc.

THE NEGATIVE POWDERS CURE Paralysis of Palsy; Amaurosis, and deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres. Double Visions: Catalepsy; all Low Fovers such as the Typhoid, and the Typhus; extreme nervous or Muscular Prostration or Eclaration.

Both the POSITIVE and NEGATIVE are needed in Chillie and Newer. in Chilis and Fever.

The Positive and Negative Powders do no vio-

The Positive and Negative Powders do no vio-lence to the system; they cause no purging, no natuses or vomitting, no marcotizing, yet in the language of S. W. Richmond, of Chenoa, ill., "They are a most wonderful Medicine; so Silent and yet so ef-ficacious."

The POSITIVE AND NEGATIVE POW-DERS are adapted to mit ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in silence will cure all ordinary attacks of disease before a play-

adults and children. In most sees, the rowders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, they are.

THO GREATIST FAMILY MEDICINE OF THE AGE. To AGENTS male and female, we give the Sole Agency of entire counties and large and liberal

To AGENTS mate, and female, we give the Sole Agency of entire counties and large and liberal profits.

PHENSICIANS are delighted with them. AGENTS and Druggists find ready sale for them. Printed terms to agents, bruggists and Physicians, sent free. Fuller lists of discenses and directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer special written directions.

Mailed 1 Box, 44 Ros. Powders, \$1.00 postpanid 1 44 Ros. 100 atthese 1 6 22 Pos. & 22 Rog. 1.00 PRICES: 6 Boxes. 5.00 12 6 9.00 Bend money at our risk. Summs of \$5 or more, ifsent by mail, should be in the form of Rumey Orders or Drafts, or else in registered letters.

OFFICE, \$71, \$1. Mark's Place, New York. Address PROF. PAYTON SPENCE, M. D., BOX 5217, NEW YORK CITY.

If your Bruggist hasse the Powders, send your money at once to Prof. Spence's address, as given above, and the Powders, and the Powders, and the Powders, and the Powders, and Will be forwarded, to you POSTPARD by return mail.

Communications from the Juner Tife.

He shall give His angels charge concerning thee."

All Communications under this head are given through MRS. A. H. ROBINSON,

woll-developed trance medium, and may be implicitly refled upon as coming from the source they purport to—the

(Reperied by Bitchic and Newton, short hand Reporters, 143 Dearbern street, Chicago, Himola,)

**P Questions, to be answered at our Inner Life seances, should be lacer ic, well written, and directed to the editor, when inconvenient for the questioner to be present at the

INVOCATION.

Unto Thee, fountain of inexhaustable purity truth and love, we would send forth our thoughts at this hour-feeling that we are continually blessed by Thee, and that every child of earth is the constant recipient of Thy hounteous lovethat all forms and manifestations that we behold upon the different planes of life are also blessed with Thy presence. We, as children of infinite parents, would thank Thee for all Thou hast given us in the past-for Thy blessing in the present and aspire to be more like unto Thee in purity and truth.

Awaken, oh, divine Spirit, eternal and living principle of goodness, in each and every heart! May weall realize that we have but to ask that we may receive, and that we have but to understand more fully the workings of Thy power to realize Thy blessings in every change that Thou in Thy wisdom may mete unto us.

Oh, Spirit of love, we would implore Thee to fill every heart-tnat each and every one of us may realize that it is blessed to give as well as to receive. May we be slow to hate, but quick to bless and forgive. May we ever be filled with the spirit of kindness. May we ever ascribe unto Thee thankfulness and praise.

QUESTIONS AND ANSWERS.

[CONTROLLING SPIRIT TO PROF. J. H. POWELL.] There is a beautiful little girl that comes and sits in your lap. She is quite small-a childand resembles you. She gradually changes, and is now almost a young lady. She is really beautiful.

PROF. POWELL.—She is my child.

CONTROLLING SPIRIT.—She left the material plane when she was but a little bud.

Prov. Powers.-When she was seventeen months old.

Spire.—And ascended to a more congenial clime where she could unfold, and expand in intellectual wisdom, purity and goodness, and he a blessing to her father and her mother.

Prov. Powert.-Hus she anything in her Land?

Spinit.—She does not show me anything in

Prof. Powert.—She generally has a bunch of flowers with her.

SPIRIT.—Her dress is a light blue, low in the neck; round, full shoulders, and there is a heautiful wreathe of flowers on her head, which comes to a point.

PROF. Powell.-Anderson, the spirit artist, took her picture with a wreathe around her head. Does she seem to feel any concern about me or her mother and sister and brother?

Spinit.-I don't see that she does. If she should. I do not see any occasion for it, for I see nothing but success before you. Your darkest days are past, and if you should say what you think, you would say "God knows there have been plenty of them." But yet had it not been for those dark days, you would never have been able to give the thoughts to human beings that you do to-day.

PROF. POWELL.-I believe that is true.

SPIRIT.—It has awakened thoughts within you that would have laid dormant, as it were. until by some experience or a great lapse of time they had been brought out, but not while you remained upon this material plane, so that it could be of benefit to others. It is only by the greatest and the most sad experiences that we learn of the strength within. I see a beauti ful light around you, and pouring right down on the top of your head.

PROF. POWELL.—What is that symbolical of? What does it signify?

SPIRIT.—Inspiration, grand thoughts to be given here and there. By the giving of these thoughts you will be enabled to live more comfortably so far as worldly means are concerned. You will be enabled to live so that you will enjoy greater happiness.

PROF. POWELL.—Then the steps I have taken in coming to Chicago have not been a mistake? And I was forced here; I did not come of my free will.

Spirit.—No mistake. And if I should say to vou what I think, you never have taken one mis step. Every step that you have taken, every misfortune, every loss, and every cross has been necessary for you as an individualized

being. PROF. POWELL.—Well, I have pretty good hope; I never lose hope and patience, and try to exercise as much perseverence as possible I want to ask you whether there has been a development going on within me, of a mediumistic character or whether I am suffering from physical disease? I have been conscious of a great deal of suffering physically within the past few years. I had the impression-I am not certain about it—that it was a development going on in my system, rather than a physical disease. What do you think about it?

SPIRIT.—You have passed through a great many severe hardships in your life, and the greatest wonder is, that your health is as good as now. I do not see any physical disease about you; yet I see a greater unfoldment of the mental powers. As I see you now, there is one brilliant light surrounding you-not a shadow in it anywhere. From that I predict for you grand results. That kind of timid feeling you have very often, when you first appear upon the platform to speak, you will soon overcome, very shon. You have a desire to stand firstor to stand among the first, if not the first, in giving your thoughts,

Prof. Powers. - I was always desirous for a prominent position in literature, but not partieuly desirous for worldly honors.

Spirit.-That desire shall be gratified. Prof. P-Have you any advice to give?

S .- I don't know as I have any advice to give. There is a great field to work in; people have need of the thoughts you will give them.

- Prof. P .- Do you see me going back to the Old Land at all? Do you imagine I shall go

S.-I see you going back for a very brief period; not to stay. I believe you will go back. Prof. P.-I suppose I can't do better than sick to the path I have chosen, lecturing and writing wherever the way opens to do anything

in that way? S .- I don't see any better way for you to do; let people bear in mind the motto, "live and let

PROF. P .- That's what all ought to do. If Spiritualists would do that, they might keep a good many good speakers in the field that are going out of it; some of them are suffering a great deal.

S .- You believe there is nothing lost in na-

Pror. P-I do indeed.

S .- And that those individuals by this suffering learn wisdom?

PROF. P .- In the sum total I think there is nothing wrong at all. Yet I believe in our individual capacity. The idea of right and wrong should be clear.

S.-In order to form an idea of right- or in order to choose the right from a seeming wrong —that is one of the rights is it not?

Prof. P.-It is that which stamps individuality upon man and makes him above the brute

S.-Individuality and immortality-when people learn that the material place of life is for their development and unfoldment, they will not be so anxious to lay up something for those they may leave behind.

Prov. P.—That is true. As in the song of the mocking-bird, it echoes every other songster, this spirit seems to echoe me.

S.—And yet, you believe, you are inspired?

Prof. P.-I do, indeed. S.-And yet how necessary a good brain is

to receive inspiration. Pror. P.-That is true.

S .- And so we may say in speaking of inspiration, that it is not true, as many suppose, that some spirit or spirits must be present and inspire you on all occasions upon the material plane; but the inspiration is derived from the great fountain of thought, life and immorfality.

PROF. P .- I have expressed it often as the great reservoir of spiritual ideas. By the way, in speaking, I do not give way to the giving forth of poetry on the platform, because it comes to me in my quiet moments in my room. Do you think that spirits will eyer develop me, so that I can deliver verse to the people upon the platform?

S-If you can only reach the point where you have sufficient confidence in yourself, so that you will remain as passive as you would if you were alone, then you can; but it is the fear that it will not be exactly right that prevents you. When you are alone you have no fear of

Prof. P.-Don't you think I ought to express to the people in plain prose, good ideas and facts they need for their culture, and let poetry alone, on the platform and publish my poems afterwards?

S. -I think you will do just exactly as you are moved upon to do. When the time comes you will not wait to write down the thoughts that are given to you. Then you will give them to the people and let them receive them forw hat they are worth.

Prof. P.-Do you see any prospect of the new poem, I have written, being published? I have had it all ready for the press a long

S.--How long? Prof. P.-Nearly twelve months.

S.—There is one very nice thing about it, and that is, it won't spoil by keeping. It comes to me that it will be but a very short time before you will bring it to the public.

PROF. P .- Do you know any thing of it? S .- Only as I hear you speak of it. Prof. P.-You did not bear me read por-

tions of it to brother Jones, last night, did you?

S.—I did not.

Prof. P.—Now I will say that the description of the child is perfect. That child always comes to me, through almost every medium I

S.-Do you know the reason why? Because it was a terrible blow to you, when she was taken from you. You grieved more over it than if every other relative had been taken from you. If every relative you have upon the material plane of life to day, were transferred from the materal to the spiritual plane, you would not suffer as much as you did then. You did not have the same unfoldment that you have now. You did not know as much ; you did not realize as much of the future state, and the happy plane, upon which they enter when they pass from this life.

Prof. P.-I suppose that is so; I never saw it in that light. I thought it was merely her aftection, that brought her to me.

S.—This feeling of yours would naturally keep her with you. She is a part of your very life. Then, again, it is not only a test, but it is pleasing as well, to know that she is with you.

PROP. P.-Can she give you a little message to send to her mother and little sister Jessie,-She give me a beautiful message through Charles Foster and J. V. Mansfield?

S.-I don't get them sufficiently correct to give them to you, I hear words something like this, [pausing] now I lose them again, it is not p ssible for me to give them to you.

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

Concluded from last week.

We count not that lost, which having performed its mission, decays and is lost to view, but as the means to greater usefulness, so the earthly experience is always needed and ought to be ours to the more perfect unfoldment of the inner

Life's experiences are always best, though bought at a dear price sometimes, but lessons thus learned are not less valuable to the possessor.

There is a fount of wisdom as yet unrevealed to man, upon which but little light has been thrown, the reflection of whose beams only are seen as refracted by the lens body. As you cannot look upon the full rays of sun at mid-day, only as you deaden its solar beams, that you may study its astronomical features, so in the tender germ-life,does the body become an essential element in ensuring its strong, full, healthy

The light of reason may be enveloped in clouds which shut out or obstruct partially its golden beams with only nominal, then a faint streak which can penetrate the darkened corridors, or winding passages through body to soul-life; but hold fast to that one ray, let it lead you where it may, it cannot be lost upon you, because its center unfolds it in its being and sent it forth to find

The light of reason was given man to the end that he might in due time unravel truth. Step by step do we ascend the ladder of progression, not by one mighty bound but as all move forward by gradual growth.

Ignorance—Instruction—Knowledge—Birth -Life-Death, all different divisions-the one

as truthful as the other. Let light then dawn upon the human soul from every department of science, theoretical lore; all the avenues of wisdom kept open to the better unfolding of truth and the inner life, that man may become better acquainted with himself and his true position on earth.

Man's probation here ends with the body, so far as his first bodily experience goes, the best and most fitting opportunity being then given, for development, after natural causes, consequently the ripest, roundest, fullest, most perfect fulfillment of all God's laws.

Earth life gives birth to, spirit-life unfolds, and maturity belongs to eternity. Probation ends here with the body, but not the farther development of the inner man; the germ life has not yet opened its petals, only the swelling bud given form to, but not yet opened. Its inner life once expanded as the opening blossom, a fairer atmosphere than earth's home encompasses it. Its delicate aroma must come back to you in the form of spirit influence. Thus opening life on earth is man's first production and terminates with body, but its resurrected inner life or true body goes on to perfect unfoldment in the world

The earth life furnishes evidence of an intercommunion with the life of spirit, this outer or earth sphere being like the physical body the outermost-there being also a spiritual to this earthly home of ours, or interior adapted in all things to its present relation so intimately connected, blended the one with the other, as to be parts and portions of one whole. Everything has its real or natural, at the same time its refined or spiritualized emanation.

The earth's solidified body and its etheralized aura or spiritual nerve-power, which clothes the earth with verdure or people it with a cloud of witnesses, everything created there, all arise from these positive and negative principles.

This inner principle or great working power, its spiritualized essence or innermost germ, is we term God, and all the works of His hand and the mighty universe, all things created but offshoots, or we may say outer revealings of De ific power. There is a beautiful truth embodied here, but hard of conception to unlettered minds in spiritual lore, from lack of comprehen-

We have been schooled to always look upon the plain exterior of all things and not to its deep spiritual center.

The mind of man cannot understand God, only as you can draw him down to the earthly plane of thought.

We will not press this inquiry farther, only lift the curtain a little, elevate the inner man to look beyond earth's scenes for explanations the world cannot give.

Man is the noblest work of God, because capable of sympathy with this God-like principle, being begotten by the Father, inasmuch as the soul-germ, life is an impartation of Divine love and capable of an immortal existence. This lifeprinciple is indestructible, must live on forever and will go on perfecting its conditions, not being perfected by them.

The exterior world is then only the outermost condition, the first-born, the infant not yet reared, instructed, disciplined, but forms its character now, and is only the commencement or germ life, being now unfolded for its work, for the life to come. We know not the meaning of the word, infinity, or eternity. Gol's unfolding power, or the limit to His goodness is bounded only as you can enumerate the countless orbs of the starry heavens, or numerically specify the exact number of shining particles upon the seashore. Even this you may do and not yet have commenced in carnest, your investigations.

The mind of man can reach no farther than its boundary limit, thus far shalt thou go and no farther. The love of God surpasseth all under-

We of spirit-life come to you to aid and in-

Would that we could let the light of heaven shine in upon your souls with clearer, stronger beams, to the enlargement of more active thought that the soul-life may arouse from its lethargic slumbers, and work with an energy to more rapidly develope the inner life. It is meet that this should be so. Life here is given for growth more properly physical growth, perhaps, but strong, healthy action, mental as well as phy-

Inertia is not fruitful of progressive action, or the dormant soul of healthy growth,-Live life's healthy action, constant progression, mentally, bodily, spiritually.

We have developed many new ideas here to you my dear sister, opening upon a large field of thought. Digest them as far as you can, they contain many hidden, that is unrevealed; beauties, and if there is anything upon which light has not been thrown sufficiently for your consumption, lay it aside, not as an evil, but that you are not susceptible enough to perceive no full meaning as we would have you understand

These instructions have a great bearing upon your future usefulness and are not barren words but fruitful ideas.

We will come again at some future time and farther relate our investigations as we understand life in the second sphere.

Our Children.

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

For the Religio-Philosophical Journal

Taming the Little Wild Bird. No. 2. A Story for Little Children.

· BY AUNT LEONORE.

On going into my garden one beautiful morning to gather currents, I found that a little wild vine had entirely covered up some of the bushes, so that the sun could not reach the pice, large currents and give them a beautiful color, and make them ripe and sweet. So I went back into the house, got a knife, cut the vine off close to the ground and carefully drew it off from the bushes. I never should have touched the vine, if I had known that a dear little innocent birdie had selected that place to build its nest, and make a home for its little helpless babies. There on the bushes was a tiny nest with two little speckled eggs all exposed now,

to the bot sun, to the rain and chilling night dews. The poor mother bird hopping around on the fence, almost crazy with fear and suffering; scolding, chirping, calling to her mate to come and see what an awful thing had happened to their snug,

I felt almost as bad as the birdies did, and would have been willing to work all day, if I could only put the vine back again just as it was before, and never pick a current. I studied some time to think what could be done to repair the mischief and save the nest. The first thing that I did was to get a string and

tie two or three of the twigs of the bushes tegether so that the vest should not fall, as it had been leosened by pulling away the vine. The next thing to be done was to shelter it from the hot rays of the sun, and the cold rain. So I went to a tree all of bright, green leaves, and cut off some large branches, set them firmly in the ground so that the wind could not blow them down, and when it was all done. I thought it was a sweet, beautiful green bower, that I should be satisfied to live in it if I was a little birdie. And, oh, how much I hoped they would forgive me for the wrong I had done them and come back to their pretty home. Then I went away and sat-down where I could watch the

little creatures, and see what they would do. For a long time they flew around and around talking to each other, and acting as though they felt very suspicious that a trap was set for them that contained a hidden enemy. They came nearer and nearer each time, peering under the green leaves with their bright eyes, then flitting away to consider what it was best to do next. I then left them to do as they pleased, went into the house and told my little girl about the mischief I had done to the poor birdies, how they had felt and how sorry I was.

Very early the next morning before the sun was up, I heard near my window such a rich wild song. so full of joy, of melody, of thaksgiving and the notes came so thick and fast, that it seemed to me quite impossible that so small a thing as a little bird could hold so much music. I instantly thought of my work of the day before, and much wondered if this beautiful song could come from one of my poor birdies. I thought if it did, it would appear very much as if they were trying to return good for evil-

I soon dresse! myself and went out to see what Mr. and Mrs. Bridie had concluded to do. I cautiously approached the leafy bower, but with all my care, the quick ears of Mrs. Birdie heard my approach, and out she flew like an arrow and away. But I rejoiced to find three little eggs in the nest, where there but two the day before. I felt such an interest in my little neighbors that it troubled me very much to have them look upon me as an enemy, to be feared and shunned. What could I do to let them know that I was their friend, and would like to be their protector, that I loved every little innocent helpless creature that the good Father had made. The sweet scented flowers, so like to the little girl and boy-babies, little human

My chickies, lambs, calves, and kitties all knew that I loved them, and would come at my call. never allowed any one to abuse or hurt them. I have many times sat down on a log in the midst of my flock of fowls, while feeding them, and sung to them a sweet, low, song, when they would all begin to map or shake their heads, but keep coming nearer and nearer all the time, till some of them would fly up into my lap and onto my arms and shoulders and in a few moments all would be either sitting or lying stretched out full length on the ground, as still as though they were all asleep. Some looked very silly, but they all seemed very happy.

Now, 1 thought, as little children always come to me and never fear me, and all of my pets love to take their food out of my hand, why can I not getthe confidence of these sweet birds, and let them eat out of my hand too, if they are wild and shy.

Now, if I could only see all of the little boys and girls that are reading this story, I would like to ask them how they would go to work to tame wild birds, so that they would never ily away when they came near. But as I cannot see them, I shall have to tell them how I did it, and in what way every.

boy and girl can do it. Hall of the people that read the Journal live every day according to its teachings, never fret, or scold, or get angry, or fly into a passion; then I farmer living about these parts."

am sure there must be a great many happy children. When children are happy, it is easy for them to be good. If they are treated with kindness, gentleness and patience, it will make them gentle and kind to each other at home, and when at school among their playmates.

Spiritualism teaches us that if our hearts are full of hate, ill-will and envy, it will drive everything that is good and beautiful away from us. But if they are full of love that makes us wish to do good to all living things, if they are full of sympathy that makes us pity all who are in trouble, sick or suffering, if we are always patient and gentle, then we shall draw everything to us that is beautiful and good. And I guess that is the reason why the bright, happy spirits can come nearer to some of us than they can to others. Don't you think so

Well, you will think I have torgotten all about my birdies, but I have not, and as I wanted you all to remember just how I got the power to tame . them, to take them in my hands and feed them, yes, and press the little innocent things to my bosom and lips too, I knew I must be very particular to tell you just how it was done.

One fact I learned then, and that was, as soon as there was one egg laid, the mother bird began to sit steadily, and never left her nest only to procure food, unless she was disturbed. I do not know as all birds have that habit, but the next summer a beautiful robin built her nest on the wood pile near my door. I watched her from the time she brought the first/straw, till her nest was all done. She too. never left her nest after the first egg was laid, only to procure food.

I knew my little neighbors would never get acquainted with me,or know how much I loved them while they feared me so much. So I began by going to the nest very gently, very still, making no kind of noise. Mrs. birdie flew away of course, but I knew she would not stay away very long. She soon came back, and made a great fuss, and did all she could by scolding, to drive me away, but I did not go until she went on to her nest. I stood close to her for a few moments, then left her so cautiously and still that she did not fly off. This I repeated two or three times.

The next day there were four eggs, and by this time she did not fly off at all, but sat still and looked at me with her little bright black eyes. I thought she must be very hungry, only going once or twice in the long day to get food. So the next time I went to make her a visit, I took some crumbs of bread, and some nice white cheese card that I had made out of sour milk on purpose to feed my little chickens, broke it up into small pieces, then went to see if she had confidence enough in me and my good intentions, to take food out of my hand. I had to be very careful not to alarm her, for her mate was on the bushes near by, or flying around my head, trying all he could to make her believe that I was a very dangerous enemy. I think she knew better by this time, and did not minda word he said to her. The first time I offered her food, she did not take it from my hand, but I put it on some leaves close to the nest, and stepped back a little, and had the pleasure of seeing her cat as much as her little crop could hold. Then I knew how very hungry she had been.

The next time I went to feed her, she took it from my hand without hesitation. After feeding her two or three times in this way, then I ventured to take my little girl with me, and you cannot tell how pleased and delighted she was to see the dear little birdie so tame that it did not offer to fly away But she had to be very still, for the birdie did not know her yet. She' wanted to feed it herself, so much. After two or three days, it ate from her hand, as well as from mine, and it made her so very happy, that she could hardly think or talk of anything else.

She was a feeble, quiet, gentle little girl and never had been able to play with other little children, or go to school with them ..

I find I cannot tell you rll about my pretty p ts in this letter, for if it is too long, I fear our kind friend, the editor, will not print it. Next week I will tell you all about the four little baby birds, and what a dreadful calamity befell them when they were about two weeks old.

For the Religio-Philosophical Journal. A Correction.

DEAR SIR: - I write to ask a favor, which I feel confident you will be pleased to grant, as I am sure you do not wish to put me in a false light before your readers.

In the Journal, of Feb. 27th, "Frontier Department," I find the following:-

"Keep it before the people, that Elder Miles Grant said at Dansville, New York, on Wed-nesday evening, January 27th, 1869, "And if I am compe led to follow the Bible, and confine myself to it, then I may as well close the discussion at once, for I cannot maintain my defence

Allow me to say, with all due respect to Mr. Wilson, that I did not make the foregoing state-

The facts are as follows: I attempted to give the different uses and renderings of some of the original words in the Hebrew Scripture, for the purpose of throwing light upon the subject under discussion, when Mr Wilson objected, and insisted that I should confine myself to King James' version of the Bible. I then remarked. if he would not allow me to do anything but simply read the Bible, we might as well close the d scussion; meaning by my remark, that merely reading from the Bible, or any other book, could not be considered a discussion. I made the remark to show, as I thought, the unreasonableness of his objection against the explanation I attempted to give; for, in debating any subject, involving the Bible' I understood it to be proper for either disputant to show by argument the connection between the Scriptures. and the subject under consideration, which could not be done, if we were only to-read from the Bible without remarks.

But I never said, "It I am compelled to follow the Bible, * * * I cannot maintain my defence from it," for I believe without a doubt that I can, and am ready at any proper time, with suitable preliminaries, to meet Mr. Wilson, or any other able defendant of Spiritualism, and undertake to show that the entire Bible is opposed to Spiritualism in all its teachings.

MILES GRANT.

Boston, March 10th, 1869.

A Physician stopped at the shop of a country apothecary, and inquired for a pharmacopæia, "Sir," said the apothecary, "I know of no such

LIST OFF BOOKS AND ENGRAVINGS for shad this obes. All order of y main, with the fact of the laboratory of the control of the believing list of prices for pestago, will meet with youngst attending. American the shadows of the prices for pestago, will meet with youngst attending the control of the prices of th		
American de Schreit Character (Section 1988) a Section (1988) de Answer (1988) de Control (1988) a Section (1988) de Control (1988) a Section	write of books desired, and the additional amount mention	iea .
Agrae. 1996. Security Generalizations, a Security Generalization of Agrae. 1997. Security Generalization of Control 2002. 5 12 Aprently of the Control 2002. 5 12 Aprently Generalization of Control 2002. 6 12 Aprently Generalization of Control 2002. 6 12 Aprently Generalization of Control 2002. 5 12 Aprently Generalization of Control 2002. 6 12 Aprently	prompt attention.	Postas
Western Servicy, Wester, B. Christians, John S. Washing and Lower of Creations, 20, 20, 20, 20, 20, 20, 20, 20, 20, 20	A since	
A Worken of Secretary of the Control of Secretary of Secr	Aportypinal New Postument	20 16
Extreme and of the Spirit World, Vol. 2, by Hud- ann Cattle and her Declary, 19 Emma Hardings. 6 Anthologen to of the Circuit World, Vol. 19 11 12 12 12 12 12 12 12 12 12 12 12 12	A Woman's Secret, by Mrs. C. F. Corbin	20
Annecha and her Destins, by Seman Hardings. 6 2 Amelecta and her Destins, by Seman Hardings. 6 2 Amelecta and her Destins, by Seman Hardings. 6 2 Amelecta and her Destins, by A. Davis. 100 13 Appendix by Royal Seman Hardings. 100 13 Bisconsort Divisions, ce Poetro Works, by Historia Divisions, ce Poetro Works, by Historia Divisions, ce Poetro Works, by Historia Divisions of the Poetro Seman Hardings. 100 12 Bisconsort Divisions, ce Poetro Works, by Historia Divisions of the Poetro Seman Hardings. 100 12 Bornal Seman Hardings.	Areana of Nature, or distory and Laws of Creation, Yol I, by Hadson Futtle 125 Areana of Nature, or the Philosophy of Spiritual	20
Approchaling (Friels, by A. J. Bartis,	A B C of Life, by A. B. Child,	2 2
Refort Views of Leving, New York by A. Bchildt	Arabuja,or the Divine Guest, oy A. J. Davis	8 12 16
Christ and the Cosple by A. B. Child, W. D	Better Views of Living, New Work by A. B.Child	
pospile. Chitch. 1967 J. B. B. Davish, paper 56 postage 56 of the post of the	Christ and the Paople, by A. B. Child, M. D	
Discumbedied Man, by Hondolph	people	
C. V. Sellment. Errors of the Bible by H. O. Wright. Esquer, 20 cts. Grove Parket. More Parket. And the Work. Pales and Parket. Robert Date Gwen. Robert Date	Disembudied Man, by Kandolph	24 24
Sentials on the Boundary of souther World, by Ramilla Spirits, and Spiritan Manufestations, 59 Dr. Robert Dade duffulty, by Mine Lizzde Datea. 10 Prece-forward Adultity, by Mine Lizzde Datea. 10 Rodicis, by Bunna Partto. 10 Rodelli, by	Errors of the Rible, by H. C. Wright. Paner, 30 cts.	
Rouch Poulds. Brock Poulds. Brock Chord and Affinity, by Miss Lizzido Dotes. Proc Chord Concerning Registron, or Nature va. 20 Rugitive Wile, by Warren Chase. Paper, 30 cents. Gloth. G	Palse and True Revival of Religion, by Theodore Parker Parker Parkelle on the Roundary of another World, by	IU
Prec Thoughts Concerning Religion, or Nature va. Theology to A. Warks. Co. Engare, 2014. Cloth. Co. A. Warks. Co. Engare, 2014. Cloth. Co. Co. Co. Co. Co. Co. Co. Co. Co. Co	Robert Date Owen Familiar Spirits, and Spiritual Manifestations, by Dr. Enoch Pond	4
Ench. 10. 10. 10. 10. 10. 10. 10. 10. 10. 10	Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis	100
Ench. 10. 10. 10. 10. 10. 10. 10. 10. 10. 10	Gazelle, by Emms Tuttle 1.25 Gist of Spiritualism, by Warren Chase 50 Great Harmonia, by A. J. Davis. 5 vols, viz: Vol. 1.	16
Harmonial and Sacred Medolist, by Ass Filt	Each1.50	2
Hierophant; or, Gleanings from the Past, by G. O. Stewart. 240 cts.—postage of the Children. Labels Agent 40 cts.—postage of the Children. Labels Agent 40 cts.—postage of the Children. 15 cts. 15 cts.—postage of the Children. 15 cts.—posta	Harmonial and Sacred Melodist, by Asa Fitz	6
full statument of the control of the	Hierophant; or, Gleanings from the Past, by G. C. Stewart. 75 History and Philosophy of Evil'by A. J. Davis. Paper	- 1
Ja the dible Divined by S. J. Finney. Papers, 30 cts	Holy Bible and Mother Goose, by H. C. Wright 25	25 2
Jesus of Nazareth, by Alexander Smyth	Is the cible Divine? by S. J. Finney. Paper, 30 cts.————————————————————————————————————	10 2
Korcan, with explanatory notes, by Geo. Safe, 8 vo., 200 for pages, set within a yet published	Jesus of Nazareth, by Alexander Smyth1.00	10
Licke Unidelipus Licke Unidel	Koran, with explaintery notes, by Geo. Sale, 8 vo.,	
observations of his writings, by G. Vales	Lectures on Geology by Prof. Wm. Denton	20
Mages Steff, an Auto-Biography of A. J. Davis	observations of his writings, by G. Vale	18
Mens Packard Person List. Mins. Packard's Person List. Manuat for Children, (for Lyceums,) by A. J. Davie. Cleth, 90 cts.—postage S cents. Morocco, gilt, R.109 postage S cents. Morrocco, gilt, R.109 postage S cents. Morrocco Divine Revelations, by Androw Jackson Davis. New Testament Miracles and Modern Miracles, by J. H. Fowler. Occar's Wave. By Win Bush. Go Coar's Wave. By Win Bush. Go Coar's Wave. By Win Bush. Go Decar's Wave. By Win Bush. Go Decar's Wave. By Win Bush. Go Decar's Wave. By Win Bush. Go Penatralis: being Harmanial Answers to Important Penatralis: being Harmania Penatralis: being Harman	Magic Staff, an Auto-Biography of A. J. Davis	16 20
Marnest for Children (Small colitions, 1971). Davis. Cloth, No cts.—pastage 5 conts. Moracco, gilt, 81:60 postage 8 cents. Abridged Zdition. Davis. Cloth, No cts.—pastage 5 conts. Moracco, gilt, 81:60 postage 8 cents. Abridged Zdition. Stature's Divine Revelations, by Andrew Jackson Davis. New Testament Miracles and Modern Miracles, by J. H. Fowler. By Win. Bush		21 2
gill, \$1.00; postage 8 cents. Arridged Zultion	Mrs. Packard's Prison Life	24
Now Testament Minedes and Modern Miracles, by J. H. Fowler	gilt, \$1.60; postage 8 cents. Abridged Edition 49 Mother Goose, by Henry O. Wright	25
Our Finnet, Geology, by Denton	New Testament Miracles and Modern Miracles, by J. H. Fowler	6
Faying Seaters of Allife Harry S was Philosophy of Spiritual Interconcess by A. J. Davis 1981 pages 60 cts. postuge 6 cto 1981 pages 60 cts. postuge 6 cts. postuge 7 pages 6 cts. postuge 7 pages 6 pages 6 cts. postuge 7 pages 6 page	Our Blanct Geology by Denton	
Plain Guide to Spirttanjan, by Orbin Ctark. 123 20 Pholisophy of Special Providences, (a Vision.) by A. 20 Philosophy of Special Providences, (a Vision.) by A. 20 Philosophy of Special Providences, (a Vision.) by A. 20 Principles of Nature. by Mrs. M. King. 200 21 Prescut Ane and Inner Life, lattest Rovised and Enlarge Ed. by A. J. Davis. 1.60 Relation of Shavery to a Republican Form of Government, by Theredore Parks Church Triql, Conservation of the Contract of Contract of Contract of the Contract of the Contract of	Playing Solvier of Initio Entry 8 with A. J. Davis.	
J. Davis. 20 2 Physical Man, by Hudson Tuttle. 1.69 2 Principles of Nature. by Mrs. M. M. King. 2.09 22 Present Age and Inner Life, latest Revised and Enlaryd Ed. by A. J. Davis. Relation of Slavery to a Republican Form of Government, by Theodore Parket. 10 Report of an extraordinary Church Trial, Conservatives vs. Progressives, by Puilo Hermes. 15 2 Reciral of Religion Vivich we Need, by Theodore Parket. 16 2 Reciral of Religion Vivich we Need, by Theodore Parket. 16 2 Reciral of Religion Vivich we Need, by Theodore Parket. 16 2 Reciral of Religion Vivich we Need, by Theodore Parket. 16 2 Reciral of Religion Vivich we Need, by Theodore Parket. 16 2 Reciral of Religion Vivich we Need, by Theodore Parket. 16 2 Reciral of Religion Vivich we Need, by Theodore Parket. 16 2 Reciral of Religion Vivich we Need, by Theodore Parket. 16 2 Reciral of Religion Vivich we need to the Religion Vivich West of the Condition of the Religion Vivich West of the Condition Vivich West of the Religion Vivich West of the Religion Vivich West of the Condition of the Religion Vivich West of the Condition of the Religion Vivich West of the Condition of the Religion Vivich West of the Re	Poems from the Inner Life, by Lizzie Doten	20
Relation of Slavery to a Republican Form of Government, by Theadore Parker. Report of an extraordinaty Church Trial, Conservatives vs. Progressives, by Pullo Hermes. 15 2 Rec'hal of Religion Which we Need, by Theodore Parker. 16 2 Reichenbach s Dynamics. 17 2 Reichenbach s Dynamics. 18 2 Reichenbach	J. Davis	20
Report of an extraordinaty Church Trial, Conservatives we, Propressives, by Phild Hermes	larged Ed. by A. J. Davis	20
Starlings Progressive Papers	Report of an extraordinary Church Trial, Conserva- ilyes vs. Progressives, by Pailo Hermes	
Spirituelle, or Birections in Development, by A. M. Loffin Ferree. 30 Loffin Ferree. 30 Loffin Ferree. 30 Self-Compt. a Poem for the Times. By Thos. Clark. 1,00 Rexology as the Philosophy of Life, by Mrs. E. O. G. Willard. 2.25 Six Lectures on Theology and Nature, by Emma Hardinge Paper, 75 cts. Cloth	Starlings Progressive Papers	2
Self Contradictions of the Times. By Thos. Clark. 1.00 00 Sexology as the Philosophy of Life, by Mrs. E. O. G. Willard	Spirituelle, or Directions in Development, by A. M. Loftin Ferree	2
Spirit Maintectations, by Adin Ballou, Spirit Minstrel, by Packard and Loveland. Paper, 25 cts. Board. Sense and Nonsense, S. M. Landis, M. D	Peir Contradictions of the Bulle	00
Spirit' Minstrel, by Packard and Loveland. Paper, 25 cts. Board	Six Lectures on Theology and Nature, by Emma Hardinge Paper, 75 cts. Cloth	T
Spirit Mysteries, by A. 1. Davis	Spirit Minstrel, by Packard and Loveland, Paper, 55 cts: Board	
The Merits of Christ and Paine, by H. C. Wright, 30 The Stellar Key to the Summer Land, by A. J. Davis. 1.00 The Great Southwest, by W. Nicely	Spirit Mysteries, by A. I. Davis	15
The Spiritual Harp, by Peebles and Bennett	The Merits of Christ and Paine, by H. C. Wright, 30 The Trance by Leroy Sanderland,	16 16
The Monk of the Mountains, or a Description of the Joys of Paradise, with a View of the Condition of the Nations of the Earth for one hundred years to come	The Spiritual Harp, by Peebles and Bennett	24
The Merits of Jesus Christ and the Merits of Thomas Paine as a substitute for merits in others. What is the difference between them I	Joys of Paradise, with a View of the Condition of the Nations of the Earth for one hundred years to	20
The Colore Parker in Spirit-Life, by Fred. L. H. Whils M. D	The Merits of Jesus Christ and the Merits of Thomas Paine as a substitute for merits in others. What is the difference between them?	
The Philosophical Dictionary of Voltaire. Fifth American Edition 876 octavo pages, 2 steel plates. Largest and most correct edition in the English language. Contains more matter than the London Edition, which sells for \$10.00	Theodore Parker in Spirit-Life, by Fred. L. H. Willis M. D. The Empire of the Mother. Paper, 50 cts., postage 6 cts. Cloth	
The Two Angels, or Love Led	The Philosophical Dictionary of Voltaire. Fifth American Edition 876 octave pages, 2 steel plates. Lar-	
a instory of the origin, evidences, and early history of Christianity	Traition which will for Silling.	
The Harp Underhill on Mesmerism, Post paid, Unhappy Marriages, by A. B. Child	of Christianity	22
Cents; postage, 6 cents. Cloth	The Harp 2.00 Underhill on Mesmerism, Post paid, 1,50 Unhappy Marriages, by A. B. Child	2
Voltair's Philosophical Dictionary,	Volney's Ruins; or, Meditations on the Revolutions of Empires, with Biographical notice by Count	
the Future of the Arrican Eace in the United States, by Robert Dale Owen	Whatever is, is Right, by A. B. Child, M. D	60
Post Office Drawer 6023, Chicago, III. BTEEL PLATE BNGRAVINGS. Proclamation of Freedom, size 23 by 27	the Future of the African acce in the United States, by Robert Dale Owen	2
The Child's First Prayer, size 18 by 22	Post Office Drawer 6023, Chicago, Ill STEEL PLATE BNGRAVINGS.	20
TESUS OF NAZARETH; OR, A PRUE History of the Man called Jeens-Christ, given on Spiritual Authority, from Spirits who were Cotemporary Mortals with Jesus while on Earth, through the Mediumship	The Child's First Prayer, size 15 by 24	20 20 20
History of the Man called Jeens-Christ, given on Spiritual Authority, from Spirits who were Colemporary Mortals with Jeens while on Earth, through the Mediumship	TESUS OF NAZARETH; OB, A FRI	20
	ed History of the Man :siled Jeens-Christ, given Spiritual Authority, from Spirits who were Cotempon Mortals with Jesus while on Earth, through the Mediums	on

Price, \$1.60; postage, 24 te

SEWING MACHINES Having made arrangements with

disclosing the oriental origin of the belief in a Devil and Future Endless Punishment. All about the

BOTTOMLESS PIT, KEYS OF HELL, Will Furnish Chains of Darkness, Casting out Davils, etc. By K. GRAVES,

Author of "Christianity before Christ. Price, 35 ets.; post-

and the very best of the kind made.

That is to say we will, for the regular price of the Sewing Machine, not only send the machine, but will send TO THE SUMMER LAND, containing Astounding Disclosures and Startling Assertions. Illustrated with Diagrams and Engravings of Celestial

TEN DOLLARS

Spiritualists-rend it? Infidels—read it! Slaves of Old Theology—read it! Price, \$1; postage—16 ets.

A RABULA; or, THE DIVINE GUEST. ANDREW JACKSON DAVIS.

THE PRINCIPLES OF NATURE AS DIS-A covered in the Development and Structure of the Universe, the Solar System, the Earth, also an Exposition of the Spiritual Universe. Given inspirationally. Ey MRS. MARIA M. KING.

ANDREW JACKSON DAVIS.

THE BIOGRAPHY OF SATAN; OR, A Historical Exposition of

THE DEVIL AND HIS FIERY DOMINIONS:

age 2 cts.

The Trudo supplied at liberal rates.

A STELLAR KEY

MANOMIN,

Price, \$2; postago, 24 cts.

Price, \$1.50; postage, 20 cts.

A Rythmical Romance of MINNESOTA

THE GREAT REBELLION

And the Minnesota Massacres. By MYRON COLONEY.

Price, \$1.25; Postago, 16 cents.

YCEUM MANUALS.

Sixth Edition now ready. Price 80 cents; Postage, 8 cents. Fourth Aridged Edition of Lyceu.n Manual. Price, 45 cents; Postage, 4 cents. \$34 per hundred.
Orders for Lyceum equipments promptly filled.

THE MIDNIGHT PRAYER; AN INSPI-MRS. M. J. WILCOXSON.

Price, 8 cts.; postage, 2 cts.

MEMORANDA OF PERSONS, PLACES

Embracing authentic Feets, Visions, Impressions, Discoveries in Magnetism, Clairvoyance, Spiritualism. Also quotations from the opposition. By

ANDREW JACKSON DAVIS,

With Appendix, containing Zschokke's Great Story of "Horteusia" vividly portraying the wide difference between the ordinary state and that of Clairvoyance. Price, \$1.50; Postage, 29 cents.

JOHN C. BUNDY, Drawer 6023, Chicago, III. Address 84 Dearborn street, Chicago.

RRIVAL AND DEPARTURE

Chicago and Northwestern Railroad-Council Bluffs and

Omaha Line-Depot North Wells street. Leave. Arrive. *6:50 p. m. *1:30 p. m. *8:15 a. m. *3:00 p. m.

‡11:00 p. m. 15:09 a. m. 11:10 a. m. 4:00 p. m. Freeport Line. *4:00 p. m. *11:10 s. m. Geneva and Elgin Passenger...... *5:30 p. m. *8:45 a. m. *6:10 p. m. *7:00 a. m.

Wisconsin Division-Depot corner of Canal and Kinzie street. *9:00 a. m. *5:00 p. m. *5:45 a. m. *2:39 p. m. *9:20 p.m. *3:30 p. m. 5:30 p. m. Milwaukee Division-Depot corner of Canal and Kinzie streets. 1:30 p. m.

6:25 p. m. Wankegan Accommodation..... 8:45 a. m. Milwaukee Accommodation....... 11:00 p. m. 5:15 a. m Geo. L. Dunlap, Gen'l Sup't. B. F. Patrick, Gen'l Passenger Agent.
J. P. Horton, Passenger Agent. Chicago, Rock Island and Pacific Railroad.

P. A. HALL, Ass't Gen'l Superintendent.

Michigan Southern Railroad. Depot corner Van Buren and Sherman streets. Ticket, Office 56 South Clark street. *8:00 a. m. *10:00 p. m. 4:30 p. m. *10:00 a. m. Day Express ... Evening Express..... Night Express.... *19:00 р. ш. *6:30 а. т.

Detroit Line. Pillsburgh, Fort Wayne and Chicago—Depot, Corner of Madison and Canal Streets.

*4:30 a. m. †6:06 a. m. *8:00 a. m. 9:35 a. m. Illinois Central-Depot, fout of Lake street.

Day Passenger...... *9:15 a. m. *8:15 p. m. Night Passenger..... Kankakee Accommodation..... Hyde Park Train..... *6:20 a. m. *12:10 p. m. *8:00 p. m. *5:15 p. m *6:10 p. m. *7:35 p. m M. Huchtrr, Gen'l Supt. W. P. Johnson, Gen'l Passenger Agent.

Chicago, Burlington and Quincy, Day Express and Mail..... *7:30 a. m. *7:00 p. m.

Chicago and St. Louis-Depot, corner Madism and Canal sts.

Columbus, Chicago & Indiana Central Railway,—(late Chicage and Great Eastern Cincinnati Air Line and Indiana Cen-tral Railway Co's.)

77:45 a. m. *9.10 p. m. 18:10 p. m. *2:46 p. m. *1:00 p. m. *8:10 a. m. *4:55 a. m. *8:45 a. m. Day Express..... Columbus Express.....

Michigan Central Railroad-Union Depot, foot of Lake street *5:00 a. m. *9:00 p. m. *8:00 a. m. *10:00 p. m. Mail Train... 14 30 p. m. 1*10:00 a. m. 1*9:00 p. m. 19:30 a. m. Frening Express..... 4:15 p.m. 11:00 s.m. Saturdays to Niles only...... Cincinnati and Louisville Trains

*8:00 a. m. *10:00 p. m. 13:45 p. m. †7:10 a. m Mail and Express... H. E. Sangerr, Gen'l Superintendent, Chicago.

*Sundays excepted. | Mondays excepted. | Baturdays excepted. | Mondays excepted. | Baturdays excepted. | Ba HERRY C. WENTWORTH,

THE MANUFACTURERS.

of all of the best style of SEWING MACHINES We

any one of the sixty-uve Dollar Machines as well as those of a higher price.

Ten Dollars Less

than regular rates, and warrant every machine to be perfect

worth of any of the books advertised in our Book List, or the Religio-Philosophical Jouenal, or a part in each, at regular rates, as a premium or inducement to buy machines through our agency.

All who want to help us and themselves. will buy through our Agency. Address,

> S. S. JONES. Drawer 6023, Chicago Illinois.

PIANOS.

And all other kinds of MUSICAL INSTRUMENTS

At greatly reduced rates.

We are now prepared to furnish our friends, with almost any style of Populan musical instruments direct, from the Manufacturers, and painten superc, now to use from publishers and deliver the same at the nearest express office to the purthosers residence tree or express changes and if by mail, FREE OF POSTAGE, and at LOWER GATES than can be purchased of the regular dealers.

We have a competent judge of Musical Instruments, to select the very best, of the kind ordered.

EVERY MUSICAL INSTRUMENT which we sell is warranted to be perfect of its kind.

We shall from time to time give particular descriptive advertisements in this column and elsewhere in the Journal, of popular Planes, Metodeons and other Musical Instru which we can furnish to order.

Now is the time for our friends throughout the

NORTH WEST

who are in the want of

MUSICAL INSTRUMENTS

FIRST CLASS Popular Books or Pieces of Printed Music.

to obtain the same free of express charges or postdac, and at the same time

Aid us in our Work. We will at all times gurrantee

Entire Satisfaction

to all who will grant their patronage. The following are the regular dottlers retail price list everywhere but we will not only turnish and deliver them at the nearest railroad depot to the purchaser's residence free of transportation charges but on Pianes, Organs, and Melodeons we will give a bouns in any of the books contained in our book list, to an extent to make it's great inducement to buy all such instruments through our agence.

hook list, to an extent to make it a great inducement to may all such instruments through our agency. Let no one who feels at all anxious to get a good instru-ment on the very best terms, and at the same time feel will-ing to aid our enterprise buy without first trying us. Letters apon the subject will be promptly answered.

NEW YORK UNION PIANO COMPANY. Price List.

No. 1-7 Octave, front round corners, plain case, octagon legs front round corners, serpentine mouldings, front round corners, serpentine moulding carved legs 525

LARGE CONCERT SCALE. Four round corners, plain legs, Four round corners serpentine carved nt round corners extra finish care ed lege.

NEWTON & CO'S PIANO

FORTES. Price List.

He 1-7 Octave front round corners plain case Octagon Front round corners carved legs Front round corners serpentine and top moulding, carved legs CONCERT SCALE.

Four tound corners, serpentine mould-

ing and carved legs, Four round corners 3 rows of mould ings carved legs, extra fluish, WILLIAM KNABE & CO

PIANOS. Price List.

Full Grand Piano, Concerts Size, Over-strung Scale with extra Mouldings and Carvings on Case, 51 Full Grand Piano, Concert Size, Over-strung Scale, Carved Legs and Lyre, extra Finish. Full Grand Piano, Concert Size, Overstrung Scale, Carved Legs and Lyre, Full Grand Piano, Overstrung Scale, Carved Legs and Lyre

Square Piano, Four Round Corners, back finished like front with, extra fine Carv-ings on Case according to style of Case, 1050

37%"

ings on Case according to style of Case, to Square Piano, Four Round Corners, back finished like front, with Berpentine Bottom Rich Carved Legs and Lyre, and extra carving on Case like drawing Square Piano Four Round Corners, back finished like front with three rows moulding on Case, Serpentine Bottom, Rich Carved Legs and Lyre, Square Piana, Four Round Corners, back finished like front with three rows moulding on Case, Serpentine bottom Rich carved Legs and Lyre, Square Piano, Four Round Corners, back finished like front with two rows moulding on Case, Carved Legs and Lyre, Square Piano, Four Round Corners, back finished like front with two rows mouldings on Case Gothic Legs and Carved Lyre Square Piano, Four Round Corners, back finished like front with one row moulding an Case Gothic Legs and Carved Lyre Square Piano Four Round Corners back finished like front with one row moulding on Case, Gothic Legs and Carved Lyre Square Piano Four Round Corners back finished like front with one row moulding on Case, Gothic Legs and Carved Lyre Square Piano, Large Round Corners toxic **57** * B)47 "

finished like from with one row moulding on Case, Gothic Legs and Carved Lyrs Square Piano, Large Round Corners from with one row moulding on Case, Carved Legs and Carved Lyre, Square Piano, Large Round Corners, front with one row moulding on Case, Carved Legs and Carved Lyre Square Piano, Cabnet Size, Four Round Corners back finished like front one row moulding on Case, with Carved Legs and moulding on Case with Carved Legs and Carved Lyce Boudoir Up ight Piano Grand Overstrang Scale according to style of Case \$800

600

vol. iv., no.2-3m

ALE OUR LARGE ! OCTAVE PLANOS ARE DOM-STRUCTED AFTER OUR NEW IMPROVED OVERSTRUNG GRAND SQUARE SOALE WITH ALL THE LATEST IM-PROVENENTE

F. C. LIGHTE & CO.

PIANOS.

asewood Square Grand Scale and

Action Overstrung, I large round

corners, plain care, and octation

Descriptive Price List.

CLASS. OUTAVE. Sisse I 7 Octave, R

Legs, Same as above with Carved Legs, Rossewad, Square, Orand Scale, and action Overstrung, 2 largo round corners, plain case and Octagon legs, Same as above, with carved legs Reswand Square Grandscale and Action, Overstring Targe round Corrers, with monidings and ser-pentine pluring three of fluted legs, Same as decrease with creating and ser-Same as above, with calculding Rosewood Square graind scale and action, overstrong, 4 large rounds back finished like front, plain case wathin or finited laws. gothic or fluted legs, Same as above with corved legs Resewood, square grand scale and VIII 60 60 IX. 60 60 action, overstrang, 4 large round back fins hed like front, with mouldings and serpentine plinth

richly carved legs, Rosewood square grand scale and action, overstrong 4 large rounds back finished like front with extra heavy moulding on plinth, richly carved legs
Resewand square grand scale and 65 XX W C6

action, overstrung, 4 large rounds back fluished like front superbly carved case, and very richly carved legs,
Rosewood equare, grand scale and
action, overstrung, I large rounds
back fine hed like front, massive
orn smen and very richly carved 46 KAA 48 48 Plain Grand

EVERY INSTRUMENT FULLY WAR-RANTED FOR FIVE YEARS.

Carved Grand

Small Amounts of Money, can be remitted by mail, and Larger Amounts by Postal oriers express, Bunk Checks or Certificates of Deposit. A! letters of inquiry will meet with prompt reply, and should be

Addressed to S. S. JONES, Room 5, 84 Dearborn St. Chicago, Illinois

NEW CHEAP BOOK!! THE STARLING Bound in Allegorically Illuminated Covers, making a Pretty and Readable Book, on a

Variety of Subjects, Progressive and Liberal in their Tendency, Treated in a Style Entertaining and Easy. The Book should be in the hands of every one.

ITS CONTENTS, IN BRIEF, ARE:

Divine Unfoldment—Self-hood, or the Story of the Prodigal Son in a new Light—Soulality; What is Spirit?—The Spiritnal Republic—Spirit of Progress—Ideas, the Rise and Progress—The Nazarene—Depravity; Regeneration—Plea for the Little Ones—Angels; What are They?—What is Man?—Earnest World of Wonders—Chenest World of Wonders—Utility of Tears—Spiritnal Phenomena—The Mysterious Hand, Soft as a Woman's; Magic Violin, and Other Wonders—A Private Scance—Rustic Necklace—The Broken Sword—Hair Cutting by Spirits, and Spirit Painting—Temper of the famous Damascus Blade—How it was Done—Rushing Into Battle—Scients, Awake! Tell us, 'What is it?'—Voices from the Spirit Spheres—Remarhable News from Another World—Transformation of our Globe; Disappearance other World-Transformation of our Globe; Disappearance Sent to any address, postago free, securely wrapped, for Please address -

W. D. REICHNER. No. 207, Carter Street, or No. 23, North Sixth Street, Philadelphia.

Also for sale at this office. Address-S. S. JONES, 84, Dearborn St.

No. 18, vol. 5, tf.

THE GARDEN CITY IMPROVED PLANCHETTE

The materials of which those Planchettes are made, are The materials of which those Planchettes are made, are peculiarly adapted to the magnetic currents of the human system,—being made of Electrical and Magnetic, substances, composed and prepared expressly for the purpose. The movements it performs in the hands of proper channels, are wonderful. After it becomes charged with magnetism, almost any question will be answered with astonishing rapidity. Every investigating mind should have one if for no other purpose than to satisfy himself of the great power lying liehind, capable of answering your innermost thoughts.

DIRECTIONS.

Let one or more persons sit about the table on which the instrument is placed, each placing a hand lightly on the top board, simply touching the same, taking care to have the arm not come in contact with the table; remain quiet for a few moments, then let some one of the party ask a question, and if the persons composing the party are of required magnetic power, or any one of them is, the question will be answered. A positive and negative person operate the Planchette best.

PRICE: \$1.50 EACH.

Sent by Express securely packed in neat boxes.

Address,

J. C. BUNDY, Drawer 6023, Chicago, Ill.

INEW BRICK MACHINE.

PATENTED JULY, 1868.

For tempered clay-common labor only required-worked by one man-makes 500 an hour, \$115-by horse, 800 an hour, \$300-1,200 an hour, \$400-by steam, 2,000 an hour, \$500; 3,000 an liour, \$700.

Bricks dried sooner without floors-may be exposed on the hillside, anywhere—no washed bricks.

DRYING TUNNEL,

For drying in twenty four hours, Bricks, Fruit, Vegetables Broom Corn, Hops, Lumber, Pea-Nuts. Bricks moulded one day go into the kiln the next, all the year. HOT BLAST KILN, by which one-half the fuel is saved 220,000 bricks have been burned with 53 cords.

and frees it from stone. A piece of limestone, the size of an acorn, will burst a brick. Cost of works to make 30,000 a day, including the first kiln of 200 m., \$6,000. Bricks delivered to the buyer. Labor \$1,50 a day twelve hours after the clay was dug, \$1,70,

REVOLVING SEPARATOR, which pulverizes the clay

Ready for delivery, wood at \$6 for less than \$4. For further particulars, in a pamphlet (pinth edition, enlarged) giving full instructions on brick setting and burning with wood or coal, address, sending 25 cents,

> FRANCIS H. SMITH, P. O. BOX 556. Baltimore, Md.

MRS. HENRIETTA KNIGHT, HEALING and Equalizing Medium. The sick and the nerves can receive immediate relief by manipulations, 100 fwelfib

MRS. H. KNIGHT'S COUGH SYRUP. given to her by an eminent spirit physician, is a positive cure for Coughs, Colds and Consumption in its early stage

Pint Bottles ... Address Mrs. H. KNIGHT, No. 100 Twelfth street

INDERHILL ON MESMERISM. The most valuable Work ever published upon the science showing, the facts in regard to mental philosophy as developed by experiments.

Demonstrating the immortality of the soul and the communion of spirits with mortals.

Price \$1.50, Sent Free of Postage. Addre

J. C. BUNDY, Drawer 6023, Chirago, Ill.

DR. WM. CLARK'S Spirit Magnetic Vegetable

. Syrup Is placed before the public as one of the best alterative remethes for invigorating theoryans and functions of the body, its benefits are mostly apparent in cases of Carcer, Eleors, Scrofula Rhenmatism, Jaundice, Torpid and Inthened state of the kiver. Richneys, and Bladder; acts favorably on the gland system, cleanses and heads ulcerations of the Kidneys and Liver, and completely cradicates. Moreory and other parasonous minerals from the system; taken in proper dases operates as an alterative and fereigent—a disphorotic, diurctic, and laxative—an antispassodic and anodyne; and in proper cases as a stomachic and emacongogue. Generally expressed it increases all the scoretions and excretions, and excites action in the glands in a particular manner.

Spirit Magnetic Vegetable Pulmonary and Bronchial Syrup

Is excellent for the Asthma either Periodical or Continued. In such cases take one better of the Magnetic Vegetable Syrup before commencing on the Bronchial, especially in continued Asthma.

The Syrup is an invaluable remedy for all Pulmonary and broachial complaints, even the most chronic cases will derive benefit from its use, and be restored to health, if faithfully taken, as directed in label on each battle.

Spirit Magnetic Vegetable Nervine Syrup.

This Syrup is invaluable for strengthening the nerve centers, and equalizing the circulation of nerve fluids.

HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

ERADICATES Mamors, Meacury, and all impurities, freta the system; Magnetically Vitalizes and Strongtoons all the main organs of life, causing the blood to become more ARTERIAL, the many cases there being too much of the VENES; restores sitality to the HIDNEYS where they have been weak-oned by the liver becoming torpid; acts on the glands in a particular manner, increasing all the secretions and excretions, and completely renovates and hanges the action of the whole system.

If taithfully taken, it is care to give you relief. It is a

Magnetic Vegetable Medicine! Examining claim-voyantly the system, we know the effect apon the organs and functions of the body. Spinitricalizes thould seek relief from the proper channels. It is not in harmony with your faith to attempt to be cured by the old school of medicine, any more than to seek spiritual food for your more life in the off retigion. Cling to those of your fait in all things, dwell is love, and blending one with another, for a nation there is strongth. Then let us all work together in the spirit of Love and Wission.

the spirit of Lore and Wisdom.

spirits can look into the system and see clairvoyan thy insorkings of the whole physical battery, as plainly as the nitroi reflects your form, ought to be trusted by those and epting the pritosophy before physicians in the form that mave to depend upon the knowledge they receive by discreting deceased forms and poring over medical works. Progression in all things.

The above medicine will be sent per Express on receipt of \$1.50 per buttle. Also any of the following valuable magnet-e preparations, at the same price per bottle:

Br. William Clark's Magnetic Dysentery, Cholega Morbus, and Cholera Cordial. Dr. William Clark's Magnetic Nervine, or strengthening and equalizing the nerves and circulation. br. William Clark's Magnetic Pulmonary Bronchtal Syrup.

trongthens the glands and tubes, clears the air cells and leanses the membranes from unhealthy mucus collections. The above-named Syraps are put up in strong bottles, so are y scaled and boxed, with full directions accompanying such kind.

Spirit Magnetic Vegetable Dysentery, Cholera-Morbus and Cholera Cordial.

Every person should have a buttle of this envaluable Cordial. Full directions accompanying each bottle suitable to the different stages of

either of the above timesure. For Chelera and Cholera morbus give the Cordial as directed on the fattle together with a tes of Chamothile flowers and ago, equal parts, steeped; continue same, in connection with cordial antil the patient perspires profusely. For dysentery, give the cordial as directed, together with cooling druks—i. e. slippery olm or barrey water. In all these case, keep the circuiction rapid in the extremeties, by rubbing, as directed on in label on the bottle.

PRICE, \$1.50 EACH.

SENT BY EXPRESS TO ALL PARTS OF THE UNITED STATES.

Spirit Magnetic Anti-Bilious Su-

gar-coated Vegetable Pills Invaluable to rouse the liver from torpid conditions, relieve obstructions of bile in the gall-bladder or its duets; cures laundee and inflammation of the stomach, which require the most specify assistance. Where persons have been billous for a long time they will have to continue these. Pills until the membrane system is cleaned, by taking three or four Pills each night, as directed in label accompanying each pack-

age.
N. B.—The Magnetic Vegetable Syrap is advised to be taken at the end of two weeks instead of the Billone Pi is, taking three of the Pills once a week in connection with the symp. By following this course the patient is sure to find speedy and lasting relief.

Spirit Magnetic Vegetable Cath-

artic Pills Remove costiveness, indigestion, and correct the stomach

Spirit Magnetic Vegetable Tonic and Strengthening Powders.

These powders are invaluable in all cases of debility and weakness of the blood; in consumption, dropsy, long continued ague, obstructed menses, &c.; may be taken twice a day with great benefit, by those taking the Magnetic Vegetable Syrup Where the patient has no appetite, or feels generally debilitated, they enrich the blood, strengthen the system, give tone to the stomach, and restore the organs to their natural healthy condition.

Spirit Magnetic Vegetable Colic Pills.

These Pills cure the most distressing cases of colic. Rubbing the patient's back and extremities with mustard-water is advised in connection with the Pills as directed, especially The above named Pills and Powders are put up in packages with full directions accompanying each kind.

PRICE \$1.00 EACH PACKAGE, SENT BY EXPRESS. SMALL PACK AGES 50 CTS. EACH.

two red stamps. Address WM. G. CLARK, Room 5, 84 Dearnborn St. Chicago III.

Sent by Mail on receipt of Price, together with

N. 23.—If any desire to consult Dr. Clark's spirit, they cando so by calling on or addressing his medium JEANNIE WATERMAN DANFORTH. 318 Rust 33d Street New York

PRINCES SOVERIGN CURE FOR SCROF-ULA OF EVERY PHASE, Catarrh, Bron-chitis, and all Blood Diseases, gnarranteed by Natures Potens Remedials from Plants. All the pretended snuffs and inhal-ations have proven deceptive and temporary. Where can you see one patient cured by others? None such exist. And yet vile impositions are practiced daily. All Chronic Liver and Kidney diseases, Dishetes, Dyspepsia, Constipation, Heart-burn, Piles, Rheumatism of three Kinds, Dropsy, Scrofulous Opthaimia, and Deafaces, Nervous Debality, Cutaneous skin, Affections, and all other External and Internal Eruptive Maladies are permanently eradicated. Bottles Fluid or Boxes Root, Five and Six Dollars. Sent by Express. Medical Cir-culars 3 stamps, Treatise 25 cents.

WILLIAM R. PRINCE. Linnean Nurseries, Flushing, N

TAYLORS'S

BED SPRINGS. PATENTED May, 10, 1868. Are the champest and best in use. Sent freight free for six dollars, a liberal discount to

J. O. TAYLOR.

Ann Arbor, Mich. No Svoi. 5 18 wits.

Eronfier Department.

A few Facts from Spirit Life.

Lecturing in Dansville on Monday evening, January 25th, 1869, we saw and described as follows: First. We saw by the side of this man, a spirit. In life he was a soldier, describing him fully, and he is your cousin or nephew, and he was killed in 1869.

"Ans. " I had a nophew who was killed as you described."

Second. By this woman was a spirit lady, very beautiful indeed, a cultivated and refined soul; then described her very minutely. She calls you sister, but we do not think she is your sister, but a friend and play mate of your girl-hood days. She died very suddenly, at seventeen years of age.

After a little thought, she answered, "No, I can call nothing to mind, and have no idea of any such person."

" A failure," we promptly replied, "let it pass." " No," said the spirit, "it is not a failure, she will remember me. I am Emma Francis."

This we did not repeat, but went on with our facts.

The next evening, the lady to whom the communication was given, called on us at the pleasant home of Mrs. Little, and voluntarily said. "I have called to correct the statement made by me last night at the Hall. I have identified the spirit you described, and your description of her was very correct indeed. She died when she was seventeen years old, and we were as dear to each other as sisters could be, and her name was Francis."

" Emma Francis," we heard a voice say. - "It may have been," said the lady.

"Why did you deny this last night?" said Mrs.

" Because I was sure that she was nineteen and past, when she died, and Mr. W. was so positive that she was but seventeen, that I concluded that it was not my friend and sister Francis, but on reaching home, I found from her biography that he was Fight, 89.

Here is but one of the many cases of spirit tests independent of the mind of the party to whom it is given; a clear case of spirit history, corroborated by written evidence, and outside of the memory of either medium or party to whom the communica-

They that have ears to hear let them hear, and eyes to see, let them see and understand.

Third. After the lecture, and before the audience had left the house, there came the spirit of a sweet. pretty, little girl of three or four years of age, and touched me in her innocent child-like way and said,

only as little angels can say, "Tell my papa that I. am here," and then left me and stood by the side of an old gray haired man, and as she took her place by his side, she was changed in the twinkling of an eye, to a magnificent angel woman, wrapped in heaven's mantle of white, and with love-beaming from her eyes, she laid her white hand on the shoulder of the old man, and said, "My father, I welcome thee, and in joy greet thee from my spirit home." And then bowing her spirit form to the wrinkled brow of the old man, kissed him and disappeared.

We called the old man's attention to the fact. He turned, looked at the place where the angel daughter had stood, and said, "She is my daughter, and died when four years old."

Fourth.' On Friday evening, January 29th, 1869, and after the discussion had closed, several friends followed us to the home of Mrs. Little, with whom we stopped, for a social chat, and among others came Dr. and Mrs. P., who, by the way, are not Spiritualists. While in conversation with them, we heard the voice of a woman say, "Dr. P., I want Dr. P."

We turned towards Dr. P., and we saw as follows: First, a splendid female form, one of the finest we ever saw; then we saw a room and its contents. among other things, a low posted bed-stead, with the woman on it that we had seen stand by the side of the Doctor. She was in night-dress, open in front, with frill border reaching from pit of stomach up to, and around her neck, and some kind of border around the wrists. Her face was full, flushed and indicative of good health; she was handsome and lay in unrest, with eyes closed. Her hair was loose, and lay in masses over the white pillows. and its lustrous brown black, was in marked contrast with the whiteness of the pillows. The bedstead stood out from the walls, and I saw her lips move and heard her moan, "Why don't you call Dr. P."

I then saw by the bed an old man of seventy years, white haired, thin on the top of the head, describing him minutely even to his cane, and observed that he was a conceited, strong-willed man. By him stands a much younger man, stout, thickset, dark hair, dark complexion and apparently about thirty-five years of age. These men are Doctors, and now, Dr. P., I see you by the side of the hed in consultation over the woman. You each make a diognosis. Yours is rejected theirs is acted on. The woman died, and now her spirit stands by you and says, "Dr. P. had I had you in the begining of my troubles, I should have been in the form to-day."

This, Doctor, was twenty-two years ago, and you were twenty-six years old, and the woman about twenty-two or three. Answer yes or no.

Says the Doctor, "Twenty-two years ago I was opening up a practice in the town of .--, and was called the "new Doctor," and there occurred just what you have related : I was twenty-six years old. and I differed with the two Doctors you have described, and on the death of the lady in question. I demanded a post mortem examination, which was conducted by two disinterested physicians, who sustained my diognosis, thus sustaining my professional reputation; and your communication is wonderfully correct."

"Yes," said Mrs. P. in a sad voice, "I knew the woman well. She died in child-birth, and her form was pronounced by the Doctors who made the post mortem examination, to have been the finest they ever saw."

" All of these things ye may do and much more, if ye have faith as large as a grain of mustard seed." O, ye Advents! who believe in Jesus as the Son of God, why don't you do these things, or else expel the demons that do them? Ye are of the Sadducees, blind leaders, leading the blind.

"Woe unto you Sadducees, hypocrites, llars."-JESUS.

Is Delay Wise?

"Dr. Spencer, in a sermon upon delay of conversion, says: Make up a congregation of a thousand Christians. Divide them into ave classes according to the ages at which they became Christians. Place in the first class all those converted under twenty years of age; and in the fifth class all those converted between fifty and sixty. Of your thousand Christians there were hopefully converted under twenty years of age 548. Between fitty and sixty years of age three. But you ask, why stop at sixty years old? Ah! well then, if you will have a sixth class—converted between sixty and seventy years of age—one. Just one out of a thousand Christians converted over sixty years old. What a lesson on delay! What an awful lesson!"

We cat the above from the Dathy Journal, Syracuse, New York, of February 27th. What a comment on religious revivals, entirely dependent on the negative condition of childhood for converts. God cannot convert adults, he must work through children. And why, Dr. Spencer? Because the Divsical rature of the nine out of ten of your converts, have the cold viscera skin and you easily magactize them into your views.

Is God's power less with the man than the child? Why have a congregation for a revival? Why not make your converts out of adults? Why not begin a revival in a private family or with two or three present? Jesus has promised to be with you, why

We Spiritualists, make our converts from the adults. We take your old members and make them 'nto Spiritualists. We take the Infidels, on whom you have tried your power, and failed, and they be come believers. You say "It is the Devil." Ah, well, it is the Devil of the Sadducees. "He hath a Devil." Well, Dr. Spencer, we accept the cry, and have to go with the crowd. According to your tiews the Devil gets the wholesale trade, and your God the retail business of this world. But, really, Doctor, the logic of history is this: That whatever the church has pronounced as of the Devil, has in future become the world's redeemer, and we, the Spiritualists, have been called the Devil, and accused of diabolism by the church, and by this sign we know that in the future we shall be the redeemers of the race.

Speak again, Doctor, and we will review your article.

Has God no Mercy ?

A correspondent of the Congregationalist says: "A gentleman once remarked to President Dwight that when, in his youth, he heard Mr. Edwards describe the day of judgment, he fully s.p. posed that immediately at the close of the sermon, the Judge would descend, and the final separation take place.' During the delivery of one of his most overwhelming discourses, in the pulpit of a minister unused to such power, this minister is said to have forgotten himself so far as to pull the preacher by the coat, and try to stay the torrent of such appalling eloquence by the question; 'Mr. Edwards! Mr. Edwards! is not God a merciful be-

We elip the above from an exchange and answer the question:

Mr. Edwards' God was the God of Moses, and knew not Jesus or Spiritualism,-knew no mercy. A God of anger, of wrath, of hate and spleen ; delighting in blood, war and gapine, and as understood and represented by Theology, is to-day as yesterday, in the future as in the past unchangeable and eternally the same.

Only last month He was asked in prayer, to throw the cars off the track of the New York and Eric Rail Road, with all the fervent eloquence of revival powers, that Elder Grant and E.V. Wilson might go to hell instead of Dais:ille.

Continue to howl, ye bigots, your prayers are harmless, and "We still live."

A REMARKABLE CURE OF BLIND. NESS.

George H. Wilson, of Toledo, informs us that he was a soldier of the 54th Massachusetts colored Intantry, and in the charge of Fort Wagner, on Morris Island, he received injuries which resulted in partial blindness. He says:

Two years since I could not distinguish one person or object from another; but I esuld distinguish day from night. For one year past, I have been totally blind, I have not known day from night, have been treated by a dozen different Physicians. Dr Eaton and Dr. Danlap, were the two principal Oculists, that treated my eyes, in Toledo, both giving me up as incurable and could not remove the cataract from

I next went to Detroit and was treated by Dr. Rousey. After cupping feeching, and various painful operations, he told me I was too late, as there could be nothing more done for me. Then I went, and was examined by Professor Strong, Oculist of Cleveland, who stated that the pupil of the eye was so contracted, that there was no help for it, and the cataract of the left eye could not be removed, at least he did not want to try it, for it was too fine a job, he then advised me to consult Dr. -, of Cincinnati.

My money being nearly all gone, my brotherin-law, consented to come to Chicago with me, to make one more trial, for I could not give up all hopes yet, as I had a wife and family to sup port, and with the simple facts of my condition, Geo. W. Watson my brother-in-law, leading me around, asking a little charity for the support of myself and family, and hoping to accumulate knough to make another trial to recover my eye sight. Calling into Drs. S. McBride and Cleveland's office, and handing my paper to read, a female voice exclaimed, "I am impressed that the Drs.can restore his signt." Then a hope like a shock went through me, and soon they were to work at me, their wives asking me some questions; one was "did you ever read of the sight being restored by the laying on of hands, the sick nealed, &2." I sam was commanded to open my eyes. I did, and to my surprise and great delight I could begin to discern objects,-Before I left the office I could see the large windows were oval top, and could count the rounds in an office-chair, and could tell how many fingers the Dr. would hold up before me, and could discern objects enough to tell what they were.-And for the first time I saw my brother-in-law to recognize his features, for over two years, my sight is improving every day; March 3rd, I saw to read stair cards, and read in the office, in large letters, "Drs. S. McBride and Cleveland,"

Never shall I forget March 1st, 1869, when my sight was restored. Hoping to receive a little support from the good people of Chicago for a short time until my health and strength is a little better that I can earn, a living for myself and family, as the Drs. cure me free of charge. I can but say, "God bless them."

THE TWENTY-PIEST ANNIVERSARY.

We received the following note from brother Spetigue, just on the eve of putting our paper to press, and as it relates to a subject of much

interest we make room for it. "DEAR FRIENDS:-I had the honor of invit-

ing you to this city last year to celebrate the twentieth anniversary of Modern Spiritualism. You, who accepted the invitation were so delighted with the gathering that you expressed a desire to meet again in the same place on the same auspicious occasion. I have now great pleasure in inviting you to meet me at Crosby's Music Hall, to celebrate the twenty-first anniversary of Modern Spiritualism.

Further particulars next week. -I remain your fellow worker,

J. Spetigue.

Those Jews who want to observe the same Sunday with Christians, if they will go westerly round the globe, will come back with Sunday in the right place.

What is Religion? By George Snyder. Price ten cents.

NOTICE OF MEETINGS.

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

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

Boston .- MERCANTILE HALL .- The First Spiritualist Asso-HOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Childrens' Progressive Lycoum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

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

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

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

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

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

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

Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings overy Sanday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups. Belvidere, Ill .- The Spiritual Society hold meetings in

Green's Hall two Sundays in each month, foreness and oven-ing, 10/2 and 7/2 o'check. Children's Progressive Lyceum meets at two o'check. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bulwell, Guar-

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

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Cierk. Des Moines, Iowa.-The First Spiritualist Association meet

regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A.M., and 7 P. M. Children's Progressive Lycenu meets at 11/2 P. M. B. N. Kinyon, Corresponding Secretary. Descrield, Mich.-First Union Society of Spiritualists hold

regular meetings in Ormsty's Hall at 10½ A. M. and 7½ P. M. Sunday, Regular Speaker J. W. Vannamee. Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, lairvoyant speaking medium.

Muan O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tu! 16 Guardian, Einma Tuttie.

Monmouth, Ill.—Lycsum meets every Sunday forencon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Sievens, Assistant Conductor; Helen Nye, Guardian of

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and

ave speaking every Sunday evening at 7 o'clock, at Brown's lall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian. Charlestown.—The First Spiritualist Association of Charles town Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ p. m. Children's Lyceum meets at 10½ a. m. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

J. Mayo, Guardan.
The Children's Progressive Lyceum meets every Sunday at 10½ a. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lycenn.

CHELSEA .- The Associated Spiritualists hold meetings at remont Hall every Sunday afternoon and evening, con Fremont Hall every Sunday atternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sun day in Winnesimmet Division Hall, Chelses, at 3 and 7 p. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

Wordester Mass.—Meetings are held in Horticultural Hall wordster Mass.—Meetings are neu in normalitated that every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns,

PROVIDENCE, R. I .- Meetings are held in Pratt's Hall Weyhosset street, Sundays, atternoons at 3 and evenings at 71, o'clock. Progressive Lyceum meets at 121, o'clock. Lyceum Conductor, J. W./Lewis; Guardian, Mrs. Abbie H. Potter. HARTFORD, CONN,-Spiritual meetings are held every Sunday evening, for conference or lecture, at 71% o'clock. Children's Progressive Lycenn meets at 3 P. M. J. S. Dow, Con-

PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

Bangor, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Hourron, Mr. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lyceum at 2½ p.m. P.E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, C. nductor. Mrs. Delia Pease, Guardian. Morriesania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 a. M. and 2 p. M. in the Police Court Room. Seats free. B. A. Seaver, President; S. Pushes,

erre Haute, Ind .- The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "BPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut. above 12th street, at 97.4 M., on Sundays, M. B. Dyott, Conductor: Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Laugham, Conductor: Mrs. Mary Stretch, Guardian. The First Association of Spfritualists has its Icctures at Concert Hall, at 11 A. M. and 7.4 P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures. and the evening to lectures.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Conductor; Mrs. A. A.

Wheelock, Guardian,

LINN, MASS.—The Spiritualists of Lynn hold meetings every

Sunday afternoon and evening, at Cadet Hall. Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10:45 and 7:30. Conference at 12 m. Clair R. DeVere speaks for December. All communications to be addressed to— J. Sparrious, Pres. New York.—The Friends of Humanity meet every Sunday at 3 and 714 P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, Ad block east of Bowery. for moval and suritual culture, including a suritual culture. 20 Grand street, northeast corner Forsytne, 2d Block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

Oswado, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 5th avenne and West 29th street. Lectures at 10½ o'clock s. m. and 7 p. m., Conference at 3 p. m.

BROOKLYN, N. Y.-The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

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

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 210 Superior St. at 2 and 7 p. m. Lyceum at 10 s. m. Lewis King, Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor.

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

HARMONTON, N. J.—Meetings held every Sunday at 1014, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. Q. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

Groups. Lyceum numbers for members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 24 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

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

Springfield, Mass.—The Fraternal Society of Spiritualisel hold meetings every Sunday at Fallon's Hull. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall overy Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12% p. m. Hosea Allen, Children's Progressive Lyceum at 12% p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Beloit, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 16½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Roso, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

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

CLype. O — Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect. Breingfield, I.L.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lamphear Scoretary. Children's Progressive Lycenim every Sunday at 20 clock P. M. B. A. Richards, Conductor, Miss Lizze Porter, Guardian.

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

Sycamore, ILL.—The Children's Porgressive Lyceum of Sycamore, III., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hali Harvey A. Jones, Conductor; Mrs. Ho-

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding s. d Recording Secretary.

Aprian, Mich.—Regular Sunday meetings at 10½ s. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary.

Lowett, Mass.—The Children's Progressive Lyceum hold meetings every Sinday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-BRIDGEPORT, CONN.—Children's Progressive Lycer

every Sunday at 10½ A. M., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian. Omoro, W18 -Children's Progressive Lyceum meets every Sabbath at 10 o'clock s. m. John Wilcox, conductor. Mrs. , Assistant Conductor, Miss Cynthia McCann, Guar-

Thompson, Assistant Conductor, mass Cynthia incomin, Guardian of Groups.

Thompson, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer. Friends of Progress" organized permanently, Sept. 9, 1866. They us the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President. B. A. Chaman, Respectation, B. A. Chaman, B. Cham

dent; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector. Johnsthan Swain, Collector.

MAZO MANIE, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists

meet at the same place every Sunday, at 3 p. m., for Conference, O. B. Hazeltine, President; Mrs. Jane Senier, Secre-Topeka, Kansas,-The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speaking every Sunday evening at the Odd Fellow's Hall No. 188 Kausas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

WILLIAMSBURG. Spiritual meetings for Inspirational and WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sinday at 3, and Tuesday at 7½ o'clock, in McCartie's Tempe ance Hall, Frankiin street, opposite Post Office, Green Point. Contribution 10 conts. Point. Contribution 10 cents.

BACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, SAUSAMENTO, CAL.—meetings are nead in Turn verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laurs Cuppy, regular speaker. E. F. Woodward Cor'puding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian ROCHESTER, N. Y.—Religious Society of Progressive Spirit nalists meet in Schizzer's Hall, Sunday and Thursday eve nings. W. W. Parsel s President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sanday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

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

Firengure, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. Quincy Mass.—Meetings at 23/2 and 7 o'clock P. M. Progressive Lyceum meets at 13/2 P. M.

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

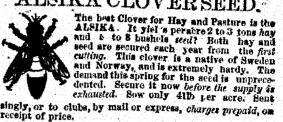
DOVER AND FOXCEOUS, Mr. The Children's Progressive Lyceum holds its Sunday session is Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

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

Washington, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettle M. Pense. Usc. Corn Oct. Anna M. Middlebrook. Nov. Nettle M. Pease. Dac. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellis J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7 30 p. m. Childrens Progressive Lyceum Geo. B. Davis condustor, Mrs. Horner, Guardian of Groups. Miss. Maggie Sioan, Assistant Guardian of Groups. Commences 12.30 p. m. Coultersnee Free Platform every Tuesday avoning at 7.30 p. m. Sociables Thursday avoning once in two weeks.

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

ALSIKA CLOVER SEED.



14 fb. 50 | 1 lb. \$1.50 | 4 lbs. \$5 00. | 20 lbs. \$19.00. | 22 lb. 75 | 2 lb. \$4.50 | 10 lbs. \$10.00. | 40 lbs. \$26.00.

GENUINE SURPRISE OATS

We have secured a supply of this wonderful out direct from G. H. Van Olinda, the party that first brought it to public notice. The Surprise Oute yield from 75 to 127 bushels per acre, and weigh 45 to 48 ibs per stricken bushel.—They are six years in cultivation from the wild out, and are thoroughly acclimated. Sow only 2 bushels (64 lbs.), per acre. Two or more, may join in sending for Outs 4 lbs. or less, send by mail post-paid. One peck or more, by express—the purchaser to pay charges, sacks free.

1 lb. -601 1 neck 22.60 1 2 lush \$11.60.

MELILOT CLOVER.

The best Honey Plant is MELILOT CLOVER. One acrewill support twenty hives of bees. This clover blooms from July to November, and yields 500 to 1000 lbs. honey per acre. The cured plant is now worth \$100 per ton, the extract being of great value to Tanners. Sow 3 lbs. only per acre. Sent by mail post-paid.

14 lb.,75 | 1 lb. \$2.00 | 3 lbs. \$5.00 | 9 lbs. \$12; 2 " 1.25 | 2 " 3.50 | 6 " 9.00 | 12 " 15.

New style of Langstroth's Hive. Sample Hivesent during March and April for \$4. Two for \$7! Retail price at fac-

\$5tory.

National Bee Fleder.—This is a safe and simple apparatus for feeding bees. Can be used on any style of hive. On Feeder, by mail, \$1. Three, by express\$4, 5 for \$3. Honey Extracting Machine. This Machine soperates the honey from the comb. The comb is not injured by the operation. After being emptied the comb is returned to the bees to be refilled. No 1 with gearing, will empty 100 to 100 lbs per day, price \$15. No 4 without gearing, will empty 300 to 500 lbs per day, price \$12.

American Bee Journal.-Monthly, 24 pages, illustrated.

\$1.75 per year. No 9, Vol. 4, now ready. Sample copy 16 Hives, Honey Machines, Honey Jars, Italian Rees, &c., tretail and whelesale. M. M. Balbridge, National Rec-hive Co.
See y & Manager, St. Charles, 11

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the vising generation. In fact, we intend to make our Journal cosmopolitan in charsc-ter—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

This journal will be published by the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

84, 86 and 88 Dearborn Street, Chicago, Ill.

TERMS OF SUBSCRIPTION—IN ADVANCE:

One Year,..\$3.00. | Six Months,..\$1,50. Single Copies 8 cents each.

CLUB RATES: Any one sending the names of five NEW subscribers will Any one sending the names of new subscribers win receive the Journal for one year each at \$2,75 per year.

Any one sending us the names of ten new subscribers will receive the Journal for one year each at \$2.50 per year.

The paper will be sent to any Post Office, designated.

When Post Office Orders cannot be procured, we desire our patrons to send money.
Subscribers in Canada will add to the terms of subscription 26 cents per year, for prepayment of American Postage. POST OFFICE ADDRESS.—It is useless for subscribers to

write, unless they give their lost Office Address and name of State.

State:

Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the Town, County and State to which it has been sent. A Specimen copies sent FREE.

Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprise a volume. Thus we publish two volumes a year. ADVERTISEMENTS inserted at TWENTY-FIVE CENTS a line for the first, and Twenty cents per line for each subsequent in

All letters must be addressed JOHN C. BUNDY, Drawer 6023, Chicago, Ill.

INDUCEMENTS TO CANVASSERS.

In order to greatly increase the subscription list of the Religio-Philosophical Journal, we offer magnificent inducements for procuring subscribers. Men and women, lecturers especially, will find it profitable to canvass for the paper. Any one sending \$100 shall receive thirty-three copies of the Journal for one year, or sixty-six copies for six months, directed to such new subscribers and at such places as rerequired, or such a proportion for six months and one year as shall suit, so as to be equivalent to 33 copies for one year, and a premium to be sent where directed, by express, one of those beautiful Florence Sewiny Machines, which sell everywhere for sixty-five dollars, and if a higher priced Florence machine is desired, it will be furnished in the same proportion as above. (See descriptive advertisement. Any solicitor who shall make an effort and fail to raise \$100 for subscriptions to the Journal as above, will be allowed twentyfive per cent of whatever money they may remit, not less than ten dollars, payable in any books or engravings mentioned in our advertised lists, or in any of the following articles, viz:

Wheeler & Wilson No. 3 Sewing Machine \$65 00 75 00 65 60 No. 2 No. 1 Wilcox & Gibbe, 56 00 61 06 68 00 No. 2 Finkle & Lyon, plated. 65 00 Howe, Letter " A'

THE FIGRENCE SEWING MACHINE IS UNSURPASSED for ease of management, variety and quality of work regularity of tension, etc. It fastens each end of every seam, a valuable feature belonging to and claimed by no other machine. Circulars containing full information, with samples of sewing, furnished upon application to Wim H. Sharp & Co., General Agents, 101 Washington afreet, who will carefully select premium machines, and forward by express as directed, warranting them in every instance as represented.

TTHE FLORENCE SEWING MACHINE IS UNSURPASSED

Inducements to Renew Subscrip-

tions Immediately. We will be attentive to business and do our best to send you an acceptable paper every week.

All the principal Wholesale News agents throughout the United States and British Provinces will be supplied with the paper for the country News Dealers, and News Boys in the cities and on the cars.

Wherean Raws Co., corner Dearborn and Madison streets, Chicago, Ill., General Agents for the United States and British Provinces, and the American News Company, 119 and 121 Massau street. New York.

WHOLESALE AGENTS:

MB Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy ! the RELIGIO-PHILOSOPHICAL JOURNAL one year. It will be forwarded to their address on receipt of the pagers with the advan-

Name atreet, New York.