\$3.00 PER YEAR IN ADVANCE 1

Eruth wears no mash, bows at no human strine, seeks neither place nor applause; she only asks a hearing.

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Ziterary Department.

SEOURL TO MAUD MULLER

NEGUEL TO MAUD MULKER.

Kitron:—Last Sabbath reveigg, Jan. 31st, Vo. a
was held in this place, at the house of T. R. Chopar
old after it clipped, a few friends lingered, for Chopar
are prospects, &c. Finally some one proposed, that a
reprospects, &c. Finally some one proposed, that a
reprospects, should regist the half at "Maud Multing
that did in a matterly style. Immediately some spirit
cet the medium Mrs. Harriet E. Pope, and this sequel
was the satunished crowd.

while a notify aw-case, his mid 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 reak. 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. old the passer-by, of the judges rate.

Whole far from the church-yard,—under the hill,
blopt sweet MandMuller, so cold and still.

the judge first stept, on the other sho 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 kies, that a seraph might dare to press On the malden's cheek, was their first carees. In that blissful hour, they both forgot, How weary had been their earthly lot. and the each had striven to do their be This was their first real happiness. This was their first real happiness. The very first hour of perfect Joy, They had ever known—without alloy. They had ever known—without alloy. And as they looked back, on their earthly years, They saw each path becaughed with tears. They saw the hopes, that were crushed at birth, Saw, how oft they had wearled, and tired of cart all there things, seem d a fitful dream, ce they had passed over death's colling at Since they had passed over dealin's chilling atte.
And as they walked, o'er the golden pialn.
Their heart, sang no more, that and refrain;
"It might have been," for the days were gon;
For the fee to wing, that sad, and song.
This, the rang, as they walked together,
"We part no more, no, never, never.

And therethey will walk, by life's beautiful river, Hand clasped in hand,—forever and ever. WILFRED MONTRESSOR:

And the judge's heart, with joy would fil, As sweet Maud Mutler, the song would thrill.

And a holy joy—and quiet rest, Filled alike sweet Maud's and the Judge's b

OR, THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

THE AUTHOR OF "FLORENCE DE LACT, OR THE COQUETTE," ETC.

BOOK THIRD-THE ARREST.

CHAPTER XXVII.

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 case. 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 tell into a slow, shuffling gait, resembling that of a man in a state of convolessence after a severe attack of disease. His leatures at such intervals indicated the abstracted or bewildered condition of his mind.

ed the abstracted or oewindered condition ind.

ing Brosdway, the retired merchant pur is route toward the lower part of the city, he white and Centre streets. As he aped an edifice of massive size and gloomy, universally known by the nickname of pplian Tombo, he perceived a score of nd boys standing around the principal ended to the control of the

anced through a vestibule or ante-room into a irge chamber partially filled with a miscellane us assemblage.

The attention of Owen Tracey was drawn numediately toward a stout thickset man, wearage handculfs on his wrists, and a solied bloody andkerchief wound his head. The signs of util, were visible in his malignant-scowl and to sulken, savage expression of his features.

Among the spectators is close proximity to lowen Tracey, stood two strangers, a small, apare it has dark swarthy, complexion. Tuey were anversing together in whapers.

Levi, is—funder prisauer the man who awned the articles 4 sp.ke of—a gold watch no a diamond cross—at your establishment on he morning of Saturday last?

"I cannot see his face distinctly," said the outh, advancing a little.

"Yes, Mr. Pettigrew, the very man. I could sick him in a hissant, out of a thousand."

"You are confident, then?"

"Positive as I am of my own existence. He as got a brusse on the left eye that disguises in a little, but there is na 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 wa'ch 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 command by one of the officers in attendance, put an end to the conversation.

"Mr. Mastera," said the police justice, extending two aligns of paper to the officer, here are warrants of committed for Andrew Williams and Hugu Simonson. You will see them duly executed.

Hugu Simonson. You will see them duly executed."

Owen Tracey left the police offige and walked slowly toward the Park. He shopped at the door of a brick building in Beckman street, guarded by a formulable array of tin signs, nainted and lettered with the names of gentlemen learned in the law. Entering the ball, he passed on to an office on the first flow is the rear of the housey 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.

seated himself near a table covered who papers and law books.

"I have but a few minutes to spare, Mr. Batton," said the merchant. "I wish to lawe some directions with you so that you may draw a codicilt tom will."

"Que moment, Mr. Tracey," rejoined the base of this up as written document and lay-

icell to my will."

"Que 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?"

"I is," replied ine lawyer, pointing to a large iron sale standing behind the table. Shall I get it?"

iron sale standing behind the table. Shall I get it?"

"No matter," said the merchant." "I renember its contents perfectly. After the payment of my debts, and a few trilling legacies, I have devised one undivided morely of any real and personal estate to my wile Mary, in lieu of her right of dower, and the remaining half to my brother, Alfred Tracy,"

"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 claste to Alfred Tracey, and devising the same in equal parts to the surviving children and grand children of Camples Mountjoy, my former partner in business."
"You propose to cut off your brother entirely?"
"Entirely Mr. Barton, L. will state to to won!

by ?" 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 claims upon my generosity." The lawyer busily wrote a memorandum of the directions of Owen Tracey, and read it over to him.

to him.
"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 to-morrow."

"The sooner the cetter. I will call again to morrow."

I The morning was occupied by the merchant in the transaction of business, principally in making purchases of the stock of the Wexford Bailroad Company, from bons fide holders. At two o clock, according to appointment, he met his brother af the counting room of blasses. Barstow and Rodman in Front street. It was definitely arranged between the parties that Affred Tracey should sail as supercargo of the good ship Splendid, bound to Canton, with a cargo of cheap cotton goods, and other American manufactures.

Ired Tracy should sail as supercargo of the good ship Shieboid, bound to Canton, with a cargo of cheap cotton goods, and other American manufactures.

The brothers separated on leaving the counting soon, and O seen Tracey, turning into Wall street, soon arrived at the office of Francis Morting.

"Sit Gown, my dear sit, 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?"

"I have secured nearly five hundred shares of the floating stock of the Wexford Company at a shade above 20."

"Five hundred shares, my dear sit?"

"Here is the memorahdum, "sail Owen Traces, taking his tablets from his breast packet. "Edward A. Classon, 57 shares; Samuel Pitt, 34 do.; Goddard & Young, 123 do.; Abraham Welch, 49 do.; Messra, Black & Co., 95 do.; Williams & Zweber, 70 do."

The merchant slowly read off the names and the number of shares purchased by him. "The terms," he saided if conclusion, "are cash upon the delivery of the certificates of transfer on the books of the comps.", "

"Te oppration goes on finely," said Francis Mortimer. "I boung three hundred shares on time at the Broker's Board to day, 23½, at 30 days, sellers option. et am doing sometime in the street, also. The thing is not quite ripe yet, Get the command, of the risk of the suckes 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, "

"I won't do to play the game too openly, my dear air—caution—caution. These fellows in Wall street have keen eyes."

"I follow your directions implicitly."

"Ay, sy, as the the form mining continually, as between hostile armles in a steps, so that we must carefully goard argainst 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-

"Danger, my dear sir," said Mortimer, interrupting his associate; "read this paragraph in the money article of one of the morning papers."

"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 prevailed 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 delray its ordinary expenses under the most favorable auspices. The administration of the present, Beard of Directors, has been such however, as to convince intelligent capitalists that the encere is fast approaching the period of total bankruptcy. A considerable portion of the money boaned 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 purchs ser-will embark als funds in the stock of this ricketty company.

It is now two years since the Wexford Railroad company far first parties; but we trust no honest purchs ser-will embark als funds in the stock of this ricketty company.

The unchant boked anxiously at the broker as a fund on the period of the carnings of the company funds of the paragraph.

"The unchant boked anxiously at the broker as a fund on the period of the paragraph."

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"The unchant boked anxiously at the broker as a fund of the paragraph."

"The parties of the paragraph."

ker win a mysell,"
"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 Wxaford stock to the lowest possible figure. We are buyers, Mr. Tracq."
"I understand."
"will soon be known to

"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 Weaford 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 theddling 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-Jay 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 contravances of operators and interested parties, to affect the prices of their securities," said Owen Tracey, with a glauce of inquiry.
"Certainly, my dear sir, entirely. The success of a speculation often requires consummate skill and address in the management of thess sources of public epinion. You and I, for example, 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 serious ly affecting the standing of the Wexford Ompany."

"Is there no danger, Mr. Mortimer, of seriously affecting the standing of the Wexford Company?

"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 s'anding of the Company, so that prices do not rise at present. All in good time, my dear Mr. Tracey. A lort night or three weeks hence, we shall find it our interest, perhaps, to assure the public that the Wexford Raliroad Company is under the management of a discreet and competent B-ard of Directors, and is rapidly recovering from its stemporary 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 mysteries."

"Money! money! "remarked the merchant, greffly.

"Yes, money is the grand lever, Mr. Tracey. But it requires skillful handling to move, successfully, with a lever, a stone wall or a bubbling fountain. The coarseness of open bribery is no longer tolerated except by hariots and policemen."

men."
"The result is the same."
"The result is the same."
"The pale our read," said Mortlmer, gravely, by skill and concerted action. Success embellistes the most splendid combination and redemn the most desprace venture.

"Thus far, Mr. Mortiner," said the merchant, glancing at the broker from under his shagey eyebrons, "you augur well of the success of our operations."

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 flusting stock as quickly as you can. To morrow I shall be, openly in the field as a purchaser of the Wesfurd stock, at thirty and sixty days. It will be better that no apparent connection exist between us, and indeed to obviste suspicion, 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

cquitably 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 their immediately into officet.

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

"Is this Mr. Tracey?" the girl inquired, tinitity.

idly. "My name is Tracey," replied the young

man.

Jane Williams related, briefly, the circumstances of her mother's illness and her father's arrest, and implored Mr. Tracey to visit, her mother immediately.

"And who is your mother, child?" said Alfred Tracey, reanning the flure of 'he girl.

"The daughter of Charles Mountyy."

Alfred Tracey reflected an instant ere he asked.

Alfred Tracey reflected an instant ere he asked,
"Where do you reside?"
"No.—Orange street."
"I will call upon your mother," said the young man to the girl.
As he entered: the hall be 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.

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 loquiry, 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 an 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 quitea sensation. We had crowded houses every night, although 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 haudled her subject, was a wonder to all, especially when she spoke on the origin of man. She handled 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 I am really at a loss to know what to think about what she precees, I is a very strage doctrine, denying both the fall of max 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 but too good to do wrong, and too wise to err, that she can say he never claim ed anything more for himself than any other man, and still we think he claims all that we claim for him, as I an very much interested in the new doctrine, I want you to try and get the

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 doctrine. 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 funn, and also A. B. Wheeless. The thing is all in the dark to us, as we hardly know what your fath is. I see the spirits don't agree, as opesaid plainty be did not believe all was right, he believed it was right wrong; others again could not tell was right, we have the spirits don't see the spirits don't agree, as opesaid plainty be did not believe all was right, he believed it iy be 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 lifty were flomesick, 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. Gondon.

February 26th, 1869.

Professor Lowback, of Philadelphia, has 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 threatened.

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 sustere. The main principle of the Trappists appears to be a devotion of themselves to a mortifying and abstemious life; every thing approaching luxory or comfort being carefully avoided by them; and, indeed, discomfort, and misery in all things being introduced into their habits. Their finance shirt is changed but once a month; they sleep on a straw mastrass, with but a siggle blanket over them. Formerly they sleep on a straw mastrass, with but a siggle blanket over them. Formerly they sleep on a straw mastrass, with but a siggle blanket over them. Formerly they sleep on the planks, but the Pope considering this part of their discipline too severe and bjurious twice health directed its discontinuance. No fires are allowed, even at this season of the year, firapy part of the house, except in-the kitchen, printing room, strangers room, and in the ante-room of the refectory during dunor, to keep their messes warm, which lists provision would appear to be, somewhat monastient refinement. For seven months in the year, their only real in each twenty four hours, except hare ounces of bread in the evening, is a dinner at their except in the seath. During the remaining months, somewhat in addition may be made on the two and the except in the seath. During the remaining months, somewhat in addition may be made on the two and the extent of them whose duties positively require the permission, they are strictly forbidden to speak, either to each other or our strangers; nor afe 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 wordornitories. They attend, in every twenty four hour, eight different ceremonials or services; the first taking place between two and four in the morning, the next at half pastdye, in the winter, and possibly earlier in the summer time.

Ancedote 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 which he stopped. Having occasion for it shortly afterwards he resorted to mine host for payment. But the lan llord, too deep for the countrymen, wondered what he meant and was quite sure no such sum had ever been deposited in his hands by the astonished justice.

Instic.

After ineff-ctual appeals to the recollecti
and finally to the honor of Bandolph, the farmer
applied to Curran for advice.

"Have patience, my friend," said the council;
"speak to the landford ctivily—tell him you
have left your money with some other person.
Take a friend with you, and lolge with him an
other hundred in the presence of your friend,
and come to me."

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 new I can't see how I'm' going to be the better off for this, if I get my second hundred back again—but he wis that to be done."

"Go, and ssk 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 a ce as I am ruch better of."

"Well then," said the council, "now fake your friend with you, and ask the lasdlord for the hundred pounds your friend saw you leave with him."

We peed not add that the wily landlord found that he had been taken off his guard while our honest friend returned to thank his council.

Of the sixty two primary elements known in hature, only eighteen are found in the human body, and of these zero are metalic. Iron is found in the blood, phosphorous in the Brain, limestone in the blejding in the bonce, and dust and ashes it 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 carbos—representing the more familiar on ames of fire, water, saltpeter, and charcoal. And such is man, the loul of 'the carth, a spark of fire, drop of water, a grain of gunpowder, an atom of clarcoal.

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, Foil, give us a hymn."
"No, excuse me, I've a cold!"
It is said that this romarkable bird performed the three yerses of "God sate 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.

BY.....BENJAMIN

Berors of theologians.

NUMBER TRICES.

One of the most glaring errors of which Theologians by the beef guilty, is that of selling indujgences; and that, too, so much cheaper than Cath-oid-modification of the control of the property of the Pope of Rome, with a drummer to call the people tog-ther, that he might sell indulgences to them and thus replenish the papal exclience, asked a ligher price, and touched the feedings of the people more than Theologians ever have. Tetzell pushed his hands down into the puckets of the people more than Theologians ever have. Tetzell pushed his hands down into the puckets of the people where their tenderest feedings lie. But all that Theologians ask for a through tieket on the express train that lands its pusengers 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 fall pardon for past, present and fature sins, formatter how flithy or how late they come provided they do it just before they draw their last, earthly breath, their next shall be a breath of beyven. And they back it up with authority from their pairaculous book called the libbe, that they that come at the eleventh hour shall receive their penny, or just the same as those that have bornet 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. But from their thousands of tepout, that line their religious railing the same of the past, would not be likely to notice the same all matter of compensation. But from their thousands of tepout, that line their religious railing to the past of the proposition, that is an old moral responsibility, encourage their giving losse from all moral responsibility, encourage their giving losse from all market of the library to the late of the past of the late of the lat

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

We, as Spirit gallsts, take the ground that all mankind are responsible in their intellectual, moral and physical natures, to the inherent laws of their being. That these laws 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 late 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 eyer you must suffer the consequences of their own acts.

laws, and we be proken thereby, and what is more that there is no such thing as forgiveness; but ever rv one must suffer the consequences of their own sets.

Lod 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 indulgances at the lowest kind of premiums. They say that mankind may lie, steal, swear, get drank, rob, murder, in fact break every commandment in the decalogoe, through the term of their natural lives, even down to death's door, if they shrink back from the group of their old King of Terrors just long enough to offer up one truly repentant prayer, and shed one real repentant tear, desus saves them from past, present and fature condemnation, and God loves them just as well as though they had never done anything wicked.

The preacher goes into the cell of the murderer, converts him into a saint, and then christians take him out and fing him. How it is that they get along with that saying of Jesus', "Insanuch as]:e have done it unto one of these little one, my brettieren, ye have done it unto me," is more than we can tell. Nevertheless the young convert, the newborn christian, must be haing. 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 pains of victory, his brow is pressed by an immortal crown, and his voice helps to swell the maste of the angel choir.

But where is the poor murdered one? In hell, lifting up the voice of waiting among the pare and holy. Now his robes are white, his hands bear the pains of victory, his brow is pressed by an immortal crown, and his woice helps to swell the maste of the angel choir.

But where is the poor murdered one? In hell, lifting up the voice of white fainting up he had no time to sky the prayer or shed the tear, hence, hell is his portion.

Johnathan Edwards said jast "It should enhance the glory of the righteous as they gazed upon the foam agaped bil

Legal Murder. .

Nhen in God and humanity's name will legal murdering cease? Victim after victim all over our land isagiven to the hangham's rope as though there were no value placed upon human life shat, ever. If would seem as though the myriad afrems of crimson gore that flowed like a mighty (lide out of our late war were more than enough to satisfy every thing but an insatable naw. At best fills'egal murdering is but a relie 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 clivitzation 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, its the votaties that worship at the shrine of bogus Christiality, 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 fall to coine to the conclusion that the stretching of human necks with hemp is a favorite amusement of their, in fact they are but little better than a Ku Kiux Kian legalized to prey ploot their erring fellow men.

There is now lying in prison in the State of Pen-

Ka Kiux Kian legalized to prey upon their erring fellow men.

There is now lying in prison in the State of Pensylvania a poor girl by the name of Hester Vaughn who is doomed to explate her crining upon the scaffold. And what is her crime? The charge is infanticide. Is there any positive testimony against her? None whatever. But suppose this she did commit the deed are there no extensiting circumstances connected with the act that should excuse her? Just look at the matter a moment end see how it stands. Deceived by a hearties willian to suppose that she was legally married to him and when he had satisfied his helish desires and produced a state of maternity, then forsook her, leaving her to the cold charity of strangers. Think for a thoment of the anguish that must pierce her sorrowing heart when she realized her situation. And when the hour of her delivery came it found her all slone in hier own room, none to assist or sympathize, Who can wonder that under the frenzy produced

by her exeruciating partnrition pains, added to all the rest, that she might latentionally or unintention-ally have performed some act that put an end to the life of her bake. Eight and forty hours alone in that agony of despair, more horrible than a thou-sand deaths, and when found the babe was dead. But you tell us that twelve men as a jury sat up-pon the esse and they douned 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.

enforced to excuse him for shooting down his wife's paramour. But a graceless accunded may de-ceive a poor innocent girl, seduce her and force an unwelcome maternity upon her and then abounden her and if she dare do anything that has the ap-pearance of crime, the buil dogs of the church and the law are let loose upon her to how their relig-ious and legal platitudes over her trembiling form while her s while her seducer goes unwhipped of justice until he numbers his victims by scores.

The Bulpit.

[From the Plymouth Polpit.]

Suffering, the Measure of Worth. A Sermon delivered by Renry Ward Beech-er, Sunday Morning, January 31, 1868.

Filis is the exact state of facts which is recurring in every age, and which, from the very mage and which, from the very mage and which, from the very mage and of his which stand in the state of instruction, though necessary from the nature of man, always involves more or less of limitation and of error. And as men rise in the scale, there will always be those who will shout laster forward, and discrem principles in stead of rules, and will, therefore be in a condition to drop a thousand instruments that are concerned in right living, while they hold on to the substantial sprit of right living. But while they are doing thus, 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 file long has a superstitious pation regarding certain observances, which, when he comes to be twenty-five or livity, 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 someduse.

But those links red below him, and round about him, have a superstitious feeling with respect to these tuings; and his example is very apr, not so much to enlighten-stigm, as to shock; and thry age led to led these there is no wrong in certain things which before they always supposed to be wrong; that things her right which to the true the first and the command of the superior intelligence, and here to make of one's superior intelligence, and here to make of one's superior intelligence, and here to make of one's superior intelligence, and here to the high sead to use it for himself, according to his own perceptions—according to the high sead to use it for himself, according to his own perceptions—according to the high sead on which he saw the truth. He made himself all their was no inconsistency in him; for there was sonic truth in it. There is something of truth in everything to his hands himself all things to all men; because the his his shown here and his seven the his possible to the high sead on the his p

divisive.

Again, on the most precious point of the life of Christ, has 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 accust-uned discussions in respect to

most 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 accust-med 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 nature. 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 spring 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 pair; 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, "you are my plaything." To say, "I love you," has measured by what they are willing to suffer, A man may love another which they will be willing to give themselves for the byock to veck and how much they estempt to finis 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. 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, soop the flw of his in the channels of nother'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, soop the flaw of his in the channels of nother's sake tine, and hap

nees to itself which all mankind can recognize.

For it is the universal mestant, and jougment as well, that greater lose than this con no man show, that he key down his kif-for a friend.

Even when this is the fruit of itsuinct, 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 grotreque little call, bristing with spears all over thurs 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 hunan 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 fee! no admiration for these fidelities of love, where love, 'after all,' is but at instinct, and not a raitonal judgment.

But how much more when one's love and suf-

ment.

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 hisher is the estimate which his example gives of the value of that for which he suffers, the hisher is the estimate which his example gives of the value of that for which he suffers, and by this amalogue, the suffering and sacrifice of a Divine Being carries out the, witness to its tunuest conceivable extent. For it was sopposed that God was manufest in the field, and that he meant his bring, passion in the field, and that he meant his bring, passion in the suffering and manufacture of his judgment of the value of mankhol . What must be the testimony and the force brought to the value of mankhol . What must be the testimony and the force brought to the value of man hy such a Being a suffering a new element in the bands of We seem and the this testimony of the Masser. No some was be growed up, than they began to preach that man was valuable on account of what Christ had suffered for him. A man for whom Christ 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 it worth while to keep him unpierced by temptation or by rode assault. Though he was ignoble and unknowe, it was the suffer that ever hved upon earth, respecting each individual of the whole himma 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 density and his true position now.

Athough we fave but begun to read this lesson, it is indispensable for all the purposes of instruction derived from this vigor that we would refer that our Saviour died fyr the whole world. It was not simply because he despised pride and huxry that he refused to be counted with the right in this production thing behind character bearing witness, and that inal value which inheres i life—human being. The testimony to the value of stance, it I may so say; the lowest, the most essence of value in them life-human being. The death of Christ is a testimony to the value of man in his very substance, it I may so say; so that the least and the lowest, the most undeveloped, have the essence of yaive in them. The Hottentot, the Nootka Bound Indian, the most degraded African tribes, the lowest races of men about which philosopheri calmiy and coolly talk as to whether they are men, or mookeys aprouted in the hot-bed of extremedivilization, and growing a little way—tiese have their value. Of the whole human family, in all its diversities, there is this testimony—Christ died for them. You

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, shot its special scuttles; the imagination, and its special relations; the moral sense, and its special developments. The original elements are traceable in every human being; in every tribe upon the globe, however tow and undeveloped it may be. The rudiments of every faculty that the highest have are it all, and identify them as one great brotherhood; and for all, however degraded, however degraded, however of the set of highest have the single states of them; and death, as the highest chosistion of suffering, was the measure of value, as well as the measure of large, as well as the measure of large, as well as the measure of value, as well as the measure of value.

Let us spok, then, after this announciation of the principle, at the effect when this fact has of determining man's place, his rigue, and his worth.

Consider, first, what the world's way of esti-

or value, as well as the measure of love.

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

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 cours-geous withal. Men who had sarength, and capacity to use the strength, were the first heroes, the first leaders, the first legislators, the first deml-gods and demdevils. Next came men that were frought, effect-producing in the next higher range of laculties—not in the physical elements, but in the civic and the social elements, till this yreached to what is called "civil-xation," 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 faves shid into thus idea, that a man who can not do any thing is not any thing; that a man's value less in his productive power. In other words, because this is a truth middle of the control of the social control of the c sensw men. There is no such contempt on the globe for any thing as man has for man. If a tribe cân do nothing, they are regarded as contemptionally 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 superfative contempt we have looked upon them! In many repects they are more ingenious and skillul than we are, and yet what a pagan Anglo Saxon spirit has gône out from its in respect to them! We are pagan in our notions. Our law is a law of power. He that has power is princely, and he that is weak is a fool, in our estimate of our fellows.

We need therefore to po book.

we are pagan in our notions. Our law is a law of power. He that has power is princely, and he that is weak is a fool, in our estimate of our fellows.

We need therefore to go hack to this testimony of our Master's example, who came not to make the prince more authoritative; who came not to make the prince more authoritative; who came not to make the prince more and to make the rich pan more an object of admiration; who came not to make the jaborious and productive man more emitted by the complex of the prince more an object of admiration; who came not to make the jaborious 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 magnifas like every other. The king and the paper; the great and the small; the strong and the weak; the cod 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, inndamental, inherent clements of human nature are of transc-maint value in the sight of God. He despises no man. Man' it is that despises his flow-man if he is not a creature of power and productiveness.

Thus it is that we classify society in our thought. When you think of society, you think of tist influential parts. When you think of country, and are proud of your race, and of your people, it is the strong ones that subtly sife of your imagination and your judgment. There are very few men who carry in their Safety of the our cest, the neglected. It is a formal man nature. It is independent of character, independent of education, independent of character, independent of education, independent of what it can do, arising from what inherently it is—from its abso-late universal value. And the testimony of that great face 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.

There is, then, this substratum of value in human nature. It is independent of character, independent of what it can lo, arising from what inherently it isfrom its absolute universal value. And the testimony of that great face is, Christ died for the unjoydly. And there can be no estimate of value like that which is evinced by willinguess to die for another.

This view dimly interpreta, 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 lattude, of another summer, with another chance, in other spheres.

to become more fruitful. It is not for me to say, here, whether in the It is not for me to say, here, whether in the It is not for me to say, here anw 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 secretained just what he is worth to his family, to his nation, to the industry of the world, or to its affections or moral

eigments, you have not estimated what his value is. You have no estimated of what he is worth in the kingdom that is yet to come. He has before him another world, another orb, another climic; and we are took most solemnly by GDP-Saviour that the men who are worth the most, and are the most hordred, the most regarded, here, will be worth the least, there. The first shall be last, "we are took, and "the last shall be first." Therefore I believe that there is many an obsecure and outcast race, that there is many an obsecure and outcast race, that there is many an obsecure and outcast race, that there is many an obsecure and outcast race, that there is many an obsecure and outcast race, that there is many an obsecure and outcast race, that there is many an obsecure and outcast race, that there is many an obsecure and outcast race, that there is many an obsecure and outcast race, that there is many an obsecure and outcast race, that there is many and the property of the control of the c

beautiful in blessons, 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 n'i underralue men' because they are not of much account in this world. A man may be a very good man if he is not accapenter; if he does not know hew to wich the hand of skill. A man may not be able tanake m-ney, and yet he way, be rich. A man may not have the power to generace thoughts here; but by and by he will. Birds do nor "ging the moment they are out of their shell. They must have a season in which to learn to sing. And men do not untold thir 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 as much against him -in this world that you can afford to despise him, or led contempt for him, or regard him as worthless. That term northless, applied to unaccomplishing weakness in this world, is pagan.

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

Let us assume that we have come into the foll sympathy of Christs doctrine, and that we

Next, let us point out, with some degree of particularity, the effects which this doerrine, 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 foll sympathy of Christ's doctrine, and that we have learned to measure man's value as he did. Or, not being abbe to see it as he did, let us upprese that we are in tull possession of the Christian-feelings—Christ did 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 comemics, and of his relation to society. Unconsciously, as we puss mon, we look at their gard, at the letter of the structure, and the structure of the consciously, as we puss mon, we look at their gard, at the letter of the structure, and the following the content of the following the structure, at their face; we age education; in the light of the following the content of the light of the structure of the content of the light of the structure o

y, and witt trugt Jum into such universal sympathy with all his fellow-men, that, at the sacrifice 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. If they are caught, for stance, and compelled to give, or to yield for another's sake, they will say, "thow what it is to give up myrights for another; for I had a struggle once, and deli." Have you ever seen a miser, in some unexpected moment, beiray ed into a charity? He, is anazed at himself after it is over; and he recounts the fact again and again. "Give?" he says, "yes, I dig we once. 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, 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 stance.

If I look upon my fellow men as being all.

of a noble man's nature, becomes, after all, the special, exceptional, and much praised single instance.

If I look upon my fellow men as being all that they ought, to be; if I'consider myself at liberty to measure them by their moral development, by liber intellectual development, or by their special 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 that he had they have a right to go through life thes.

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 infimities of the weak." It is as if a strong swimmer should turn back and lend a helping hand to buoy up as diff a creating the day and the spirit of the Master, refuse to accept the index of the spirit of the Master, refuse to accept the index of the spirit of the Master, refuse to accept the index of the spirit of the Master, refuse to accept the index of the spirit of the Master of the spirit to discrete the first of the spirit to discrete the spirit to discrete the man being. Have I a right to got ramp, tramp, tramp, tamp, 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 tradupon of 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 through society, I say skeptical notions, because widvanced 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 were not sufficiently developed to comprehend it? A man is bound to good 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 forego my rights even, for their sake." There is nothing on earth that out to the sake whom the life of the men. Whyself should not be more sacred to myself then is hat human heng for whom Christ died." But now paganism yet lingers in the Howard to the sake with car tangen men specify different gradations and classifications of men, and induge in contempuous remarks concerning them? And yet, there is not a man born in Ireland, or in Frace, or in Italy, or among the Cassacks, or in Ethiopia, or in Caffraria, on whom God does not look every day, ond say," I ded 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 impure him, or treat him with contempty? What right have I was a right to june this first died? Any extincted on him with contempty? What right have I was a right to june this fact that Carist died for him, will destray 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 fife are based on in Justrial inter employments—and I do not object to that; but there is a habit which prevals in society of thinking the are m

being as a part of unyear, and as a part of orbroady? Now, a man may fleece a bundred men during the week, and wipe his mouth, and take the communion on Sunday, and mobody flinks that there is any violation of good fellowship or of orthodoxy. A man applies for admission into the church, and he is examined. The queetlow is a sked him. "Do you believe in a statistic there is any violation of good fellowship or of orthodoxy. A man applies for admission into the church, and he is examined. The queetlow is a sked him. "Do you believe in a statistic there is a sked him." Do you believe in the contemplation at any fart in so year's a statistic that the statistic that it is a shall decision. If he is bose 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 to not believe in the Inndamental doctine of the Trinity and Godhead?"

Let the next candidate come up. He has lived in the Catechism. He believes it from beganning to end. He would believe in a hundred gods if it were necessary! He believes in total depravity; he believes in the decrine of the Hody 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 want for more! He goes into be church; and people say, "Ab! that is the kinds of confession. Ilke a man that is really well-informed, and that acquits binusel well." Anglithat man goes to morrow, and lays his, plais, knowing that they will ruin a doz-n 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 founding hospital, twee looking where he steps, and without any consciousness that he is bound to give any heed to the inhabit cereatures among which he stalks. He crushes one here and another there, saying." I must take care of Number One; and it is not to the heart. He would not put his hands into a man's pocket; but he would take stocks in the street, and inflorence them in

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 slevely ren our hand; 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 line condition of cfreemecription.

Because he was so low, he must not learn to read. Recause he was so low, he must not learn to act. Recause he was so low, he must not learn to own or he permitted to control property. Recause he was so low, the save he was so low, the most not learn to own or he permitted to control property. Because he was so low, the was stripped of every higher function. And in order to make their paganism more hideous, men enshrined it in the statute books of the nation that the slave was a creature that had no rughts; that he was a chattel! And against this nefarious doctrine what had we to oppose? Here were these men of different hair, and different colored skin, and different colored skin, and of a low degree of civilozation; and we had but this to oppose to the fifters of men to keep them in a state of degradation—"Crist died for every one of them." To every old mother nurse that prayed and wept for her scattered family; to every old and cried. "In order member 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 brid lusts, was the single argument," For these Chine of the country of the

Original Essays.

For the Religio-Philosophical Journal. Let us Alone.

BY DEAN CLARK.

"Let us alone what have use to do with thre thou Jeens of Nazareth?" Art thou come to desirey us?"—Luke iv 31.

of Narroth! Art thou come to destroy us !"-Lexa iv 31, Rt form means a change of existing conditions and relations, a transformation of relations 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 rudical in their nature; i.e. they must begin at the root of the evils to be corrected, and if necessary, must extripate root, body, and branch of the noisome vices that grow out of the perverted conditions of human society.

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 effect, the corrupt ideas and institutions that cumber the ground, must be demolished and removed, ere a new order of things can be established.

demoished 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.

"The but the rule of the bad, The waiting of the form of the bad, The waiting of the form of the bad. The waiting of the words and if:

What ever of good does old time had Is living still."

Is litting still."

Bo 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 muld to see with what blind devotion and tenacity the masses adhere to the fossilized forms, and conservative systems of the nast.

It is much easier to j-g 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 bodily strike out into untrodden fields, to explore new regions, and hew out some other highways for future generations to traverke. So when a reformer comes into the field, and commences his work by showing the inconsistencies, and faisities of social, political and religious systems, the ire of Rip Van Winkles whose cage and self-interest are involved in the scheme assalled, is at once aroused, and the cry, "Let us alone," is the general protest from those who fear that their fong repose is to be disturbed by the awakening thunders of a revolution.

tion.

Socrates paul the forfeit of his life for daring to question the sanctily and yaldily of the current doctrines of his time.

Jesus died a martyr, for exposing the false-doctrines and hypocrisy of the Jewish Church, and, not only "demons" from Ilade's, who had "obsessed" some informate medium, ericl out, "Let us alone. " " " Art thou come to destroy us?" but the devils of self-thness, aristic racy, and bigory embodied in "tag-Sanbedrin" and Iligh Priesthood, were incensed against him, and with, one voice shouted, "'Away with him," crueify him," 'crueify him, 'crueify him, 'drawing him him, and with, one voice shouted, "'Away with him, 'crueify him," 'crueify him, 'drawing him him, 'crueify him,' 'crueify him,'

to the world the grandest compendium of scientific and speritual truth, it had ever received.

And when the beavens were opened, and the "Holy Spirit," came, as he had foretold, descending upon the Soms and Daughters of God as a beguitful dove of peace and good will; when the Angels of Deliverance can e "to cast out de-Angels of Deliverance can a "to cast out demons; heal the sick; open the eyes of the blind; and preach the gespel," of liberty, justice, love, and truth, then again the "demons" of gnorance, superstition self righteousness and bigorry, that love the darkness of eld 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 emmand these "demons of darkness," to "come out" of those whom they "pessess," and let in the light of truth "that maketh its recipient free.

the fight of truth that maketh its recipient free.

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

that literry tank has been who are praying for light, more light, for though—

"They may well their eyes,
But they causod hide
The saw's meridan giew,
The heel of a priest may tread ye down,
Add a tyrant work ye won,
But never a troth has been destroyed.
They may cure and call it crims,
Perreit and betray, and slander and slay,
Its teachers for a long light of the same particular,
But the sundsine aye,
Bhall light the kay,
Rate round and round we ron,
And the truth shall erer come uppermost,
Ard justice shall be done.

Aye, the "Destroying Angels," that are now
at work, cannot be closled by flattery, nor intihidated by threats, nor stayed by protests, but
will continue their labor till every wrong is
righted, overy error corrected, every despositen
destroyed, and universal justice, literry and love
are established upon foundations never to be
shaken.

Errespondence in Brief.

Extract from a letter by F. A. Logan, Mankato, Minnesota, February 224,1899;

"Our quarterly meeting has passed, with but small attendance from abroad, I the reason of which, we suppose occurred from the nunsual depth of show and extreme cold weather. Only two bectures were in attendance, F. A. Logan, and Lois Wabbrooker, but the anillones listened with undivided attention to their inspired utterances. We held a circle in the Hall upon the close of the quarterly meeting on Sanday geening, and over fifty persons sait in the with hands pointed and with closed eyes. The most wonderful manifestation I ever witnessed was given. Perfect elience religied, Not a breath or a movement or a hand or toot, for a few moments, thrilled us, with the fact that all power Is shen; and I believe that the impetungive no each hadividual in that time, was to live harmonious with themselves and all the world, and thus unfold their spirits into benuting propertions. A gentleman was combiled theirs, by march, to langth and to talk, his mirth protocking speeches and similar accessed perfectly satisfied with reports of missionaries and also to second the civil not soon be forgotten. He is destined to become a speaker of more than ordinary talent.

The hoard second perfectly satisfied with reports of missionaries and also to secure the geruless of L.J. Potter and a text midium, If possible."

"Universal to the Fox Lake, parlor scances, I fiestlate to write upon them as one word wrong concerning them would work much food for goosip. I attended the first of the twelve, but the last I learn were a devided success."

I feel that in all such cases some one should lake motes, and when there is such a strong copposing power, the doings of the last seame should be read and approved at the opening of the next protection and any 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 Sagramento, California, aps: "

ported to some of our papers, for it is to them that we look for Jacts."

Dr. M. L. Sherman writing from Sagramento, Catitornia, eays:
"I congratulate you upon the reappearance of your truly valuable paper. It comes each week freighted with noble thoughts from progressive usinds, and those thoughts are surely finding their way into minds be-clouded, and be-dimmed by theology's dark and dreary teaching.

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

Miss Eliza H. Fuiler is becturing for us at present with grad acceptance. So us also sminsters to the look by using her healing powers, to the joy of the afflicted.

Dr. Castille, our former healer, passed from his

with glad acceptance. She also aninisters to the jody by using her healing powers, to the joy of the afflicted.

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

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

G. Teas griting from Long Lake, Hennepin county, Minnesota, says:

"I thought, I would give you an abridged account of our Children's Frogressive Lyceum, formed last Spring, by the assistance of our worthy slater, M. J. Colburn, of Champlin, Minnesota, We must every Sunday at half post one o'clock. The Lyceum numbers about sixty members. We have a spiritual conference every four weeks: We have built a new, frame school house aind named it 'Mount Harmony," which is free for all cleases of religionists to meet in.

A week or so back there came a womân from the East said to be an English woman, a Methodist preacher, and high three of four meetings in our house, and tried very hard to put down Spiritualism; toth her andience (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 Lyceum is better attended than it was before, and our guideers are J. T. Wit, hams, conductor; M. A. Grove, guardian of groups; N. J. Stubbs, speretary."

SPEAKERS REGISTER.

PUBLISHED GRAVETVUSLET RERE.

[To be useful, this list should be reliable. It therefore behoves facturers to promptly notify as of changes whenever they occur. This column is nutscaled for feetures of set, and it is no rapidly increasing in numbers that we are compelled to extract it it the simple solders, leaving particules to be

as or apolly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to to tearned by special curv-spoudence with the individuals. I Harrison Augstr, Calainus, Cinton, Co. Lows.
C. Francis Allyn, Shouthen, Mass.
Mrs. N. N. K. Andross, trance speaker, Delton, Wis.
Mrs. N. N. K. Andross, trance speaker, Taution, Mass., P. 35, 84.
Mrs. Orrin Abbott, developing medium, 127 south Clark-St roots 16
J. Machinen Allen speaks in Eikhart, Indians, until further notice.
J. Madison Alexander, trance speaker, Chicago, Illinois.
Chartes A. Andras, Franking, Mich.
J. G. Allbe, spri gheld, Mass.
Dy'A T. Amws. Address box 2001, Rochestef, N. Y.
Mrs. Anna E. Alben, 117 West Washington street, Chicago, Joseph Baker, Editor of the Spiritualist Janesville, Wis.
Will. Bish, ISS South Clark St. Chicago.
A. P. Bowman, Joyfield, Michigan.
Dr. Janes K. Balter, Palmyra, Michigan.
Dr. Barrand, Lensing, Hieb., Cictures upon Spiritualism and scientific subjects.

Mr. Arah A. Syros. Address II Spring street, East Can prince, Mas. Mrs. J. P. Hrown, St. Johnsbury Center, Vt. Mrs. B. P. M. Howen, P. O. Diwawe 5656, Chicago, Ill. Mrs. R. F. M. Howen, P. O. Diwawe 5656, Chicago, Ill. Mrs. Nellis J. F. Brigham, Eim Grove, Colerain, Masse, Mrs. N. M. A. O. Brown. Address, West Engoloph, Vt. Addie L. Hallon. Address Mankato, Minn, Wm. Bryan. Address box S. Gonden P. O. Mich. M. O. Bont, iospirational speaker. Address, Almond, Wh. J. H. Bickford, Chartestown, Massachusetts. John Cowin, Fire Corners, N. Y. Mrs. O. S. Octo, 753 Procedury, N. Y. Warren Chass, 544 Broddway, New York. Dean Clark. Permannet andress, 34 Wansell street Lowell, Mass. Mr. C. Wo. Ob. B. Charles, Ill.

Dean Clark. Permanent andreas, 24 Wannesh Lowell, Mass. Mr. Owen, St. Charles, Ill.
Mr. Owen, St. Charles, Ill.
Mr. August a. Ourrier. Address, box S18, Lowell,
Hr. T. Culld, M. D., 698 Race stress, Philadelpils, ReJ. P. Cuelles, M. D. Address Bux 1374 Oitsus, IllS. G. Child, Inapirational Speaker. Frankfort, Ohler, Dr. Win. Crass. P. D. Our 958, Eithert, Indian
Thomase Onch's address in Drawer 6028, Ohlooge, IlliAlbert R. Ourpenter. Address care of Banner of
Sotton, Mass.

A H. Co by, Trance speaker, Lowell, Lake Co.

O. R. Harsting, Mato Mania, Wis.

D. W. Hatte Insportational speaker, Felfilled, Jona.
Dr. M. Henry Roughton. Address, West Paris, Mains.
Miss Janua J. Hyutsand. Address J. Cupuston street, Souter
Moses Holl. Modart; Lake County, Ind.
Mrs. R. A. Horton, 24 Nameri Street, Low-U. Mass.
Miss Neith Indoors; Lake County, Ind.
Mrs. S. O. Hyutsan, Address, N. 20 Willion Street, Wortester, Wassan-basetts.
Mrs. F. O. Hyur. 122 E. Madison attect, Kritimore Md
D. A. Hant will recover calls to better: Sundays Gold
Water, Meetings.
Dr. F. B. debeten, Nerth Charactery, Y.
W. A. D. Hulls y yddres Worthol. P. 19, Chroband, O.
J. D. Uscotli, M. B. Address 204 Walnut Varrest, Chicago
Lythan C. Have, Reputational speaker, Br. 20 Fredom
Norrows.

Charles Hoff, Warren, Warren Cx., pa.

Charles Hoff, Warren, Warren Cx., pa.

Mrs. MSS. Town mound Housely, Bridgewater, Vi.

Dr. William Jordan, Spenker, Wales, Michagan,

Wm. H. Johnson, Carry, P.

Dr. P. T. Johnson, Iretary, P.

Dr. P. T. Johnson, Petrasy, P.

Dr. Dr. M. Stripe, spenker, Carry M.

Abrahum James, Pirasy, P.

B. S. Jones, Brance 1923, Chicago,

Dr. O. P. Kirley, S.

Dr. O. P.

Dr. O. P. Kirley, S.

Dr. O. P.

Dr. O. P. Kirley, S.

Dr. O. P.

Dr.

Mrs. Charlotte F. Zaher, trance speaker, New Heddord Miss., P.O. Dec. 2022.
Hudson Tuttle, Berlin Heights, O.
Hudson Tuttle, Berlin Heights, O.
Hengandi Todd, Grasa Valley, Carlal, Mrs. Sarah M. Thompsonty meptralional speaker 161 St.
Lind street, Cleredand, O.
Dr. Samuel Underhill, Fern, Ill.
Jamas Trask Kendenkong, Ms.
Dr. J. Volkand, Ann Arbor, Mich.
A. Warren, Beslott, Wis.
Mrs. S. E. Warner, Box 292, Davanport, Iowa.
N. Frank While, Providence, R. I.
Mrs. M. Macomblew Wood, Il Dewey st., Worcester, Mass., F. L. H. Willis, M. D., 27 West Fourth street, New York, Dr. E. B. Wheeboth, speaker, New Hartford, Iowa.
Mrs. Fannie Wheebock, charivojani, New Hartford Iowa.
Mrs. Fannie Wheebock, Lonivojani, New Hartford Iowa.
Mrs. Fannie Wheebock, Lonivojani, New Hartford Iowa.
Mrs. Nanie Wheebock, Lonivojani, New Hartford Iowa.
Mrs. N. J. Willis, 3 Tremont-Row, Room 15, Bostiël,
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Mrs. M. J. Willis, 3 Tremont-Row, Room 15, Bostiël,
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Mrs. M. J. Willis, 3 Tremont-Row, Room 15, Bostiël,
Mrs. M. J. Willis, 3 Deckerten Mill George, Miller Landen, Mrs. Room 15, Bostiël,
Mrs. M. Scharten Mill George, Room 15, Bostiël,
Mrs. Miller, Miller, Miller, Mrs. Miller, Miller,

Mrs. N. J. Willis, 3 Trement-Row, Room 15, Bostell, Mrs. M. J. Willistons will speak in Onarga, III, during June. Will receive calls for March, April and May, in III. and Wis. Address, Care of S. S. Jones, 84 I carborn Street, Chicago, III.

Heinry U. Wright. Address care of Hanner, of Light, Boston, Mrs.

Chicago, Ill.

Hearty C, Wright. Address Care of Banner, of Light, Boston, Mac.

Mrs. E. M. Welcett. Address Danlyr, Vt.

Mrs. Hattle E. Wilson, (colored), Address 70 Tremest there, Boston, Man.

Elijah Woodworth, Inspirational speaker, Leelie, Mich.

Address, Wondeyan, care of Geore G, Pergeon.

Gliman R. W-shlurn, Woodsteck, Vt.

Dr. R. G. Wells, Rochester, N. Y.

Prof. E. Writpple, Clyde, O.

A. B. Whiting, Albon, Mich.

Mrs. Ericah Wheelock, Janewille, Wis.

Warren Woolson, trance speaker, Hashings, N. Y.

Mise J. T. Whitin, 42B Spramore at, Milwankee, Wis.

Zarshd, Whipple, Address Wystic, Coon.

Mrs. S. A. Willife, Lawronce, Mass., F. U. Dox 473.

Mrs. Mary E, Wither, 15B Eins street, Newark, N. J.

A. C. Woodernff, Battle Crew, Mich.

Mise B. Martin Wething, Dawege, Ill.

S. H. Wertman, Buffalon, N. Y., Sox, 1464.

Mrs. Juliette Veaw, address Northbore', Mass.

Mr. and Mrs. Wm. J. Young, Delse City, Rabon Territory,

Mrs. Pannie T. Young, Address care of Banner of Light, Boston,

Mass.

Samuel T. Young, care of E. H. Gregg, Fort Dodge,

Hilinois Missionary Bureau, Harvet A. Jones, President: Mrs. H. F. M. Brown, V. resident: Mrs. Juna N. Mann, Secretary; Dr. S. J. A.

BY, Treasurer.

Ensignation of Langu.

Dr. E. O. Drive, E. ok fired, Hillnois, P. O. Box 1000.

Jaminson, Drawer 5000 Chicago, Hillnois.

Rocettics withing the services of the Missionaries, shore eddress tilt'm percentily, or the Secretary of the Burean.

All contributions for the Hillnois Ratio Missionary On while the service of the Hillnois Ratio Missionary On the Contribution of the Hillnois Ratio Rati rions to be sent to Mrs. Juna H: Man rborn Street, Chicago, Ullega

Zeligio-Philosophical Journal

CHICAGO, PEBRUARY 27,1869.

OFFICE 84, 86 & 88 DEARBORN ST., 34 FLOOR. BELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
s. s. JONES,
PERLISHER AND PROPRIETOR.

62 For Terms of Subscription see Premium Hils and Pre-sector on righth page.

& Those sen ling money to this office for the Jouanal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

All letters and communications intended for the editorial Department of this paper, abould be addressed to S. S. Jones. All business letters to John C. Bundr. All bu

84. Dearborn Street, Chicago, Ill. The Pon is mightler than the Sword."

THE CAUSE WE WORK FOR.

THE GUISE WE WORK FOR.

At the cameuc-ment of the sixth v-dume of the RELIGIO-PHILOSOPHICAL JOURNAL, it may be improper for us to take a brief survey of the ground we stand upon—alluding to the past a little as possible, looking forward to the ture with that hope, with which to day injuries us.

as little as possible, looking forward to the future with that hope, with which to day inspires us.

When we first inaugurated the Relation-Philosophical Publishing Association, nearly 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 "material vide," 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 full belief of the ultimate unfoldment of a great work for the good of mankind, earnestly put his "shoulder to the wheel."

rheel."

Suffice it to say, that although the legitimate saults from acts based in extreme selfishness, counce 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 haught for us to resume work upon, but all the obstacles that could be thrown in our way, by saffainess, 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 firstitution in the latter part of November, 1867, all was in a flourishing condition.

brings forth the pure metal.

When we left the finstitution 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 curporation 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 decay—naught was left but the site where we commenced the work, when we were called back by those who had placed the desiroyers 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 restiges of the value of unburnt straw, was left to build upon.

but burnt stubble. Not even the resuges of the value of tinburnt straw, was left to build upon.

So we commenced anew, assuming the spirit-given name, which had been rejected—taking up our line of march where we had left it, at number fourteen volume three, of the Relation-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 Relation-Philosophilotal Publishing Association, 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 thatmen and woman are to be instrumental, under a multitude of phases of mediamship in presenting new spiritual phenomenon, which has but to be published to the world to carry conviction that man, though, he die, shall like 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 skidt mortals and spirite, is our mission. The Rezuro-Philosophyments and herald them to the world.

spirits, is our mission. The Ristor-Printo-HOLL JOURNAL will chronical the passing its and herald them to the world. It has we do the maj have doubts as to the re success of the Institution which we

To those who still may have doubts as to thesture success of the Institution which we
represent, we can only say, that as the calamity
which we have referred to was fully shown to
as, as above related—so did we see and receive
like symbolic representations of a glorious feture—a grand success; and as the former has
seen fully verified and the apparent evidences
are irrestatible in proof of the consumation of
the ultimata; with the help and guidance of
portals and the inspiration of immortals, we
perform our daily ishor with a cheerful and
sappy frame of mind, knowing all has been and
sappy frame of mind, knowing all has been and
set will continue for the best, and that as the
toold, bleack storms of winter strengthens the
surdy 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 ex-perience, the better adapts us for the work be

forc 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 ineans, 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 faithful and bold in the work to which it is devoted, we give our readers and patrons absolute and unconditional assurance.

GOD ON BOTH SIDES.

GOD ON BOTH SIDES.

Shortly after the memorable defeat of the Union arms at Bull's Run, a grambling, paritanical religionist was urging the fact that the sole cause of defeat was in consequence of the battle being fought on Sanday; 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 pleasureto note the uprising of trath 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 (Livelar; where brother Noyes, under the loregoing caption, in his" home Noyes, under the loregoing caption, in his talk " proceeds to say :

number of the Oneida Circular; where brother Noyes, under the loregoing caption, in his" home talk" proceeds to say:

"All vents are God's facts. And the gradualing attainment of the believer must be, to be able to welcome all events as God's facts; not, to be distribed or afraid under any circumstances; but to accept every thing as it comes, as foreordained by God in wisdom amd goodness and mercy. I see just as surely as I see the sunshing, that God relies ling; 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 coullet 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 too. If he is on our side in the high resule with reference to improving us, discuplining 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 siruggle 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 piece where we feel as God does, who "maketu his sun to rise out the evil and on the conductive where we can pray for our enemies and bless them that corre us; where we can take oponition and persecution. The work of righfeou

where we can pray for our enemies and bless them that curve 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 disturbed at all by opposition and persecution. "He was led as a sheep to the rlughter; and like a lamb, dumb before his shearer, he opened not his mouth," but to say, "Fatter lorgive them, for they know no what they do." He felt that the Lord was handling him, notwith standing that Pilate and the chief priest and scribes were the agents in the case. His faith rose above it all. In that tight the Lord was on both sides, but he was, in the final sense, on Christ's side; and Carist had the comfort of knowing that fact, that, on the whole and in the long runghte Lord was on his side."

long runtile 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 kindoses 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, aded 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 lesing business with us.

Whether we shall grentually lose or not, depends entirely upon the will of those trial subscribers. If they don't like the JOURNAL, they will not renew, as a matter of couries and we could not conscisutiously 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 "gut their shoulder to the wheel "to see foit that renewals are made. We do ask you to do that very thing and thereby place us under renewed obliga-

POSTAL ORDERS,

When our friends, remitting money and can pro-cure 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 ibrary Hall, in this city, on Sunday, March

14th. The 14th.

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-

ly.

The subject of the morning hour was announced as "The Methol 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 Sanday'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 sun and power and power.

Of course our report under the circum-stances, cannot do justice to arguments and statements which occupied over an hour, in de-livery, and were condensations in them

The speaker began by saying:
The mandate of the Old Theology was, "be ave?" The teaching of the New Dispensation

The speaker began by saying:

The mandate of the Old Theology was, "be-lieve!" 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 sapires to Immortality, he is the beast plus a capulity for religious entiment.—Religion is not the creation of revival "machinery, we cannot become fully religious by inco-ulation. The uneducated may be moral, the uncultured may be spiritusl, but religious failness 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 high-est degree clairvoyant: "The eye of Faith," is clairroyant 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 strabsimus. 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 experience.

Vision breeds theory, investigation demon-

breeds theory, investigation den

Vision of seems theory, he 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.

istic; 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 autheratic spiritual, phenomens.

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 archiclen whose scriptures are written on the a-religion whose scriptures are written on the surface of the universe, whose ritual is the ser-vice of humanity.

The evening lecture was upon "Spiritualism

It was stated that: There were no new force 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

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 rewritten.

ten.
The law of being is the same for angels for alligators, conditions make the mighty

for alligators, conditions make the migraty difference.

"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 assimilation.

but by mastication, digestion, and assimination.

Facts are valuable as we comprehend their
significance and we can discera 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 mediumshy above all things, but
let us remember justice and common sense, and
not repudiate our own interests throughour stupidity 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, 98 Bank Street, Cleveland, Ohlo, until further notice, (Spiritualist Journals and Liberal papers, please copy.)

THERANNER OF LIGHT.

Our worthy cotemporary, the BANNER or LIGHT,

Our worthy cotemporary, the BANNER or LIGHT, comes to hand, just as we are going to press, 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 viracity 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 list twenty

in and upon all spheres of life.

THE BANKER OF LIGHT enters upon his twenty fifth volume, one week in advance of the time that the RELIGIO PHILOSOPHICAL JOURNAL enters upon lissikit volume. But have of possible the same type and paper, and by the advocating Spiritualism—the philosophy of life. Both are journalizing passing events in spiritual unfoldment, phenoment and mental; and heralding the utterances of spirits and our inspired men and women, to the world. As we would present in the great work in which we are devo presper in the great work to which we are devo ted—so our aspirations ever reach out and go forth invoking angelic and guardian care for the welfare and prosperity of our elder cotemporary.

SPIRITUALISM IN ENGLAND.

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 opedited 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 fleir 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 lawswer 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 discontinus 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 renewal 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 malling machine list, so that no mistakes can thereafter occur.

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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 mills tor a 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 deterition of the mails would not be likely to interfere with Br. Todd's Department.

WHATIS YOUR NAME?

The brother who sent three dollars from Cambridge Illinois, to renew his subscription, o nitted 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.

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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 any thing 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.

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In another column (ee honey be 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.

Bersonal and Tocal.

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

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

Through the AMERICAN SPIRITUALIST we earn that E. V. Wilson is filling his engagement or the present month in Cleveland, Ohio, to good acceptance, attracting crowded houses.

Ziterary Botices.

The Future Lite: as described and pool by spirits, through Mrs. Elizabeth Swe an introduction by JudgesEdwards. I Wm. White & Co.

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

spirit-life. sirit-life.

It opens with an introduction by Judge Edards who testifies to the genuineness of the wave who seemed to the geometries of the communications herein contained, the Judge stating that in the early part of 1852 Mrs. Sweet, the medium, was frequently entranced in his precedor, and that he took down her messa-ges, a practice which her husband afterwards

ges, a practice which are succeedingly sensitive being. One whose delicate nature was unfitted for omtact 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 obtain-

lated 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 espable 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 desirable.

that the "Future Life," is a fact, actual and de-sirable.

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 Fu-ture Life," for the sweet influence of the gentle nature of the medium is felt in the very pages of the work.

ture Life," for the sweet influence of the gentle nature of the medium is felt in the véry pages of the work.

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 wristen 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 genuleness, and the world will gladly hall 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 opporture 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. Blaislell, one among the most popular actors at Alice'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 samusements.

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, daring the week. He has accompanying him, Mr. Whiston, the humorist.

Fifty dollars in greenbacks, and one hondred valuable 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, burleaque, and character delineations.

The Susan Gaiton comio opens, troupe have met with good success at Crosby's Opers House. The play for the opening night and week, were Offenback's contic operatit, "66," and "Litchen and Firtzehen."

Firtzehen."
The entertainment is replete with sparkling gems.
We observe the management intend to shortly
produce Offenbach's "Marriage of Lanterns," and
"Ching Chbw-Hi."
Seats can be secured six days in advance, without

catra charge.

Eor 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 Teil," "Jack Cade," and the "Jibbernainosy." Next week, Augustin Daly's great sensation, "Flash of Lightning."

At Alken's Dearborn Theatre, the elegant come dy, entitled "School," continues to draw fu houses, as the humor and attractions shout it just entitle it to.

entitle it to 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 or amusement, and have
been eminently successful, a source of congratulation, both to themselves and the theatre-going publie.

JOIENTIPIO DEPARTMENT.

The Scientific Department heretofore announ-ted, will be inaugmated as soon as possible. We were in hopes to have commenced with Vol. vi., but were unable to do bo. We hope to re-ceive contributions from authors qualified to write for that Department, immediately.

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scientific lectures have been given to attentive listeners. Of himself, he can only say he is an unedunated farmer, far advanced in years. He saks for
this pamphlot a careful and the property of the conThe Introduction entitled "The Unvalling" treats
of man as the grand objective attinuate of Life's
48foldings.

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 licensees, in the true order of the development of the arts and sciences.

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Clark's, Vegetable Syrup, prepared by Mr. Jenale W. Danforth, and hearing that the husbad of our milk-oman,
had been long confineding his room from the effects of a fail
risce. Suffering with pulse from internal tomore, I sent this
risce. Suffering with pulse from internal tomore, I sent this
had been had sayru, with directions to have hiside
bathed with hot sail and water, by a heathy colored womsay, and to take the syrup internally. The regult of which
way, that in ten days, he was out and at his work, (that of a'
common inborer.)

Ell wife, a devoted Catholic, and, "she had spent quite

oorer.)
a devoted Catholic, said, "she had spent quite
ilm for doctors, with no good result; but having
d spirits, she would try this."
is McCarthy and he lives in this place, No. 118
Xours Frateruity.

respect St. Yours Fraterolly.

ABST M. LAFFLIN FERRER.

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

A PLEASANT STORY.

A PLEASANT STORY.

In the streets of Chicago, I wandered along,
And carriesdy using a 'kmiller old nong,
While viewing the care—horne, and guth,—
The Irish—the Soutch—the Prouch and the Duigh,
And the strongs Advertisements of these latter days,
On the Buriette Sins 4, for concerts, and play,
When all on a modes I saw something new,
On nice princip paper is Red, White and Blue;
It toff of the pirions of comething new,
It toff of the pirions of comething new,
It toff of the pirions of comething onest,
for coloring beard, the mustache or har,
without any poteon, or stopping, or care,
And not only so, but the color is "tata".
And likes a homenker, in "sideks to the last !"
In resulting! postered, and thought of my hist,
Now as "gay as a red, "once on giousy, and fair.
I hatterd, and found it—I bought it, and tried,
I'll may gay hair, in a "lift" capped added.
I'll may post deak no one to wait indoor.
I will marry post deak no no no to wait indoor.
I will have me a wife, and the conferra of home,
You all will be passed by the New Mangle Comb.
You all will be passed by the New Mangle Comb.
You like The Douriers Break, Chieson Billook, and you
BERGY, to Douriers Break, Chesap Billook, and you
ill receive the Mangle Comb. To the passes of the passes of the property.

Dr. Clarko's Remedies.

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Most truly thing.

J. M. PERMIRS.

St Louis Mo. Nov. 1668.

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Beauty in the forest trees,
That bend before the gale,
Beauty in the Ocean,
With crest of dancing four

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

Mrs. Judy A. fluriton of hartford, Ohio County, Ky, writes as fallows:

Pusy. Partos Spixes—Sir: Your Powders are Working wonders here. I have been silicted many years with a complication of disease, anoity, Neuraligia, Nick Beandachey. Toothache Deafnessal in oncear, Wenkuess of the eyes, or that i could not sector-we of read at hight. I was also sillicted with Heart Disease. Womb Disease, Crampps, Partaly sinof the hands and feet at times, and a stiffuges in the joints. I commenced taking your Positive and Negative Powders has October, and I san now entirely relived or all those disease. I also had a Coungh 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 1: procur-ed your Powders. I am now in bester, health thans for twenty years. I would not be without them for twenty years.

hundridg of dollars, but was aver relieved satil I procured your Powders. I am now in better, health than for twenty years. I would not be without them for the wealth of the world.

My hundrid, I.J. Hannen, has been afflicted with the Authmus for ten years, tried everything that was recommended by the Poyleinan, and found no permanent re-hief until he-took your Fowders. He had doe very violent attack son after receiving your Fowders and short six double doors of the Positive, one or two hours apart, relieved him suitely of that attack, which other wise would have lasted from three to ten days, during which he could not have ladd down day or night. He has now no fears of the Anhmus, and considers your Powders the best medicine in the world.

An old Lody of this county, Mas. Stuart, now near 70 years old, hadden afflicted with the Anhmus for 27 years. She would have to sit up every night from about middlight until day, Without sleep and could coursely breathe. Two or three does of the Positive Powders relievel her timendately and also sleeps soundly every night, the says it is the very medicine by have always useded in this county.

The Positive and Negative Powders have also cured everal case of Chillis and Fiver.

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Ina D.Smits of New Haven, New York, writes as fol-

s magic centrol of the Positive and Negative

The megic centrol of, the Positive and Neghtive Powders over theses of all hinds is wonderint beyond all Precedent,

THE POSTIVE POWDERS CURE Neuralization, THE POSTIVE POWDERS CURE Neuralization in the Company of the Company of the Company of Company of Company of Company of Postive P

country, Danke view of the defense from the country, Danke Vision: Catalyrey at Low Fe out as the Typhoid, and the Typhoi-citive unit of Mactine Frontiers of Red ATAVE are the Chile and Rever. At REG ATAVE are the total to the country of the Coun

Both the Forces of the Children of the Continue of the Continu SITIVE AND NEGATIVE POWsampled to all ages and both sexes,and to

others, they are.

(GRAATEST FAMILY MEDICINE OF THE AGE.

AGENTS male and female, we give the Sole

ev'of entire counties and large and liberal

munications from the Juner Zite.

shall give His angels charge cont

ne under this bead are given the MRS. A. H. ROBINSON.

of trance medium, and may be implicitly ming from the source they purport to fled upon es

ered by Rischie and Nevius, short hand Reporters, 116 Dearber street, Chicago, Illanda.]

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 bounteous love—that all forms and manifestations that we behold upon the different planes of life are also blessed with Thy presence. We, as children of inflaite 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!

Awaken, oh, divine Spirit, eternal and living principle of goodness, in each and every heart! May we all 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—that cach 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 PROP. J. H. POWELL.]
There is a beautiful little girl that comes and sits in your lap. She is quite small—a child—and resembles you. She gradually changes, and is now almost a young lady. She is really

beautifel.

PROP. POWELL.—She is my child.
CONTROLLING SPIRIT.—She left the material plane when she was but a little bud.

PROP. POWELL.—When she was seventeen

nonths old.

SPIRIT.—And ascended to a more congenial
idle where she could unfold, and expand in
ntellectual wisdom, purity and goodness, and
we a blessing to her father and her mother.

PROP. POWELL.—Has she anything in her

SPIRIT.—She does not show me anything in

nticular.

Prof. Powers.—She generally has a bunch flowers with her.

PROF. POWELL.—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 leautiful 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 lead. Does she seem to feel any concern about me or her mother and sister and brother?

SPIRIT.—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 hadit foot been for those dark days, you would never lave been able to give the thoughts to human beings that you do to-day. beings that you do to-day.

PROF. POWELL.—I believe that is true.

SPIRIT.—It has awakened thoughts within ou that would have laid dormant, as it were, SPIRIT.—It has awakened thoughts when 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 beautiful light around you, and pouring right down on the top of your head.

PROF. POWELL—What is that symbolical of?

in the top of you.

PROP. POWELL.—What is that symmetry
What does it signify?

SPERIT.—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
copy greater happiness.

PROP. POWELL.—Then the steps I have taken

PROP. POWELL.—Then the steps I have taken

Thicago have not been a missike?

ning to Chicago have not been a mistake ! I was forced here; I did not come of my And I was forced

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

PROF. POWELL.—Well, I have pretty go being.

Phos. Power, i.—Well, I have pretty good hope; I fever 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 medium-stic character or whether I am suffering from physical disease? I have been conactous of a great deal of suffering physically within the past few years. I had the impression—I am not certain about is—that it was a development going on in my system, rather than a physical disease. What do you think about it?

Sernar,—You have passed through a great many severe, hardshige, in your lite, and the greatest wonder is, that your health is as good as now. I do not she say physical disease about you; get, I see, a greater unfuldment of the mental powers. As I see you now, there is one brillian light surrounding you—not a shadowing It, shay there. Profe that I profict for you grand results. That kind of timid feeling you hall with the platform to speak, you will soon overcome,

very soon. You have a desire to stand first—
or to stand among the first, if not the first, in
giving your thoughts.
PROF. POWELL.—I was always desirous for a
prominent position in liverature, but not particuly desirous tor 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 Lund at all? Do you imagine I shall go
back?

back?

S.—I see you going back for a very brief
period; not to stay. I believe you will go back.

Prov. P.—I supppose I can't do better than
sick to the path I have chosen, lecturing and writing wherever the way opens to do anything

S.—I don't see any better way for you to do; let people bear-in m

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

reat deal.

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

are?
PROV. P—I do indeed.
S.—And that those individuals by this suffer-

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

Proof. P.—In the sum total I think there is nothing wrong at all. Yet-I believe in our individual expacty. 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?

Proof. P.—It is that which stamps individuality upon man and makes him above the brute creation.

S - Individuality and immortality-when n

creation.

S.—Individuality and immortality—when people learn that the material plane 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?

Prov. P.—I do, indeed.

S.—And yet how necessary a good brain is to receive inspiration.

Prov. 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 immortality.

Prov. 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 noments in my room. Do you think that spirits will eyer devilop me, so to me in my quiet moments in my room. Do you think that spirits will eyer devalop me, so that I can deliver verse to the people upon the

that I can users.

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 when you are alone you have no fear of you. that.

Prop. 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

facts they need alone, on the platform and purchased alone, on the platform and purchased 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 halone.

that are given to you. Then you will give them to the people and let them receive them forw hat they are worth.

Proof. 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

time.
S.—How long?
Phor. 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.

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

S.—I did not.

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

visit.

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. 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 material 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 hap-

realize as much of the future state, and the happy plane, upon which they enter when they pass from this life.

Proof, P.—I suppose that is so; I never saw it in that light, I shought it was merely her affection, that brought her to me.

S.—This feeling of yours would naturally keep her with you. Sho, is a part of your very life. Then, again, it is not only a fieth, but it is pleasing as well, to know that she is with you. Proof. P.—Uan 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. Mansfeld?

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

For the Rel

Whittemore Messages. unleation through Mrs. Smith rother, Henry Whittemore.

ocluded from last week.

We count not that jost, which having perform ed 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 our to the more perfect unfoldment of the inner

to the more perfect unfoldment of the inner man.

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 wisd-on 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 bok upon the full rays of sun at mid-day, only as you deaden its solar beams, that you may study its astrongs at features, so in the tender germ-life, does not body become an essential element in ensuring its strong, full, healthy grawth.

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 soil life; but health feet the target at the law was the read for the some set.

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 cen-ter unfolds it in its being and sent it forth to find

ter unfolds it in its being and sent it form to may
you out.

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
—Lite—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. true position on earth.

Man's probation ber

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 ful-fillment 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 inneg man; the germ life has not yet opened its pitals, 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 aroms must come back to you in the form of spirit influence. Thus opening life on earth is man's first probution and terminates with body, but its resurrected inner life or true body goes on to perfect unfoldment in the world to come.

The earth life farnishes evidence of an inter-

with body, but its resurrected inner life or true body goes on to perfect unfoldment in the world to come.

The earth life farnishes 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 barthly home of ours, or interior adopted in all things to its present relation so intimately confected, 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 spuritual 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 principle.

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

power. There is a beautiful truth embodied here, but hard of conception to unlettered minds in spiritual lore, from lack of comprehen-

sion.

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

The mind of man cannot understand God, only

as you can draw him down to the earthly plan of thought.

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 life-principle is indestructible, must live on forever and will go on perfecting its conditions, not being perfected by them.

The exterior world is theronly the outermost condition, the first-born, the infant not yet reared, instructed, disciplined, but forms its character now, and is only the commencement or germalife, 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 shiring particles upon the seasoner. Even this you may do and not yet-have commenced in earnest, your investigations.

The mind of man can reach no farther than

commenced in earnest, your investigations.

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

standing.
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 colargement of more active thought that the soul-life may arouse from its lethargic slumbers, and work with an energy to more rap-ially 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-

strong, healthy action, mental as well as physical.

Inertia is not fruitful of progressive action, or the dormant soil of healthy growth.—
Live like's healthy action, constant progression, mentally, bodily, spiritually.

We have developed many new ideas here to you my dear sisier, opening upon a large field of thought. Digest them as far as you can, they gontain many hidden, that is unrevealed leauties, 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 it.

it.

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

We will come again at some future time and faribir relate our investigations as we understand life in the s-cond sphere.

Out 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 here;
For soon the gatherine hand of death will break it
From its weak atem of lite, and ft shall lose
all power to charm; but if that lovely flower liath swelled one pleasure, or subdued one pain, who shall say that it has lived in vain?"

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, of that the sun could not reach the nice, large currants and give them a beautiful color, and make them ripe and sweet. So I went-back into the hopes, 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 birdle had selected that place to build its nest, and make a home for its little helpless bables. There on the bushes was a tmy nest with two little speckled eggs all exposed now, to the hot sun, to the rain and chilling night dews. The poor mother bird hopping around on the fence, almost traxy with fear and suffering; esobling, chilpfing, calling to her mate to come and see what an awful thing had happened to their snug,

nice home.

I felt aimost as bad as the birdles 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 currant. I studied some time to think what could be done to repair the mischief and save

never pick a currant. 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 nest should not fall, as it had been loosened by pulling awy 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 gill of bright, green leaves, and ent off some large branches, set them firmly in the ground so that the wind could flow thou them down, and when it was all done, I thought it was a sweet, beautiful green bower, that I should be astisfied to live in it if I was a little birdle. And, oh, how rauch I hoped they would forgive me for the wrong I had done. It was a stop when the word in the word of the wore of the word of

done to the poor birdies, how they had felt and how sorry I was.

Very early the next morning before the sun was up, leheard near my window such a rich wild song, so full of Joy, of melody, of thaksgiving and the intere came so thick and fast, that it seemed to me quite impossible that so small at thing as a little bird cauld hold so much music. I hastantly 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 dressel myself and went out to see what Mr. and Mrs. Bridle had concluded to do. I cautiously approached the leafy bower, put with all my care, the quick cars of Mrs. Bridle 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 yery much to have them book upon me as an enemy, to be feared and shanked. What could I do to let them know that I was their friend, and would like to be their protected, that I loved every little innocent helpless creature that she good Pather had made. The sweet scented flowers, so like to the little girl and boy-bables, little human flowers.

My chickles, larabs, calves, and bittle with the man flowers.

My chickies, lambs, calves, and kittles all knew that I loved them, and would come at my call. I 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 ho them a sweet, low, song, when they would all begin to anap or shake their heads, but keep coming nearer and nearer all the time, till sôme of them, would dy up into my lap and onto my arms and shoulders had in a few moments all would be efther 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, I thought, as little children always come to me and never fear me, and all of my pets low it to take their food out of my haid, why can I not get the confidence of these sweet birds, and let them cat out of my hand too, if they are wild and shy.

Now, if I couldonly see all of the little boys and girls that are residing; this story, I would like to ask them how they would go to work to tame wild My chickles, lambs, calves, and kittles all known

Now, if I could only see all of the little boys and girls that are residing the story, I would like to sak them how they would go to work to tame with birds, so that they would never fly 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. If all oi the people that seed the JOURNAL live every day according to like feachings, never fret, or scold, or get angry, br fly into a passion; then I

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 genfle and kind to each other at home, and when at school among their playmates.

Spiritualism teaches us that if our hearts are full of hat, ill will and enty, it will drive everything that is good and beautiful away from us. But lift 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 plity 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 ofhers. Don't you think so too?

well, you will think i have lorgotten all about my birdles, 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 freed them, yee, 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

and lips too, I knew I must be very particular tell you fust 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 alt steadily, and never leither nest only to procure food, unless she was disfurbed. I do not know as all birds have that habif; but the next summer a beautiful robin built her nest on the wood pile negr my door. I watched her from the time she bought the first straw, till her nest was all done. She too, never left her next after the first egg was laid, only to proceive food.

beautiful robin built her nest on the wood pile negr iny door. I watched her from the time she bought the first straw, till her nest was all done. She too, never left her nest after the dirst egg was laid, only to procure food.

I knew my little nelghbors 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. birdle flew way of course, but I knew she would not stay away very long. She soon came back, and made a great fass, and did all she could by scolding, to drive me away, but I did not go until she went on to her heat. 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 mais be very bungry, only going once ar twice in the long day to get tood. So the next time I went to make her a visat, I took some crambes of bread, and some nice white cheese curft that I had made out of sour mills bon 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 dying around my head, trying all he could to make her believe that was a very dangerous enemy, it think she knew better by this time, and did not minda word he said to her. The first time I offered her food, sheafid not take It from my hand, but I put I to no some leaves close to the next time I offered her food, sheafid not take It from my hand, but I put I to no some leaves close to the next time I offered her food, he said to her. The first time I offered her food, he said to her. The first time I offered her food, he said to her. The first time I offered her food, he said to her. The first time I o

Por the Religio-Philosop

Por the Religio-Pallosophical Journal.

A Correction.

DEARSIR:—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 Dausyille, New York, on Wednesday evening, January 27th, 1889, "And if I am comple 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 from the Bible."

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

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

The facts are as follows: I attempted to give the different uses and renderings of some of the original wor ds in the Hebrew Scripture, for the purpose of the wing light upon the subject under discussion, when Mr Wilson objected, and fasisted 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 discussion; meaning by my remark, that merely reading from the Bible, or any other book, could not be considered a discussion. I make the remark to show, as I thought, the unreasonableness of his abjection 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 feachings.

Miles Grant.

Boston, March 10th, 1869.

A Physician stopped at the shop of a cot apothecary, and inquired for a phasmaco, "Sir," said the apothecary, "I know of no farmer living about these parts."

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		finished like front with, extra fipe Carv-	
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		finished like front with three rows mould-	
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		A 1000	back Carbbed like front, plain case	
	VII		gothic or fluted legs,	700
	ix		Reserved, square grand scale and	120
- 377	**		action, over-trang, 4 large round	
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			ne-uldings and serpentine plinth	THE.
			richly carved legs,	750
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directed and the pattern of the cordial as directed to the latest terms they consider the cordial as directed to the latest terms they consider the cordial as directed to the latest terms they consider the cordial as directed to the latest terms they consider the cordial as directed to the latest terms they consider the cordial as directed to the latest terms they consider the cordial as directed to the cordial PRICE, \$1.50 EACH.

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BY E. V. WILSON.

A few Pacts from Spirit Life.

Lecturing in Dansville on Monday evening, Jan-uary 25th, 1800, 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 he is your cousin or nephew, and he was killed in 1853. Ans. "I had a nephew who was killed as you'de-scribed."

seribed."
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 we find and play mate of your girl-hood days? She died very suddenly, at seventeen years of sge.

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

person."
"A failure," we promptly replied, "let it pass."
"No," said the spirit, "It is not a failure, she
will remember me. I am Emms Francis."
This we did not repeat, but went on with our

This we did not repeat, but were or 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 ejsters could be, and her name was Francis."

"Emma Francis," we heard a volce 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 myfriend and sister Francis, but on reach-ing home, I found from her blography that he was right."

right."
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 communication comme.

tion comes.

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 ceme the spirit of a sweet, preity, little girl of three or four years of age, and touched me in her innocent child like way and said.

touched me in her innocent child-like way and sald, 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 sald, "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 bim and disappeared.

we called the old man's attention to the fact. 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, 1820, and after the discuision 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 volce of a woman say, "Dr. P., I want Dr. P."

heard the volce of a woman say, "Dr. P., awaii.
Pr. 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 sed 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 Ductor. She was in night-dress, open in
front, with fill; 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 contract with the whiteness of the pillows. The bedstead atood out from the walls, and I saw her lips
move and heard her mosn, "Why don't you call
Dr. P."

stead stood out from the wairs, moments and heard her moae, "Why don't you call Dr. P."

I then saw by the bed an old man of seventy years, white haired, this on the top of the head, describing him minutely even to his cane, and observed that he was a concelted, strong-willed man. By him stands a much younger man, atout, thick set, dark hair, dark complexion and apparently about thirty five years of age. Thesemen are Dectors, 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; their sis acted on. The woman ided, and now her spirit stands by you and eavs, "Dr. P. had I had you in the beginging of my troubles, I should have been in the form to-day."

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 year on o.

Says the Doctor, "Twenty-two years ago I was opening up a practice in the town of—— and was called the "new hoctor," 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 dislaterested physicians, who asstained my diognosis, thus sustaining my professional reputation; and your communication is wonderfully correct."

derfully 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 floest they

Is Delay Wise?

"Dr. Spenor, in a serious upon delay of conver-sion, says: Make up a congregation of a thousand Christians. Divide them into five classes according to the ages at which they became Christians. Piace in the first class all those converted under twenty years of age; and in the fifth class all those con-verted 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 a lexty years old? Ah! well then, if you with have a sixth class—converted, between sixty and age venty years of age—one. Just Dang out of a thousand thris-tians conferred over sixty years old. What a lesson on delay! What an awful lesson!"

of are—one. Juck-une out of a thousand thristians conferred over sity years old. What a lesson on delay! What an awful lesson!"

We cut the above from the DAILY JOURNAL, Syracuse, New York, of February 27th. What a comment on religious revivale, 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 physical rature of the nine out of ten of your converts, have the cold vice-ras skin and you castly magnetic them into your views.

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

We Spiritualists, make our converts from the adults. We take your old members and make them into Spitualists. We take the Infidels, on whom you love tried your power, and failed, and they become believers. You say "It is the Devil." Ah, well, it is the Devil of the Sadducces, "He hath a Devil." Used!, Dr. Spencer, we accept the cry, and have to go with the crowd. According to your God the retail business of this world. Bit, 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 redeem. cused of diabolism by the church, and by this sign we know that in the future we shall be the redeem-ers of the race.

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

Has God no Mercy ?

Has God no Mercy?

A correspondent of the COMMEDATIONALIST says: "A gentleman once remarked to Pre-lefett Dwight that when, in his youth, the heard Mr. Edwards describe the day of judgment, he fully apposed that lumedilately 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 har as to pull the preacher by the coat, and try to flay the torrelated such as a superior of the discourse by the question: "Mr. Edwards! is not God a merciful being?"

We clip the above from an exchange and an-

We clip 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 spicen; delighting in blood, war and rapine, and as understood and represented by Theofogy, 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 Erie Rail Road, with all the fervent eloquence of revival powers, that Elder Grant and E.V. Wilson might go to hell instead of Dats ille:

Continue to howl, ye blgots, your prayers are karmless, and "We still lite."

A REMARKABLE CURE OF BLIND-

A REMARKABLE CV-REOF BLINDNESS.

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 c suld distinguish day from night. For one year past, I have been totally blind, I have not known day from night, have been streated by a dezen different Physicians. Dr Eaton and Dr. Dunlap, were the two principal Oculists, that treated my eyes, in Toledo, both giving me up as incurable and could not remove the cataract from the left eye: the left eye.

ed my eyes, in Toledo, both giving me up as incurable and could not remove the cataract from the left eye.

I next went to Detroit and was treated by Dr. Rousey. After cupping leeching, 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 brother-in-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 support, 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 chough to make another trial to recover my eye sight. Calling into Drs. S. McBride and Cleveland's office, and hangling my paper to read, as female voice exclaimed, "I am impressed that the Drs. can restore his signe." 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 usaled, &:" I so m ws commanded to open my eyes, I did, and to my surprise and great delight I could begin to discern objects.—Before I left the offile I ould be 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 and stair cards, and read in the office, in large letters, "Drs. S. McBride and Cleveland." Never shall I forget March 1st, 1880, when my sight was restored. Hoping to receive a little support from the good people of Chicago for a short time that the production of the sight was restored. Hoping to

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.

"DRAW PRIENDS:—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 exthering 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. Sperioue.

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.

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

NOTICE OF MEETINGS.

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

SPRINGER MILL.—The South End Jacob Association Springers Mills.—The South End Jacob Association have entertainments every Thursday evening during the winter at the III M. 90. Springland sitered. Children's Progressive Lyceum meets every Eunday at 10½ a. m. a. J. Chase Consistent? J. W. Milliury, Assistant Conductor: Mrs. M. J. Stewart, Unserdan. Address all communications to A. J. Stewart, Unserdan.

Keens, Fresidenti; R. H. Gould, Secretary; Mary L. Freens, Treasurer.

TENPRANCE HALL—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, Last Boston, every Sunday, at 2 and 7 r. M. Berjanitae Boston, every Sunday, at 2 and 7 r. M. Berjanitae Spieckers engaged, Mrs. Fannel B. Felion, during Jeneral, Mrs. Sarah A. Higmes during March; Mr. Juliette Yeaw during Jeneral, J. M. Pechtes during March; Mr. Juliette Yeaw during Jeneral, J. M. Pechtes during Mar. Mallette Person Hall, Westers street, extreet Orionan East Beston, at 3 and 150 cellock, r. M. Controlling Secretary, L. M. P. Freeman; Recording Secretary, H. M. Whys. Lycoum meets at 105 d. M. John T. Freeignan, Conductor; Mrs. Martha S. Jenking Guardina.

a. John T. Freegnan, Conductor; Mrs. Martha S. Jenkins Guardian.
Baltimore, Mn.—The "The Spritualist Congregation of Baltimore's hold meetings on Sunday and Wednesday evenings at Saratoga Heli, south was towner Calvert and Saratoga Green's Progressive Lyceum necessity for the notice. Children's Progressive Lyceum necessity and Saratoga Green's Progressive Lyceum necessity and summing and evening at the usual hours.

Battle Creek, Mich.—The Spritualists of the Pirst Free. Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M. George Cheek, Gondon's Hall. Lyceum session at 12 M. George Cheek, Gondon's Hall. Lyceum session at 12 M. George Cheek, Gondon's Hall. Lyceum session at 12 M. George Cheek, Gondon's Hall. Lyceum session at 12 M. George Cheek, Church, hold meetings very Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M. George Cheek, Church, hold meetings in Green's Hall two Sundays in each month, forecome and evening, 19/5 and 7/5 o'clock. Children's Progressive Lyceum meets at two o'clock. W. P. Janaiseou, Counclactor's S. C. Hay wood, Assistant Conductor's Mrs. Haram Bidwell, Guardiant.

and May.

Castman, Mo.—The Spiritualists of Carthage, Jasper Oo,
Mo., bold questings every Sunday avening. C. C. Colley, Corresponding Severary; A. W. Pickering, Clerk.

Des Moines, Iowa.—The First Spiritualist Associative meet
regularly for lectures, conferences and music each Sunday,
in die-of Templar's Hall (west side) at 10½ Velock A. M.
and 7 P. M. Children's Progressive Lyceman meets at 1½
P. M. B. N. Kinyon, Corresponding Secretary.

Deerfield, Mich.—First Union nociety of Spiritualists hold
Deerfield, Mich.—First Union nociety of Spiritualists and 7½
P. M. Sunday, Regular Speaker J. W. Vankanine.

Geogrations Calternia. The Spiritualists must be reSpiritualists and 7½
P. M. Sunday, Regular Speaker J. W. Vankanine.

Georgetown, Catorndo. The Spiritualiata meet there three evenings each week at the residence of II. Toft. Mrs. Toft, ciaitvoyant speaking medium. MILAN O.—Children's Progressive Lyceum meets every Sunday, at 10% o'clock A. M. Conductor, Hudson Tut le Guardian, Enma Tuttle.

TH. ILL.—Lyceum meets every Sunday forenoon. hundred pupils. J. S. Loveland, Conductor; D. R. Lesstant Conductor; Helen Nye, Guardian of

Groups.

Yarus Cirr, Itt.—The First Society of Spiritualists and Friends of Progress meet every Studay for contressee, at Long's Hall, at 24 p. m.

Boctroan, Itt.—The First Society of Spiritualists meet and have speaking every Studay evening at 7 ctick, at Brown's Barbard of Spiritualist Meet and Dr. E. C. Dunin, condition; Mrs. M. Bockwood, guardian bill. Dr. E. C. Dunin, condition; Mrs. M. Bockwood, guardian bill. CRARLENGEW.—The First Spiritualist Association of Charles

Charlestown.—The First Spiritualist Association of Charles-town Hold. regular meetings at Central Hall, No. 25 Eim street, every Sunday at 2½ and 7½ r. M. Children's Lycoum neets at 10½ s. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

sirvet, every consenses at 10% a.m. A. H. Richardson, Conserver, sunday at 10% a.m. A. H. Richardson, Conserver, sunday at 10% a.m. at 10% at 10%

The Bible Christian Spiritualists hold meetlings every Sun day in Winnstiamet Division Hall, Chelera, at 3 and 7 v. at Mrs. M. a. Kecker regular Spicker. The public are invited Scale from J. d. McKer, Suppl.

Guardian.

Provincence, R. I.—Meetings are held in Pratt's Hall Wey-bonet street, Sundays, afternoons at 3 and evenings at 75 o'clock. Progressive Lycoum meets at 125 o'clock. Lycoum Conductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter. HARTFORD, CONN.—Spiritual meetings are held every Sun-ay evening, for conference or lecture, at 7½ o'clock. Chil-ren's Progressive Lyceum meets at 3 p. z. J. S. Dow. Con-

nestor.

PORTLAPS, ME.—Meetings are held every Sunday in Tem-serance Hall, at 10% and 3 eviced.

Barson, Ma.—Sprittsuists hood meetings in Pioneer Chapel
Barson, Ma.—Sprittsuists hood meetings in Pioneer Chapel
Layout Meetings are beld in the Adolphins J.
Dapsana, Condector; Miss M. S. Outlins, Guardine
Houtroy, Ma.—Meetings are held in Liberty Hall,
Boutroy, Ma.—Meetings are held in Liberty Hall,
would by the Sprittsuistic Society, Bunday afternoons and

weaning.

Naw Yoak Citt.—The Society of Progressive Spiritualists
hold usedings every Sunday, in Everett Hall, coner of thirty-fourth circuit and sixth weating, at 10% a.m., and 7% fourth circuit and sixth weating, at 10% a.m. and 7% fourth circuit and 12 m. Children's Progressive Lyroum 12 Mg. p. m. Per at 12 m. Children's Progressive Lyroum eyorth, Quantity 18 Parameters, Conditioner, Mcs. H. W. Farma-worth, Quantity

RICHLAND CENTER, Win.—Lycoum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, O. nductor. Mrs. Della Pesse, Guardian.

Philadelphia, Pa.—Calliera's Progradive Eyesum No. 1, meets at Onecest Hall, Calliera's Progradive Eyesum No. 1, meets at Onecest Hall, Calliera's Progradive Eyesum No. 1, M., on Sundays, M. S. Uyoti, Choductor: Hrn. Herr f. 1 och, M., on Sundays, M. S. Uyoti, Choductor: Hrn. Herr f. 1 och, at Thompson street charge, at Io A. M., Mr. Laugham, Conductor: Mrs. Mary Streets, at Io A. M., Mr. Laugham, Conductor: Mrs. Mary Streets, at Io A. M., The First Association of Spiritualists has its lee-

Toledo, O.—Meetings are held and regular speaking in Old Monotone it all, Summit street, at 7½ P. M. All are invited free. Childred Frogressive Joceum in the same place every Sunday at 10 A. M. A. Wheelook, Conductor; Mrs. A. A. Wheelook, Guardian. A. Wheelook, Conductor; Mrs. A. A. Wheelook, Guardian. The Spiritus of Lynn hold meetings every Sunday Afternoon and evening, at Cadel Hall.

commay afternoon and evening, at Cudet Hall.

Chicago Liberal and Epiritual Associations meets every Sunday at Crosby's Music Hall, at 1045 and 1750, Conference at 12 st. Clair R. DeVers speaks for December. All communications to be addressed to— J. Ferritora, Pres. New York.—The Friends of Humanity meet every Sunday at Sand 175 f. M., in the convenient and comfunction of the Conference of the Conference

at 10½ glicke a.m. and 7 p. m. Conference at 3 p. m. Engenting, at Engenting, N. V.—The Spiritualities hold meetings at 0 berland direct Lecture Room, near beKalls avenue, a Sunday add and 1½ p. m. Children's Progressive Lycurests at 10½ a.m. J. A. Bartlett, Conductor; Mrs. Braidined, Goardian of Groups.

Spiritual meetings for inspirational and Trance Spenification of the state of the state

Becreary,

Borrato, N. Y.—Mestings are hold in Lycom Hall, corner
of Court and Pearl streets, every Sunday at 10½ s. mf. and
7½ p. m. Children's Lycom meets at 2½ p. m. N. M.
Wright, Oudoutor; Mrs. Mary Lane, Guardian.

Harmorrow, N. J.—Mestings held every Sunday at 10½
at Spiritualist Hall, 3d attect. J. H. Holt, President; Mrs.
C. A. K. Pores, Secretary. Lycom meets at 1 p. m. J. Q.

Ranson, Conductor; Miss Lizzte Randall, Guardian of
Grupps. Lycom unmeets at 1 p. m. J. Q.

Orupps. Lycom unmeets 700 members.

Lycesum numbers 100 members. Lycesum numbers at 1 p.m. J. O.

Joseph Lycesum numbers 100 members.

Lycesum numbers 100 members.

Jasart Crrr, N. J.—Spiritani mestings are holden at the
Church of the Holy Spirit, 24 Verk street. Lecture in the
morning at 10½ s. m. upon Natural Science and Philosophyillustrations with philosophical apparatus.

Afternoon. Lecture in the orning at 10% a. m., upon Natural Science and Philosophy basis to a genuine Theology, with scientific asprinents and ustrations with philosophical apparatus. Lyceum in the ernoon. Lecture in the evening at 7½ o'clock, by volunteer cakers, upon the Science of Spiritual Philosophy.

Nevans, N. J.—spiritualists and Priesds of Progress hold by the principal of the Progress of Progress hold of the Principal of the Principal of Progress hold in The alternoon is devoted wholly to the Children Principal cos, Guardian of Groups.

greater tyreum. Or. I. Leach Conductor; Mrs. Harriet Par-ciona, Guardian of Groups, Prakernal Sciety of Spiritualists bearing the Company of the Company of Spiritualists build meetings ever Funday at Pallov's Hall. Provided build meeting ever Funday at Pallov's Hall. Spiritualists Indian, Mrs. Mary A. Lyman. Lectures at 7 r. M. VIERLAND, N. J.—Friends of Progress meetings are beld in Plum street Hall every Sunday, at 10½ a. m., and evening-President, C. R. Campbell; You-President, Mrs. Sarah Oop-Freshots, C. R. Campbell; You-President, Mrs. Sarah Oop-Conductors, Mrs. Spiritualists, Mrs. Sarah Oop-Conductor; Mrs. Potts Gago, Guardian: Mrs. Julia Brigham and Mrs. Tamor, Ashitant Quardians.

hours, we locally a server of Seventh and Che locytechnic Institute, corner of Seventh and Che Lecture at 10 a.m. and 8 p. m.; Lyceum: the Lecture at 10 a.m. and 8 p. m.; Lyceum: the Lecture at 10 a.m. and 17 a.m. and 18 p. m.; Lyceum and 1

SPRINGPIRID, ILL.—Spiritualist Association hold regular meetings every funding morning at 11 o'clock, at Capital Itali, South West corner than ad Adams street. A. H. Worthers President, H. M. Lauphenz Secretary. Children's Progression, Conductor, Miss Lizzes Protre, Guardian. B. A. Richard, Conductor, Miss Lizzes Porter, Guardian. Richards, Nah.—The Eriends of Progressive hold meetings every Sunday morning in Heart Hall, at 19/2 a. m. Children's Progressive Lycoms meets in the same hall at 2 p. m. attention. If S.—Spiritualists hold meetings every Sunday Conductor of the Conduc

amperance Hall, Market street, Sandeth, Libert Street, Lakest, Ith.—The Children's Porgressive Lycom of the Market way, Bushay at 2 clock, p. m., in James, Guardian, Errogi, Josep, Conductor; Mrs. Hall-Free Conference meets at the same street, and the same of the Market Street, Conference meets at the same street, and the

meetings every flunday afternoon and evening o'clock. Lyceum session at 1014 a. N. E. B. C. tor; Mrs. J. F. Wright Guardian; J. S. Whiting ng Secretary.

m. Biockwell, M. Isali Tenstere; and A. Tillioton Sec.
Lottes, and Transfere; and A. Tillioton Sec.
Lottes, Ind.—The "Friends of Frigorea" organized permanently, Sep. 9, 1866. They us the Isali of the "Salem
Library Association," but do not hold regular meetings. J.
Friendly F. A. Coedelent Mrs. Corrie B, Holdeston, Sire FrealJohnsthan Swain, Collector.
MADO MARIW, Wis.—Progressive Lycosum meets every Sanday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor;
Mirc Jan Swainer, Chastian. The First Sciency of Spiritualistic
Mirc Jan Swainer, Chastian. The First Sciency of Spiritualistic
senier. O. B. Hazeltins, Prosident; Ers. Jains Senier, Secrelary.

Saciamerro, Cat.—Meetings are held in Turn Verein Hall, on K. attrect.every Sanday oil 11 cm. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'poding Socre-tary. Children's Progressive Lycedim meets at 2 p. m. Henry Bowman, Connector; Miss G. A. Brewster, Quardian Henry Bowman, Concuctor; Miss G. A. Brewster, Quardian ROCHESTER, N. Y.—Religious Society of Progressive Spirit-ualists meet in Schitzer's Hell, Sunday and Thursday eve-nings. W. W. Parsel a President. Speakers engaged, Mrs. Sarah. A. Byrns, during Nov.; C. Faunie Allyf, during Feb. Lycium every Sanday at 2 P. M. Brs. E. P. Collins, Con-ductor; Miss E. G. Beebe, Assistant Conductor.

ductor; mass h. U. Devue, amountain of Spiritualists hold meetings in Lycoum Hall two Sundays in each month. Children's Progressive Lycoum meeta's I in Clock h. M. Speakers et alongsed:—Birs S. A. Springs, Jan 5 and 13; H. B. Storer, Jan 5; J. J. Gand S; J. P. Greenlest, March 1 and S.

shagan:—Seri Ass.—The Spiritualists hold meetings every Peb. 3 and 8; 1.*. Oreenless, March I and 8.

Fremerae, Mass.—The Spiritualists hold meetings every should a strong a strong a strong a strong and evening in Belding and Dickinson; Hall. Speaker congiged—Mrs. C.F. Taber during January. Quirer Mans.—Meetings 18½ and 7 other P.M. Progress, Mass.—Meetings in Town Hall. Progressive Toxons, Mass.—Meetings in Town Hall. Progressive Toxons, Mass.—Meetings in Town Hall. Progressive Toxons, Mass.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 r. m. Speaker, engaged.

every cuncay in Williams Hall, at 3 and 7 r. M. Speaker engaged.

FUTHAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the foremoon.

in the forenoon.

DOYAR ASP FOCKOFF, MS.—The Children's Progressive Lycoun holds in Sunday season in Merche Hall, in Down Carlon Control of the Control of t

Reith, Cooductor; Hrs. Losins Reith Guardian.

Walminston, D. C.—First Rockety of Programier Spiritualists, meet every Sunday in Harmonial Hail, Pennyivania ista, meet every Sunday in Harmonial Hail, Pennyivania revenus naar corner of 11th terret. Hapsackers engaged for Oct. Anna M. Middlebrook. Nov. Nettic M. Penne. Dec. Cornell Cornell S. Polis Jan. R. Franke White. Pol. and March College Polis Jan. R. Franke White. Pol. and March William. Lectures at 11 a. m. and 7 30 p. m. Chiff Polis Anna March Cornell S. Polis Polis

illwankee Wisconsin.—The First Spiritualist Lycoum its at Stryer's Hall every Sunday at 2 p. m. J. L. Potter ngaged to speak at 714 P. M.

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