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

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Biterary Department.

Written for the Religie-Philosophical Journal. COD KEEPS THE WAY.

BY MRS. F. O. HYZER.

I cannot PRAY God keep the way, Of the inspired of truth and love, Or ask that angels day by day, Bring choicest blessings from above: for well I know that the Most High, Can ne'er bestow a purer bliss, In spheres or worlds beyond the sky, Than flows from work well done in this.

Since first upon my vision broke The beauties of our mother earth, Since first my inmost sense awoke To something of her priceless worth, Christ's prayer to the Eternal One, Translated to my soul was given: " Thy kingdom come, Thy will be done On earth as is in Heaven."

"On earth as it is done in Heaven" I read in morning's golden light, To every star a voice is given Proclaiming it unto the night: The song-bird with its joyous wing, Touches the lyric chords of air, While through the summer day doth ring, The glad sweet burdens of this prayer.

The sunbcam bears the ocean spray To the pure azure above, Warming it through the sweet, bright day Till gentle as a mother's love It stealeth through the twilight hour, A message bearer of the sun, . And whispers to each, drooping-"Thy kingdom come, Thy will be done."

The tempest sweeps across the sky, And loud the heavy thunders crash, While from the fountain-clouds on high. To earth, the heavy torrents dash; To rivers swell the mountain rills. The song-bird to her broodling flees. The frightened herds upon the hills

Seek shelter 'neath the surging trees. But rainbows wait behind the storn And perfume from the throbbing hearts Of floral bosoms pure and warm, In rarer exhalation starts:

When nature's pulse its calm regains. Each cloud rolls backward from the sun. And earth through all her gladden'd views, Feels that her God's high will be done.

Thus our sweet , holy mother earth, Teaches her children of the law By which her countless, boundless wealth. They shall with her forever draw; Thus hourly she communes with me, Till I so love her lot to bear, I'd prize no immortality

In which that mother did not share. Such heritage of love divine Compensates for all care and toil. Co-heirs of this exhaustless mine. No foe our treasures can despoil: Thus all her children called to teach The gospel of her holy cause, Are paid for every word they preach

In the rich fruitage of her laws. Oh! mother, beautiful and fair! Thine orbit is my natal sphere. I have no power to breathe a prayer To be removed from labor here: Nor can I pray, "God keep the way," Of those to whom the gifts are given, To see the dear earth day by day Unfolding to the highest leaven.

WILFRED MONTRESSOR

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETE," MTC.

BOOK THIRD-THE ARREST.

CHAPTER XXIX.

MONTRESSOR AND MISS PERCY—A HUNT. Miss Caroline Percy had risen from the otto-

man, and was standing before a mirror adjusting her disarranged ringlets, when the door of the apartment opened suddenly. She turned and beheld Wilfied Montressor. A faint exclamation of surprise burst from her lips.
"My gloves, Miss Percy," said the man of

thirty-five, bowing slightly and advancing to-ward a work table on which a pair of gloves were lying.
"But—but—Doctor Everard," stammered

Miss Percy.
"I parted from him at the street door ere l bethought me of my gloves. The Doctor has several patients in this vicinity, and I am not a privileged visitor in all cases The lady remained standing in the center of

the apartment, with her eyes fixed inquiringly

the apartment, with her eyes made inquiringly upon her visitor.

"Frankly, Miss Percy," exclaimed Montressor, smiling, "I did not return for the sole purpose of reclaiming my gloves. I have another object—to converse with you freely and alone."

"Doctor Everard's injunction was, that I must difficult prescripmust forbear talking-a most difficult prescription, I admit," remarked Miss Percy, with a singular mixture of hesitation and vivacity.

"The Doctor is an enthusiast in his studies and pursuits."

"As a physician he is attentive and skillful." "Both-and yet his knowledge of books is more accurate and profound than his knowledge of human nature. Enthusiasm often closes the eyes as completely as the processes of animal magnetism.

There was a lurking meaning in these words which did not escape the notice of Miss Percy, for she replied quickly:

"You are not a skeptic in mesmerism?

"I could not remain so," rejoined Montressor "if I were accustomed to judge from appearances; but as you remarked to Doctor Everard. at the commencement of our interview appearances are deceitful."

"I do not understand you," replied Miss Per-

"It is unfortunate," observed Montressor, with a grave smile. "I will explain myself more clearly. Your performances this morning have been highly creditable to your powers as an actress, and prove conclusively, whether animal magnetism be true or false, that the unsuspecting Doctor Everard is no match for the artful

Caroline Percy."

Miss Percy's dark eyes flashed angrily, and she drew up her slight form with an air of offended dignity as she replied:

"You are presuming, sir."

"You are presuming, sir."

"Truth is never a just cause of offense, when uttered from honorable motives," said the traveler calmly. "It is important to the objects of this interview, that I convince you of my appreciation of your real character. Something I have learned from others previously to my introduction to your personal acquaintance, and the circumstances connected with Doctor Ever-ard's experiments have fully satisfied me that you are skillful in deception, ambitious of notoriety, regardful of your own interests, and fond of amusing yourself with the weaknesses of others. It is surely unnecessary for me to expose minutely the imposture which you have practiced on Doctor Everard. You will not, dare not, deny it?"

"I will not, sir," said Miss Percy angrily.-"I deny your right to interrogate me."
"Nay, madam, I assert no right," replied Wilfred Montressor, with a searching glance.-'Enough of this. You perceive that I under-

stand you." There was an undefinable consciousness of power in the tone and bearing of the traveler, which insensibly over-awed Miss Caroline Percy. She rose, however, under the influence of the most contradictory emotions, and said, con-

fusedly: Your conduct is extraordinary, Mr. Montressor. I shall request the presence of my aunt during the remainder of our interview.'

"Do not be alarmed, Miss Percy," remarked Montressor, "I have no intention to wound your feelings, or to trespass very long upon your time. Before proceeding further, I claim the privileges of a friend."

'A friend?' 'echoed Miss Percy, with a glance of incredulity.

Yes. Miss Percy." "You have exhibited singular proofs of friend-

ship."
"Our acquaintance is of recent date," said the man of thirty-five, with a peculiar smile; "but I am prepared to vindicate my pretensions by my actions. Money, in the judgment of the world, is an unerring test of real triendship. I am rich, Miss Percy. I seek not to pry, indelicately, into your pecuniary affairs—only to assure you that my purse is freely at your disposal in case a loan of money should at any time hereafter be convenient or desirable to

Miss Percy cast a troubled, inquiring glance at the speaker, offended pride and over-mastering selfishness were contending unequally in

"I comprehend the meaning of your glance," said Montressor, smiling. You are not credu-lous enough to believe in disinterested friendship, and you wish to learn the quid pro quo?" You have criticised me with merciless severity," said Miss Percy, coldly. "It seems that you imagine me capable of receiving pecuniary

assistance from a comparative stranger."

"Why not?" replied Montressor, "unless you distrust my assurances. I shall deal frankly with you, Miss Percy. I am thoroughly informed of your engagements and obligations to Mr. William Pettigrew."

The assumed indifference of Caroline Percy

vanished at this revelation—a deep crimson flush mantled her cheecks, extending to her brows and temples. After a moment's pause Miss Percy recovered

herself, and turned to her visitor with a serious expression of countenance.

"Have you an object of sufficient importance, Mr. Montressor, to justify you in prolonging an interview which is both painful an embaras-

"I have, Miss Percy," said Montressor, gravely. "What has been said by me heretofore is merely an introduction to the real purpose of my visit. I seek, measurably, to control your actions, and I deemed it essential to the establishment of a permanent influence over you to satisfy you that your aims, your tastes, and your position are fully known to me. In my criticism of your character, I intend no severity nor any insult in my offer of pecuniary assist-

The fortures of Miss Percy, as Montressor proceeded, manifested signs of wonder and admira-

"I have an object, Miss Percy," continued the traveler. "It relates to the future welfare of Frederick Willoughby and the just claims of William Pettigrew." By what right, Mr. Montressor do you seek

to control my actions or to interfere in my pri-

Montressor had almost instinctively fathomed the character of Miss Caroline Percy. Instead of replying directly to her question, he remark-

Mrs. Willoughby, the mother of Frederick Willoughby, is a person whom I greatly admire and esteem, and to whom I am under many obligations. She is a lady of high principle and virtuous conduct, proud of her social position, her family descent, proud of her son and deeply interested in his prosperity and happiness. interested in his prosperity and happiness.— Frederick Willoughby himself is a young man of education and fortune; of a frank, honorable yet impetuous disposition, just commencing an active, independent career. The hopes of a doating mother, and the expectations of troops of friends depend on his preservations from vicious pursuits or wily entanglements. Now, Miss Percy, I question you seriously as to your intentions in forming the acquaintance or en-couraging the visits of Mr. Frederick Willough;

My acquaintance with Mr. Willoughby was commenced accidentally." As Miss Percy uttered these words, her eyes fell beneath the steady, piercing glance of Wilfred Montressor."
"And he has been to visit me but two or three

"Your intentions, Miss Percy?"
"Mr. Willoughby is the master of his own actions," said Caroline Percy, somewhat haughti-"If he seeks my society, the crime is not to be imputed to me.

There was a continual struggle in the mind of of Miss Percy, between the involuntary defer-ence she felt toward her visitor and the natural pride and independence of her character. Yet probably the appeal which had been made to her selfishness, was the most powerful agent in restraining her from a contemptuous rebellion against the assumed authority of the traveler.-Her manner exhibited, to a greater or less degree, the phases of this mental struggle. At times it was subdued and timid if then by turns she became sullen, irritable, and even became

haughty. "It will become a crime," said Montressor, thus gravely rebuking the sarcasm of the lady, if you persist in encouraging his visits after the warning I have given. You have a pleasing exterior—a lively fancy—you have talent and tact. Possessed of these, you may reasonably hope to inspire a passionate attachment in the bosom of a young man of warm impulses and generous feelings. You are cool, artful, and designing. Are you desirous of becoming the wife or the mistress of Mr. Frederick Willough-

Again Miss Percy's cheeks flushed, but she

remained silent. "You cannot be so heartless as to think of entrapping this young man into marriage.— Your position in relation to William Pettigrew utterly forbids the supposition. By flattering and deceiving him, you may, however secure his affection and command his purse; but the result would be highly prejudicial to his future prospects. As his friend, I interfere at the outset, to warn you and save him. I appeal to you rather than to him, because I do not wish to pique his curiosity, or alarm his pride, by any pen interference with his movements. Besides, I am aware that you are more capable of saving Frederick Willoughby, than he is of saving himself."

"Your anxiety in relation to Mr. Willoughby is unfounded, I think," said Caroline Percy, with a smile. "I like him, certainly, from what little I have seen of him; but I have had no reason to think that he is disposed to fall in love with me. Your charges against me are so severe—your demands so extraordinary, Mr.

"The course which I desire you to pursue hereafter," said Wilfred Montressor, interrupting her, "is clearly obvious to your penetration and sagacity. If you pursue it, unbesitatingly, you can rely with confidence on the promise which I voluntarily made to you at an earlier period of our interview. The contrary course will assuredly be followed by the defeat of your plans and the exposure of your real character. I address you as a sensible, intelligent woman, who prefers her interests to her caprices or her feelings.'

"I ought to be offended with you" said Miss Percy, as her visitor rose to depart, "on account both of the manner and matter of your communication, but you have obtained an unwonted ascendency over me; and I must reflect before I decide whether to prefer you as a friend or an

"It is well oftentimes," said Wilfred Montressor, "to follow the advice even of an enemy."
Two or three hours later, having dined with a friend at the City Hotel, Montressor was slowly promenading Broadway, when he was overtaken by two gentlemen Frederick Will-oughby and Alfred Tracey, in the vicinity of

Canal street. "Tracey and I are on our way to Ottignon's pistol gallery," said Willoughby, addressing the traveler. "Will you join us Mr. Montressor?" "Is there a duel sur le tapis?" inquired Mon-

tressor. "Only a trial of skill," replied Alfred Tra-"A trifling wager of a bottle of Burgundy on the best in ten shots."

Montressor accompanied the young men to the pistol gallery near the corner of Canal and Elm streets. There were no visitors in the gallery at the moment of their arrival. A civil, obliging man was in attendance, whose occupation it was to arrange the cards and load the pistols for the customers who visited the gallery to practice pistol shooting.
"You are the challenger, Willoughby," said

Alfred Tracey. "Take your shots first, and show me what I must do to win the wager." "Very well. Dueling pistols, waiter," called Willoughby. We fire at the word Tracay, with-

"Agreed." "The pistols are loaded, sir," said the waiter, respectfully handing a pistol to Mr. Will-

A small card, with a black spot in the center, surrounded by black circular stripes, was fastened upon a wooden frame at the distance of about forty feet.

Frederick Willoughby fired at the word and

the ball grazed the outer edge of the card.
"Try it again, Willoughby. That won't do," said Alfred Tracey. "The first shot, Alfred. I thought to miss the card entirely. Wait till I get a little cooler, and I shall do better."

At the end of the twenty shots the cards were examined and Alfred Tracey was declared the winner of the match, one of his balls having struck within a quarter of an inch of the margin of the central spot, while the nearest shot of Willoughby was three-quarters of an

inch from the same margin. "So much for the Burgundy, Willoughby,"

exclaimed Affred Tracey.

"Mine is second best, Alfred, I confess it," replied Willoughby; then turning to the traveler who had quietly watched the progress and termination of the match, he added: "Will you not fire a round or two, Mr. Montressor, and perchance lessen Tracey's triumph by excelling both of

"A single shot, Frederick," said Montressor, advancing a few steps. "The time has been when I was fairly entitled to the reputation of a good shot. At Gottingen, during the prosecu-tion of my studies at the university, I bore off the prize from hundreds of competitors. But a keen eye and a steady hand are nothing without practice."

"One—two—three—fire!
"You have fired clear of the card," exclaimed

Willoughby, somewhat hastily. "I think not," said Montressor. "No; upon my word." said the young man,

the ball has pierced the black center." "Either of these shots," remarked Alfred Tracey, pointing to the holes nearest the spots in the paper targets, used in the match between Willoughby and himself, "would have killed a man as effectually as that of Wilfred Montres-

"Pistol shooting is as harmless as any other trial of skill," said Willoughby. "We are none of us blood-thirsty."

"Not blood-thirsty, perhaps," replied Alfred Tracey, "but it is better to kill than to be kill-

"The dillemma is rare." "Would you not fight a duel if insulted or challenged?" inquired Tracey.

"I cannot answer decidedly. My mother considers dueling as little better than murder, and has taught me to regard it with abhorence. And yet the brand of cowardice is a fearful penalty to suffer even for principle."
"I am in favor of dueling on principle. In

what other way can a gentleman redress his wrongs, or give satisfaction to one whose honor he has wounded?"

"In my opinion," said Willoughby, "a quarrel between gentlemen is always capable of amicable adjustment. A frank and ample apology for a wrong is the true reparation of a gen-

"There are wrongs, however, which no apology, however frank or humble, can repair." As, for example -"A blow, Frederick-nothing but blood can

atone for a blow." "But if a gentleman offered an apology, and refused to fight?" "I would brand him as a coward. I would

shoothim down in the street like a dog. "You are a regular fire-eater, Tracey," said Willoughby, with a laugh. "If you were in earnest, I should be sadly displeased with you." "Never was I more truly in earnest," replied the young man sneeringly, "as my actions will prove if I am ever put to the test."

"What are your sentiments in regard to dueling, Mr. Montressor?" said Willoughby, inquir-

"It is a barbarous custom," replied the traveler, "yet perhaps defensible in extreme cases.-The indignity of a blow does not appear to me so unpardonable as an insult to female purity and virtue in the person of a woman entitled to our protection."

Aftred Tracey scanned the features of Montressor with a scrutinizing glance, ere he replied carelessly and coolly:

"Women are fair game." "No man of honor will insult a woman. The cowardly impertinence of libertines deserves condign punishment."

"So far as I have observed," said Alfred Tracey, "libertines are the favorities of the sex.and in these days, Mr. Montressor, more glances are shot at them than bullets. Few women regard a declaration of passionate love as an insult, and those who do will rarely complain if their daring lovers, in imitation of the celebrated Duc de Richelieu, storm their bed-chambers and subdue them by violence.

"Worse and worse, Tracey," said Willoughby, gravely. "You advocate dueling and excuse libertinism. What next?"

"Dine with me, at Delmonico's on Friday, said the young man, laughing, "and quaff a bumper of champagne to my last and noblest conquest; or at least, Willoughby," continued Alfred Tracey, lowering his voice, "to a quick and successful voyage to China. Do not fail

for auld lang syne. Courteously, yet with evident coolness and formality, the young man proffered a similar invitation to Montressor.

The trio left the pistol gallery and seperated soon afterward.

He who pelts every barking dog must pick up a great many stones.

GEORGE FRANCIS TRAIN.

Our sprightly and youthful cotemporary, the SPIRITUAL LIGHT, takes up the gentleman whose name forms the caption to this article, and humorously rattles away after the following manner:

"This human curiosity-monomaniac, as some people call him-has a brilliancy of intellect that is very captivating. His epigrammatic style has a ponderous, sledge-hammer force that is perfectly crushing, and we can forgive many of his idiosyncracies in consideration of the very spicy reply he sent to an overpious lady, in England lately, who wanted to convince Mr. Train that he was a sinner. George showed her he did not see it in that light, thusly, as Artemus Ward would see

Ward would say. While admiring theories, I believe in Practice. The state of one's digestion has a great deal to do with one's religion. A disorded stomach will make a bigot—a well arranged digestion consti-tutes a saint. We have now too much theology and not enough religion. I believe in the religion of the sun and moon and, stars, the wind—and the song of birds—and the odor of new-mown hay, and the clatter of little children. Women are but grown up girls. Men are but grown up boys, without, however, their innocence or virtue. I believe in being good now, and so live as to be prepared to die. We don't agree about that after-life. All religion is organized for power and revenue. Stop the tap and you can change a man's faith. Laugh much, cry little, and take a Turkish bath often, is sound doctrine. You will be disturbed when I tell you that I have been a good man all my days—that I never did any wrong. I never pray, 'Lord have mercy on me a sinuer,' because I do not admit that I am a

No commandment have I broken, nor do I drink or smoke or gamble, nor could they make me trim in politics to be made a President. I have never met any one who came back from that other world you speak of, and in this humbuging age I don't like to take anything on trust, The Catechism is deceptive. It leads young people all astray. Who made you? They answer, God! Now, I am one of those incredulous beings who do not believe that. Yet this rubbish has gone for many centuries. The character of the Savior is beautiful. I follow but his precepts. He was fond of flowers and the women of Bethlehem. I am fond of flowers and the women of America. My prayer is always to our Mother who art in Heaven, as well as our Father. I never pray to him not to lead us into temptation, for I don't believe he would ever do so. *

GEORGE FRANCIS TRAIN. St. Ann's Blarney, May 26, 1868.

We don't blame him for not accepting Spirit ualism 'on trnst.' Spiritualism is making healthful headway, and can afford to wait until all have a chance for investigation and convicion. Festina lente is the fundamental principle in the law of progress. Mushrooms are the growth of a night, mighty oaks of centuries. 'The mills of the gods grind slowly, but they grind exceedingly fine.' Would that all would live as George Francis Train says he does; that is, so as to be prepared to die. That is the great secret of life to be prepared for the life after death."

A Sagacious Cat.

Last year, Charles Edgerly of Meredith owned a cat which was a regular hunter. He would often go off and bring in rabbits. If any of the family went berrying, Tommy would go too, and devote his energies to wild game. If he became separated from the party, he would climb a tree and ascertain the direction to head himself to find them. He could catch birds on trees, and the boys of the family, knowing the propensity of squirrels to take to fences and stone walls when in danger, would put him on a wall and alarm the game. One afternoon Tommy caught fitteen squirrels in this manner. He would wait any length of time when put down in a place and told to stay there. One day he brought a rat and laid it at the feet of Mr. Edgerly, who took out his knife and skinned it. Pussy surveyed the operation with intense interest, and seemed highly pleased at it. Mr. Edgerly said go get another, and the cat went off and returned at intervals during the day with three more, which were duly skinned under feline superintendence. Mr. Edgerly told the cat that he would skin all the rats, he could catch; and henceforth pussy made it his sole occupation to catch the rodents and see their hides removed. The skins of the rats were fastened on the barn at the distance of a few feet from the ground. Thirty-seven trophies were in time displayed on the barn. One day this feline Nimrod brought in a rat and laid it at Mr. Edgerly's feet. He was busy at the time and could not gratify the animal with the usua' skinning operation. The cat laid it at his feet three successive times, and was finally repulsed in such a manner that Tommy went off with his back and tail up in the peculiar stiff gait which enraged animals have. From that day not a rat would be catch, though other small game continued to suffer as of old. But now comes the wonderful part of the tale. On the night of the day in which he became so mortally offended, Tommy went out to the barn and tore down the hides of the thirtyseven victims, to show his resentment of the inbuit. Such a case is rarely heard of, and so we record it for our readers young and old. Though he would keep all his old habits, such as skating, (for he would slide in the best manner he was able, on the ice, whenever the boys went,) he never again was known to catch a rat to theday of his death, which happened some few months after by being caught in a fox trap.—New Hampshire Paper.

Postmaster Gen. Crosswell has appointed Miss Anna C. Eddy postmistress at East, Middleborough, Mass.

Ancitic Department.

BY...... TODD

A Dilapidated Church.

Poor old tumbling walls, time-worn and wormeaten, destruction is thy inevitable doom! But not alone art thou in thy old age and misery; but false, filthy and wicked doctrines and creeds which have resounded and made those old walls re-echo back again the sound from time to time, are going thy way also. Their destruction is keeping pace with thy moldering pieces and sure to bear thee company to thy ruin. Death is written upon thee, oh, once rich and elegant tabernacle, which for years was the fashionable resort for God's holy

Had I been caught wandering upon the seventh day in any other direction, no doubt I would have been pointed to this place as the only refuge for redemption, where the sin-stained soul could be made white and a fit subject for His divine presence. Alas, how changed! The pulpit which faces you at the entrance is also nearly demolished.

The sanctified presence of the priest-hood, proved insufficient to preserve that holy place from the destroyer's hand. It alike is falling. Look at the windows. Could you discorn the least object through the small pieces which have chanced to remain, perhaps unnoticed by the mischlevous school-boy? . Would you have supposed them ever transparent, and once the finest ornaments of that grand temple? Quite otherwise. The spider now inhabits each nook and corner, and the tiny threads are crossed and recrossed, displaying beautiful specimens of skill and architecture in the utmost

How chilling is the atmosphere surrounding this spot. It goes to the very centre of life, and causes a shudder. How dreary, dismal, and yet bewitching, are these old rules. I yearn to leave, and still something haunts me to linger. I feel stifled and I feel inspired. I can almost hear those songs of praise which so oft have been offered from this crambling pile. I can, seemingly, hear those barbarous and unnatural prayers going up to God from beings more corrupt at heart than the rotten mass before me. I see the incense being offered, which purifies the guilty from those heinous crimes which curdle one's blood to know!

These and various other ceremonies sbespeak the office for which this edifice was once erected. But what a change! The poor old house is left like a recreant friend, to tottle and fall alone! Like its false and iniquitous teachings, it will go down without one word of pity or consolation, a fair emblem of a religion born but to decay by time

and civilization.

Poor old creed, thou hast lived thy allotted time, and now with these crumbling walls, must thou go down alike, one mass of corruption. Thy foothold, although for a time strong, was sure to weaken for lack of truth and enlightenment. Now, farewell. Pence be to thy ashes, oh, ignorance and superstition!

LEOLINE.

.Gramblers.

The most provoking class of these characters that we have among us as Spiritualists, are those that are constantly grumbling about mediums and lecturers. If there is a more thankless task in the world than that of mediumship or public lecturing on the subject of Spiritualism, I would not know where to find it. The miserly conduct of Spiritualists towards their speakers, has driven much of the best talent we ever had from the field. The solemn and weighty obligations of the consanguincous ties have forced them to seek more lucrative' employments, and yet apparently the mass of Spiritualists are indifferent to the matter.

If you converse with them on the subject and urge the necessity of better sustaining speakers and mediums, their reply generally is, "Oh.I don't particularly care about lectures, and as for tests, I have seen enough to convince me of the phenomena, and I will take my chances in the other world." To say the least, such characters are very far from being philosophical Sphitualists.

I only wish they could, once have it revealed to them how mean and contemptible their little narrow, contracted, miserly soul will look by the light of the spirit world.

Again, there is a class of very egotistical persons who dilate largely on their own attainments and growth that are constantly finding fault with mediuma because they do not grow out of what is by some termed the early manifestations, such as rapping and tipping, calling them low and frivolous manifestations, holding them in light esteem.

Let me tell you, Mr. Self-Righteous Egotist, that this is very ungrateful on your part to say the least. Was you not a child once and did not these mediums teach you your A B C through these very means that now you affect to despise? And are all educated up to that stand-point that the primary department is not needed?

So long as human beings are born, so long will rudimental instruction be needed in common intellectual development; and this applies in Spiritualism as well.

Facts are the basis of Philosophy, and I thank the powers that be, that they cannot be separated in Spiritualism., They go hand in hand with each other like two bound in marital bands; and it is that alone that will binder the spiritual philosophy from becoming effete in time like all other religious philosophies that have gone before.

Let all the different phases of mediumship be encouraged; they are all-important. There are none high and none low in this great work; and if there are a few sanctimonious pharisees who leave the ranks for fear of contaminating their spotless robe, all right. Let them go, it will only clear the track and make room for more earnest workers.

An Excellent Test.

The following correspondence was handed to us by Dr. E. A. Tompkins who is one of our most highly esteemed citizens. He is a man hossessing a fine mind, highly educated, and a very successful prac-Vitioner of medicine, but unfortunately like many of his profession, is of a skeptical turn of mind. The boy medium is the one we mentioned a week or two since.

The following indor sement, we found on the back

of the letter: "This letter and its fellow is as conclusive ev dence of the truth of spirit communication as a reasonable mind should ask."

I wrote this letter and enclosed it in three brown envelopes, and then caused a piece of tin to be placed on each side and riveted, and then put in another envelope and carefully marked. It was returned to me unopened, and yet transcribed and answered. How was it done? The same was done to a previous letter. E. A. TOMPKINS.

Grass Valley, February 28th, 1869. Will the spirit or power that usually controls John A. Tyler Jr., answer the following questions and remarks?

Are we conscious of our existence after our mind or spirit separates from the body by what is called death? Are we punished after the death of the body, for the faults and follies we have committed and repented of here, and now hate and abhor?

Will we be abhorred in the Spirit-Land for the errors we have committed and repented of in this life of the body? When a man does no good sufficient to counterbalance his bother to others, does his committing suicide result in after misery to himself? Are my parents and former earth friends with me? Have Is guardian spirit; and if so, who is that spirit? Please answer all or such as you choose of the above questions?

E. A. TOMPKINS.

In the tollowing transcription of the doctor's letter, the words italicised, and every punctuation mark is the same as in the original.

Grass Valley, Feb. 28th, 1869. Will the spirit or power that controls John A. Lyler Jr , answer the following questions?

Are we conscious of our existence after our mind, or spirit separates from the body by what we call death? Are we punished after the death of the body for the faults and follies we have committed and repented of here, and now hate and abhor?

Will we be abhorred in the Spirit World for the errors we have committed, and repented of in this life of the body? When a man does no good sufficient to counterbalance his bother to others, would his committing suicide result in after misery to himself? Are my parents and former earth friends with me? Have I a guardian spirit, and if so, who is the spirit? Please answer all or such questions as you choose. E. A. TOMPKINS.

Answers to the above questions: No, you are not punished for the faults you have committed here if you have sufficiently atoned for them already. No one is abhorred in the Spirit World, no matter how bad they may have been. We only try to improve their condition. Yes, it adds greatly to his misery in the after life. Yes, they are with you and are happy. Every one has a guardian spirit, you among the number. You have two, namely: your mother, Eunice Tompkins, and your sister Mary Tompkins

I believe I have answered all your questions, and I trust satisfactorily.

JOSEPH RABB. Dr. E. A. Tomekins

Hems of Interest.

Christians say that our first parents were born in a state of innocence. Grant it, and what does it amount to. It was only an innocence of ignofance. Virtue only comes as the result of having struggled with human passions, and brought them into subjection to wisdom.

Ungrown children are naturally inclined to. and do tell the truth until grown-up children educate them to be hypocrites.

The greatest liar in the world tells a hundred truths to one lie.

The preponderance between good and evil, is largely in favor of good in the human race, and no better evidence is needed of consummate ignorance or insavity on religion than for a person to take the ground that all mankind are totally depraved.

The book of nature is far more reliable than the Christian's Bible, for it never tells lies.

Spiritualism has taught one grand truth the world never discovered before, and that is that religion is natural. A home production does not have to be imported.

Human beings are like a clock; they can not recall past hours, and the future they have nothing to do with. It is to tick now and just so much time to do it in. Be sure that you put in the tick on time, or you will lose just so much in the count of your existence.

Christians teach their children to hate-hate the Devil, hate sin, hate infidels, hate Spiritualists, and they grow up full of hate, and their parents are very apt to come in for a share.

That person who loves little children, poetry and flowers, is not very far from the Kingdom

of Heaven. That individual who loves the most, has got

the bravest heart and will not fear death. In the law of selfishness, " might makes the right;" but in the law of love, right makes one

mighty, The truly noble men and women dare to do right in the face of opposition, whilst the coward shrinks out of sight or becomes a fawning sycophant, and worships at the shrine of popu-

lar opinion. The person that does right because it is right without fear of punishment or hope of reward

can alone be said to act from principle. Man cannot sin against God—he can-sin only against something he can affect by his act, God being infinite and immutable, no act of man can affect him.

Original Essays.

For the Religio-Philosophical Journal. Dark Circles.

BY WM, B. FAHNESTOCK.

Bro. JONES:-The question has often been asked, "Why can not spirits give physical demonstrations in the light, as well as in the

The answer is perfectly plain and satisfactory to all who have made the laws of spirit intercourse their study, and those who cavil at the necessity, might, with as much propriety, be asked, why can not spirits change the nature of galvanism, electricity or magnetism?

Every particle of matter in the universe is governed by laws, and conditions are always necessary, or no law can be in force.

Therefore, as it is natural or lawful for galvanism, electricity, or magnetism to have peculiar properities or qualities, it is natural for light to prevent physical manife tations, because it breaks up conditions which are necessary, or destroys the mutual relation which the power to demonstrate and the darkness bear to each

The same laws that existed and operated in former ages of the world, exist, and are operating to-day, and we have only to refer to the demonstrations of spirit power recorded in the

Bible, to prove the fact; for the greatest demonstrations there recorded were also accomplished in the dark, showing that it was a necessity then as well as now and could not be accomplished under any other circumstances.

I have selected, and will present a few of the many instances recorded in the Bible:

In the 32nd chapter of Genesie, it is stated that Jacob met an Angel in the road, and after sending messengers to his brother Esau, an angel in the form of man wrestled with him "all the night until the break of day."

In the 2nd chapter of Luke, "By night, in the dark," angels visited the shepherds, and heavenly host and said, "Glory to God in the highest, and on earth, peace and good will towards men."

In the 12th chapter of Acts, it is recorded that King Herod, after killing James the brother of John with a sword, had Peter taken and cast into prison; and the night that Herod would have brought him forth, he was sleeping between two soldiers, bound with two chains, and the keepers before the doors of the prison.

7th verse: "And behold an Angel of the Lord came upon him, and a light shineth in the prison, and he smote Peter on the side, and raised him up, saying, "Arise up quickly, and his chains fell off from his hands. And the Angel said unto him, guide thyself, bind on thy sandals, cast thy garments about thee and follow me. And he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision, and was not conscious until he had passed the city gate, which also opened to them of its own accord,when the Δ ngel departed from him."

Lastly, in the 28th chapter of Matthew, it is stated that an Angel came and rolled back the stone from the door of the sepulchre, and sat upon

The rolling back of the stone was also done in the dark. For, "As it began to dawn," Mary Magdalene and the other Mary, came to see the sepulchre, saw the angel, and must have spoken to him, for he answered and said unto the women, "Fear not ye for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said, come and see the place where the Lord lay."

Now, if there be any true meaning attached to words, or honesty in many, I can not see how any one with a common share of intelligence. can for a moment doubt or deny the analogy between the facts recorded in the Bible, and those that are taking place at the spiritual seances or exhibitions of to-day.

It is in vain, therefore, for those who ought to teach the truth, to say that spiritualism is opposed to the Bible, and that all physical manitestmations are the work of the Devil.

That assumption not only shows the most consummate ignorance of all that is connected with spirit communion, but a spirit as uncharitable as it is unjust; and illy becomes those who profess, to be the followers of the magnanious and lowly Naza

Pendleton, S. C., Feb. 17th, 1869.

ROSICRUCIAN PAPERS. NO. 6 "The Man wat died Game,"

BY P. B. RANDOLPH.

Good morning, Free Will! What a faultfinding set of mortals we are, to be sure. We are full of sharp angles ourselves, yet blatherskite our neighbors because they are so, too. I'd like to see a real saint, but they are scarce as hen's teeth. How are we to be or act outside, or independent of our personal proprium? our respective individualities? our efficient makeup? And then, when people find fault with, vilify, lie about and stir us up to wrath, how we do fret and fume and break things. What's the use? It makes a thinker sick to hear so much gab about harmony and progress, and all that sort of highfalutin, and in the next breath pitch into Mr. A., Mrs. B., and the hundred little C's.

What a sight of gammon there is in the world! So long as you tickle me, and I tickle you, its all very fine, Mr. Ferguson, but you just stroke his hair cross-way, and there's trouble in the camp, and a large sized American citizen of African lineage located in the fence, is right

The fact is, we're all babies yet, and in a babyage of a baby world. Jesus of Judea was familiar with the dynamic law of morals, and went about benevolently casting out devils from those who lodged that species of tenant, and we read that he once ousted no less than seven from Mrs. McDaniel, or Mag Dalen, the only woman they probably ever did get entirely out of, and she became un-demoralized. This is a world of chemical interchanges, and at one time, we may be pure as angels, because chemically undisturbed; and within an hour, may inhale the spores or monads, which from mertness, may spring into active life, and engender changes in our organic structure that may superinduce the anocalyptic plague, in the shape of some disease or abnormal appetite or passion.

Judge Set-em-strait, yesterday, sentenced a man to jail for seduction," and last night, Mrs. Witch-em all cooked the Judge to the tune of all his virtue and half of his cash, and to-day. John Ladeek Iller will run off with my ladv Gay, whose buxom servant girl will set that gentleman's heart on fire, and empty his head of its remaining senses.

And so we go. Sin? Sin? "So saith Mrs. Grundy. But who shall tell how much or of what kind? Who shall examine the fields of air, and warn us of sporadic influences, or the myriads of larvæ floating there ready to descend upon and take root within us, generating demoralization, culminating in woe, death, anquish, crime.

We are blind in our blame, blind in our hatred, more so in our scandals and revenge.

Once at a New's boy's prayer-meeting, Mr. Ugg Lec Mugg, the celebrated reformed prizefighter, eloquently expatiated on calvary and its crosses, to an admiring throng. He told them

that Jesus trained in the wilderness; that he was rubbed down with prickly pears; that he fought forty rounds, a day long each, in the wilderness, with the devil, who trained in hell, was a heavy weight and struck straight from the shoulder with his gourd well up, while his foe was a light weight without much practice, that God held the stakes, Gabriel kept time, Michael was referee and Doctor Longphiz, bottle-holder; that the Devil got the best of it notwithstanding the stake-holder patted the light champion on the back, and said, "Go in Sonny, I'll bet my pile on you!" and at last he got knocked out of time, and the sponge was thrown up. But, said he, "He died game," when one of the news boys worked up to fever heat by the wild eloquence of the speaker, sung out, "Bully for Jesus! not in irreverence, but in all honesty. And when the speaker went on to state that when Jesus fell, bleeding at every pore, he turncd to the stake-holder, and said: "Its all up !-I'm floored, but don't trouble 'em, it's a fair beat," and died. But lo! a miracle, the blood flowed all over the ground, and came to be, first a brook, then a river, then a mighty ocean that rose and swelled and lifted up all the houses, ships and people, and floated them all to the gates of heaven, where they are all now waiting to get in. Will you, my hearers, go in?-There came one vast shout from 500 boys and men: "Of course we will, old hoss. Three cheers for Jesus, the man wat died game!"

Now, these people could not have been reached by anything half so effectively as by the use of demoralized social notions and talk, and just so it is, that not one of us but has a weak side. which side we are attacked on and suffer from, but the destined end is reached at last, provided " we die game."

In my search for knowledge of human character I have often gained what I sought by placing myself en-rapport with the spirit of the person before me, in order to read the inner scroll of life, and never yet saw man or woman who had not points both strong and weak, never saw a perfect angel yet, nor have I ever seen a bad man or woman, wholly; yet I know God bath given us sore and tender spots, exposed to rude touches all the time, and mine own are plenti.

Last night, the President of the company invited the stockholders and myself to the Opera, and we all had choice seats, in which to sit and listen to the glorious Aujac, in Offenbach's Barbe Blue. Frequently I had been to the same theatre, but poverty compelled me to take a cheap upper seat; and I shrunk from people's gaze, while I and my soul listened to the music. True, I could and did hear people say as they pointed their glasses at me, "That's Randolph, the damndest fellow in Boston," and "That's Randolph, the king of humbugs," or "That's Randolph as good and noble a soul as God ever made," in fact, a regular hash of pert and keen remarks, and I shrunk still closer into my corner-seat, 829. But last night, I went as the peer of a man of \$600,000, and, "That's Randolph the wonderful clairvoyant! That's the discoverer of Phosodyn, and finder of oil wells, and inventor of silver-plus, and the best fellow under heaven; let's go take a drink along with him, and John Pigots Esq., his particular friend," and then I larfed, I did, in fact I snickered right 'eout in meetin."

The same people couldn't see me rightly in my days of poverty, and were demoralized; and now they were equally so under the supposition that boundless wealth was in my grasp. Fools, both times the man was and is the same, but Mr. John Pigot's known wealth, and my familiar seat beside him, operating chemically upon them gave life to different appreciative powers, and for awhile, I became a hero, with a cash capital, a good long way short of ten millions, yet quite large enough to pay my board bill and washer-woman, and a little balance over. But the fact is, we all wear spectacles, and see things wrongly now by reason of Grundyisms, and I conclude that the millennium will arrive when we reckon ourselves up at our actual worth; our neighbors ditto, and concede all we can to the force of destiny. Why not eat our peck of dirt quietly? Answer slang with silence or satire? Laugh at folly? Hate no one? Love all we can, and keep all of it we get? Fight forty days and forty nights against the devil-circum. stances. Strike straight from the shoulderform correct motives. Take a drink-fortitude; when dry-fagged out. Sponge ourselves—with patience. Stick to the text of our make-up, even if 'all the world faces us; strike like Stanton, but longer than he did, even if we wait till there is good skating in orthodox hell, and then it after all we get knocked out of time, let us take it coolly, and if we die, "die

It ought to be known that the better-land is our real home; at present we are all in boarding houses, living on hash and being hashed ourselves, and be it known that whoever makes a business of boarding is sure to be demoralized, and sour cider and w(h)ine is the order of the

Algermon Charles Swinburne understood mankind better than even 'Shakespeare, James Stewart or Freeman Dowd, an almost matchless trio, for he wrote these thrice immortal lines -lines worthy of a Shakespeare, Dowd or Stew-

> Before the beginning of years There came to the making of man Time, with a gift of tears: Grief, with a glass that ran; Pleasure, with pain for leaven; Summer, with flowers that fell: Remembrance fallen from heaven And madness risen from hell: Strength without hands to smite; Love that endures for a breath; Night, the shadow of light, And life, the shadow of death.

And the high gods took in hand Fire, and the falling of tears. And a measure of sliding sand From under the feet of the years: And froth and drift of the sea,

And dust of the laboring earth, And bodies of things to be In the houses of death and of birth; And wrought with weeping and laughter, And fashioned with loathing and love With life before and after, And death beneath and above, For a day and night and a morrow, That his strength might endure for a span. With travail and heavy sorrow, The holy spirit of man. From the winds of the north and south, They gathered as unto strife;

They breathed upon his mouth, They filled his body with life; Eye sight and speech they wrought For the vells of the soul therein, A time for labor and thought, A time to serve and to sin; They gave him light in his ways, And love, and space for delight, And beauty and length of days, And night, and sleep in the night. His speech is a burning fire: With his lips he travaileth: In his heart is a blind desire, In his eyes fore knowledge of death:

Between a sleep and a sleep. Glorious Swinburne! No truer poem ever fell from human pen! and this brings us to the

regions of heart-land pretty soon, by and by.

Sows and shall not reap:

His life is a watch or a vision

He weaves and is clothed with derision

For the Religio-Philosophical Journal.

Woman-Her Relation to Man. BY ABBIE J SPALDING.

The Journal of January 23rd, contains an article from the pen of E. V. Wilson, under the caption, "Woman, and Her Relation to Man, Is She Dissatisfied with her Present Condition?"

The writer depicts briefly but truthfully the present relative conditions of Man and Woman. and suggests as the remedy, equality in everything. But it strikes me that he throws on woman too much of the burden of applying the remedy. He exhorts her to own herself, and never surrender the sacred right to control her person, body, soul and sexuality as well as property. Does Brother Wilson realize that in the present condition of man's development, and under the laws which he has made for her to obey,, is it not an easy matter for a married woman to control her own property? She may have contributed more to the common fund than her husband, but if she is Mrs. Smith, is not the property all Smith's? And is not Smith the one who has got to do the business and support the family? Then who but Smith should have any voice in controlling the means by which business is to be done? In ability to manage, calculate, and economize, his wife may excel him, but there is abundant room for the exercise of her gifts in the kitchen. She can save, or wisely use the dimes and dollars there, but his control of the hundreds and thousands must not be interfered with by her. He may lose in foolish speculations the accumulations of years, which would have been saved for approaching age if her voice had any weight with him. But was not his motive good? Did he not expect to make more money instead of losing all he had? Then where is the blame? This is the general understanding in regard to property. Now for woman to stand up, resist, overcome, and set right this matter looks to me like a herculean task.

I am often amused at the way men puzzle their heads over the question, "What shall be done with the women?" To me a much knottier question is, "What shall be done with the men?" For with them lies the difficulty. I am convinced that in nineteen out of every twenty cases, the uncongeniality in married life is neither more nor less than tyranny on the one hand, and resistance to tyranny on the other. The disposition to govern woman is inborn in man. This disposition is unwittingly fostered in the boy by both parents. The father is referred to as the higher authority, the mother being only second in command. The sister is only a girl, therefore, whenever her wishes come in collision with those of her brother, she must yield. In the school-house yard, where both sexes play together, the boys lead and the girls must follow. When a boy thus trained becomes a man and marries, will the cords of love be strong enough to lead him to give up a portion of his authority and allow his wife to stand on an equality with himself? Will he yield to her wishes as often as she is required to yield to his? It is possible that in some cases he may, but these cases are exceptional. The reverse is the rule. What wonder then that there is inharmony and incongeniality in married life?

It is a hopeful sign that so many thinking minds are suggesting remedies for these existing evils. "Amend the laws regulating marriage and divorce," says one. "Let woman take her rights," says another. "Give her the ballot, and all will be right," cries a third. Good remedies all, as far as they go; but as neither doctor has discovered the seat of the disease, so neither has prescribed the most potent and far-reaching remedy.

Let boys of the present day be taught, both by precept and example, that the authority of a mother is equal to that of a father. Let them learn to respect the right of girls, whether sisters or playmates, and be made to know that it is as hard for a girl to give up to a boy as it is for a boy to give up to a girl. Let them be trained with a view to make of them good husbands, and the next generation will give little occasion for legislating or doctoring for uncongeniality. In the mean time, chronic cases must be treated as best they may, and what can't be cured must be endured.

Though claiming for woman no superiority over man, I yet see that he is a tyrant and she his victim, and that among the many remedies sought for the correction of this sad state of things, one of the most efficacious will be found

to be, the proper training of boys. Champlin, Minn. Feb. 1st, 1869.

The Arts and Sciences.

From the Scientific American. Our Sun the Origin of all the Forces on Earth.

When we trace backward the origin of all forces or motions on the surface of our planet, we come to the necessary conclusion, that they all, with the single exception of the ocean tides, are to be found in the heat of the sun. In fact, this heat causes air currents, and so the force of the wind; it evaporates the water of occans and lakes, which, coming down on mountains as rain, forms streams, and gives water power in rain, forms streams, and gives water power in its descent. Again, this heat of the sun causes plants to grow, which, storing up heat in their fibres, procure us a fuel, either fossil as coal, or recent as wood; which fuel, by its combustion, gives us only the heat of the sun back, which heat is thus made available to us at any place, at any time, and is also easily transformed into motion by means of steam or calorie engines .-Or, again, the vegetable matter formed by the light and heat of the sun, is consumed by animals as food; and the stomach of animals acting in certain respects like the furnace of a steam engine, sets partially the hidden heat free to keep the animal system at the proper temperature, and partially consumes this heat to produce muscular motion for moving the individual itself, and partially this muscular motion may be applied to produce motion of matter, overcoming all kinds of resistances to this motion, and this last is what is commonly called force.

This use of a number of pounds only, as a measure of a force, without referring to its motion, notwithstanding extensively applied, is when critically examined, very erroneous; as is also the old definition of force as something which "can create or destroy motion of matter," as if force was something exterior to matter and independent of it.

Force, on the contrary, is the manifestation to us of something co-existent with and inseparable from matter; no force without matter, and, as far as our experience goes, no matter without

Matter shows itself thus under different forms, and continually undergoes the most stupendous transformations by chemical and other agencies. Sometimes a light, invisible gas like hydrogen becomes condensed without any external pressure, in the one-thousandth part of its former space, in the metallic state in palladium, increasing the weight of this last metal almost one per cent; or this same gas combined with another gas, nitrogen, making the mysterious metal ammonium, forms a perfect amalgam with mercury swelling its bulk till it becomes lighter than

water, and will float on it. Similar transformations, we observe in force: one time it will manifest itself to our eyes as light streaming from the sun; then as an agent expanding matter, and giving to our bodies the sensation of heat; then changing the solidity of ice in to the fluidity of water, and this again into the highly elastic vapors or steam—by every one-of these molecular changes, a portion of heat disappearing, becoming latent, to reappear again when another change occurs in the opposite direction. By not only overpowering and destroying the natural cohesion of the water's molecules but changing it into a powerful repulsion, this force increases the bulk of the water more than a thousand times, and enables-if to exceed not only pressure, but to move heavy bodies; then we may transform molecular force, or heat, into motion of the masses which then is distinctly observable to most of our senses. This constitutes what formerly, exclusively, was called a force, when heat was erroneously supposed to be some kind of imponderable fluid, having a

Thus tracing back all motion on earth (always excepting the ocean tides) to the magical power of the sunbeam, the next natural question is, Whence this light and heat of the sun? This question, of all-absorbing interest, I will treat in a following article.

P. H. YANDER, M. D.

The United States Coast Survey .- Interesting Experiments.

For some time past, the United States Coast Survey Officers, have been engaged in making astronomical observations between Cambridge University and the cities of the West, using the telegraph to aid them in their labors. In order to arrive at the mean time between the Atlantic and the Pacific, the one represented by Boston and the other by San Francisco, the wires of the Western Union Telegraph have been nightly brought into use for nearly a month past. The wires were connected with a chronometer at Cambridge in such a manner that the main circuit is broken and instantly closed again at every beat or tick at the time-piece, and the result is that each second of time, as marked by the chronometer at Cambridge, goes forth from the university on the Atlantic coast, and, with almost the speed of light itself, hurgies on over the magic wire, passing through intermediate cities, towns, and villages, across rivers, over mountains and along the open country, until it finally reaches the recording instrument on the Pacific coast, in all its original fullness of pulsation. Think of it once! The ticks of a clock in Boston are heard and recorded in San Francisco almost in the same instant that they reached the ear of the observer in the first named

So perfect were the connections and the workings of the wires that, had any one gone into the office of the Western Union Telegraph in this city, at any time during the time when the experiments were going on, he could have heard the ticking of the chronometer at Cambridge, as the signals were rapidly transmitted to the Pacific seaboard. For five minutes the tick! tick! tick! goes on, and then all is quiet. Presently San Francisco telegraphs Boston "All right; your second signals came good, and have been recorded for five minutes. Go ahead five minutes more." Again, tick! tick! for five minutes, and then San Francisco says again: "All right, are you ready to take my signals?"
And the answer from Boston is: "Yes, go ahead." "Tick! tick! tick!" says San Francisco for the allotted five minutes, and Boston says in his turn. "All right!"

The signals are perfect, yet the question is not solved. The loss of time in the transmission of the signals between one point and another is to be computed, and the experimenters have the problem of how to measure that time, solution. This is, however, only a small part of the labor. Another wire is switched on at Boston, a repeater is added, and the question is solved. In a trifle less than sixty seconds, one minute, the signals go to San Francisco and return to Boston, having traveled about six thousand miles.

The experiment are now closed, but they have been entirely successful. The route is from Boston, through Albany, Buffalo, Cleveland, Detroit, Chicago, Omaha, Chevenne, Salt Lake City, Virginia City, in Nevada, to San Francisco and return.

This triumph of art over what appeared to be insurmountable difficulties has been the greatest vet recorded, inasmuch as space, so to speak, has been totally annihilated. The true difference in the mean time between the two points has not yet been fully announced.

A Sheboyganer has invented a method for heading and unheading barrels filled with liquids, without loosening the hoops.

Our Children.

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

For the Religio-Philosophical Journal Taming the Little Wild Bird. No. 3. BY AUNT LEONORE.

Concluded from last week.

And now the sad part of my story is to come. One morning very early, we heard loud cries of distress and alarm in the garden. Ella hastened out to see what had happened, but soon came running back, and said the nest, and all the young birdies were gone, and she could not find them. She was herself so pale, that I thought she would faint away. We thought that some strange cat had been prowling around in the night, and found our pretty pets, and eaten them all up for her breakfast. No mother who has ever seen an empty crib or cradle, wherein she has been wont to look for her heart's dearest treasures, and had them suddenly removed from her sight forever, but must feel a deep sympathy for the least of God's creatures, in which he has implanted the divine instinct of mother love, and see the suffering they manifest when deprived of their young and helpless offspring. It was very sad to witness the distress of the parent birds, the mother flew close to me, as if she thought I could help her, in her

For some time our search for the missing nest and its little occupants, was fruitless. At last we found nest and birdies, all scattered on the damp cold ground; then we knew, no wicked cat had been there, and for sometime, we could not find out what had caused us all so much trouble.

The little things were all dead but one, and that was so chilled through that we could not warm it back to life again.

Before leaving the garden, we found out what had done the mischief. A large noble Newfoundland dog belonging to a neighbor, had followed his master to the gate of the yard, which had closed and shut him outside. In running along to find an entrance, he discovered an opening in the fence just behind the bushes, and in going through, he was so large and heavy that he broke down the bushes and the large green branches, that I had kept over my pets, and in that way had killed them all. He came back while we were there, and though we had been in the habit of feeding and petting the great good natured fellow, we felt that morning that we could never forgive him for the harm he had done, so the poor fellow got no caresses, and did not seem to understand the scolding he got, though he acted as if he felt our unkind thoughts of him. It would have been very wrong in us, to punish the dog or inflict an injury on him for he was innecent of any intention to do wrong. But how we did pity the poor birdies. For two or three days, their calls and distressed cries were incessant. I do not think they saug a glad happy song in all that time, and only came two or three times to the door for food. Then we heard them no more and thought they had gone away forever. Poor Ella mourned so much that I thought it better she should never have a pet, than to be deprived of them in such a cruel way, and cause her so much suffering.-But she learned to pity little helpless creatures, for she could see that God had made them with the same feelings that we had. And when we wrong or hurt them, that they feel it just as little children do, and suffer very much-bu can not speak and tell us of it.

And now I am sure no little boy or girl that reads this simple story, will ever want to break up a dear little bird's home, or steal its eggs, or in any way harm them. I must not forget to tell my little readers, that I was mistaken in thinking our pets had gone away.

One day when I was in the garden picking peas, I found a cunning little nest hid away in the vines so high up that no cat or dog could find it. There was but one egg in it. I did not think it was our birds that had built another nest so soon, but while I stood looking at it, the pretty owner came back, and hopped into the nest. I spoke to her, when she stretched up her little head and looked as if she expected something beside loving words, which she soon got, you may be sure. We were all very glad that they had not gone off, to pine away, and mourn themselves to death, but were so brave and

hopeful. This time no accident or harm befell them.-Ella took care of them, till they grew large enough to fly around with their parents. She felt that she got full pay for her care of them, in the beautiful and sweet songs they sang for her every day. They did not leave us till cold weather came and drove them away to a warmer climate. It was a pretty sight to see Mrs. Birdie bring her little flock to the door a number of times each day to be fed, just exactly as the old hen did her chickens. Indeed, they often came and ate together. At first, Mrs. Biddy seemed a little icalous of them, and drove them away, but at last took no notice of them. I think at last she rather thought they belonged to her as a part of her own family.

Now I must say "good by" to my little readers, if I have had any. I hope many a little blue-eyed or black-eyed, curly-pate has read this true story, and that they will all resolve to never in any way harm or abuse any kind of innocent or dumb animal that comes in their way. Remember they can not talk and tell us of their wants, or how much they suffer from unkind and harsh treatment. How much I would like to know the opinion of the dear children about this story, and which they like best, which will do the most good, and which they will remember the longest? This one, every word of which is true, or a story all made

up about fairies, which can not be true? There is enough that is true, beautiful and good, to make every dear little child healthy, joyous and happy, that people have learned since they found out that spirits could come back from the spiritworld and tell us so much that we never knew before. Bright spirits are angels, and we know they love to come very near the gentle, kind, loving little boy or girl who is so much like an angel here.

From the Cleveland Leader.

City Evangelization—Reply to a Cleveland

The remarks by a Cleveland pastor in Saturday morning's editorial of your paper on the subject of "city evangelization" contains some suggestions on which; with your permission, I propose to make a few comments, with no other object than the illumination of truth and the good of humanity. The subject which your correspondent presents for consideration is one that has engrossed the best minds throughout Christendom without reaching any practicable method for a solution of this difficult problem.

"The question is, how shall we reach the masses with the Gospel? Street preaching has been tried; theatre preaching has been tried; special efforts by city missionaries have been put forth in almost every conceivable way, and yet the appalling fact stores us in the face, that the majority of the population of our large cities are not brought under evangelical influences. The problem puzzles the clearest heads, and affects the heart of every philanthropist. What can be done to save the poor, the ignorant, the vile? is the question that presses itself upon every lover of Christ and humanity, and waits for an answer. And yet, if the church is indeed the school of Christ, the hospital for souls, possessing all the agencies of the gospel ordained for the conversion of the world, she ought to have the answer at hand. Why is she not ready to meet the emergency?"

Most assuredly she ought to have the answer at hand, but inasmuch as the scales which have covered her intellectual vision for the past eighteen hundred years still remain, the answer at once suggests itself. She cannot while chained with the ideas and absurdities of ecclesiastica! tyranny, exercise that reason so important to a knowledge of the means by which she might be able to meet the emergency referred to. The time has been when these self-constituted vicegerents of God on earth controlled the minds and did the thinking for the masses—when priestly dominion usurped the intellect and forbade the exercise of that inalievable right, the gift of reason, upon anything pertaining to religion or the hereafter. But that time, thank God, has passed away, while by slow degrees men have dared to speak and act for themselves. Conscience is no longer in the exclusive keeping of the minister and the priest. What is the result? Religion is found, like everything else, to be progressive, and all attempts to convince the people that the religion of two thousand years ago was a finality and adapted to their present condition and must be accepted without subjecting to the test of reason, will be met with just such a state of things as your correspondent so truthfully presents and deplores, while he ought to rejoice and be thankful that it is no more, considering the overwhelming amount of error that has been presented in the garb of truth, and which, alas! by too many has been received as such, but thanks to the ever living star of progress, emancipation from the tyranny of tradition and ignorance is fast sweeping over the land despite the efforts of an interested priesthood to arrest its onward, never ending, finally triumph-

Your correspondent speaking of the masses over which the attention and solicitude of the church is especially concerned would seem to convey the idea that all such belong to the class denominated poor. This is a mistake. As a general thing the poor are the most religious people we have. Infidelity abounds chiefly among the rich, well to do in the world, and those who are best informed in regard to the great grand scheme presented by the self styled followers of Christ and expounders of his mis sion. But whether rich or poor, ignorant or wise, it requires no extraordinary gift of intelligence to answer and forever put to shame those enthusiastic zealots who are moving heaven and earth to have the masses receive and comprehend the dogmas and absurdities of the church which they can neither explain nor understand themselves, then why expect or call upon others to do so. We hear a great deal said about the Savior, the blood of Christ, &c. Talking about a Savior implies that something or somebody is lost, has been or is going to be. Now I deny most emphatically and in this I challenge all christendom to show to the contrary if they can that any thing made and created by Omnipotent power and wisdom can by any possibility be annihilated or lost, and particularly man, the crowning work of all his glory, the only intelligent beholder and comprehender of the mighty works of Deity on whom was breathed the breath of life "whereby man became a living soul," a part and parcel of God himself-is it to be supposed, can such a thing even be possible, that man, a part of Deity himself, can ever be

Here then, Messrs. Editors (I beg leave to inform your correspondent), may be found the cause for this indifference; this apathy on the part of the masses in receiving the teachings which are so laboriously promulgated from pulpits, from theatres, from halls by city missionaries down to open air preaching. If all the efforts put forth by the numerous sectarian churches for evangelizing the masses and awakening the unconcerned, unbelieving multitude was really ordained of God it is no more than fair to presume it ought to be crowned with the most signal success of any measure to which benevolent individuals ever aspired. But humiliating as it must be for the advocates of this system for the salvation of sinners, it certainly speaks well for their credit, the universal acknowledgement of its utter inefficiency to save. If the church, then, according to the quotation above, is really the school of Christ, the hospital for souls possessing all the agencies of the gospel ordained for the conversion of the world, the doctors and ministers therein, it is fair to presume are believers in the precepts and sayings of Christ, but where is the evidence of their belief? Do any pretend to show the signs that were to follow those that believe? Has the spiritual vision of any been opened for the discerning of spirits? Are there any that speak in unknown tongues or by direct inspiration from on high, and most important of all are there any that can lay hands on the sick who immediately recover? These are important questions but strictly in accordance with that gospel of which they pretend to be the legitimate teachers and

expounders. For the benefit of those who are not informed on this subject, I will briefly state that we are at this time and have been for the last twenty years, surrounded by both men and women who are the recipients of all the gifts above enumerated, who acknowledged Christ as a great reformer, and probably the best man that had appeared up to the time he submitted to an ignominious death rather than renounce the principles he had inculcated.

The same law by which he performed what the ignorance of the times regarded as miracles has never been repealed, but remains in full force at this very hour. The only people that

are excepted and excluded from being the dispensers of these celestial gifts are those who acknowledge the return of departed spirits, but first in proclaiming salvation only through Christ, and presenting the revolting spectacle of a dying Savior upon the cross, through whose blood alone we can escape the torment of the damned and receive absolution from our sins with a through ticket to the City of the New Jerusalem, to sing hosannahs to the Lamb forever and ever. On the other hand the people on whom these gifts have been conferred are ever ready to exhibit the signs by virtue of which they present a religion adapted to the advanced condition of human intellect—a religion that elevates man above the clouds of superstition and of theological darkness-at the same time requiring a rigid accountability for every infraction or violation of moral and physical responsibility. No general bankruptcy at the eleventh hour by affected penitence and calling upon a crucified God to receive a burden which the transgressor alone can atone for, and which by the immutable laws of even and exact justice must rest upon the individual until by his own efforts the debt is cancelled by a penalty com-mensurate with the nature and magnitude of the transgression.

D. A. E.

Crrespondence in Brief.

A friend writing from Evansville. Wisconsin. March 25th, 1869, says:

I give the following anecdote in illustration of modern christianity, leaving comments for your abler pen.

In the town of S. P., Southern Wisconsin, is a Close Communion Baptist church. A colored man, as ignorant as many white men, was duly converted, baptized, and received into the bosom of the church, a few months since. But their pure souls, having been " washed white in the blood of the Lamb," could not think of meeting with a negro at the communion table. So they kept that matter a secret from him, till lately, a roguish boy gave him all necessary information, telling him that on a certain day the church would meet to hold communion, drinking the blood and eating the flesh of Jesus Christ, At first they refused admittance; but the negro stubbornly insisted on his right to partake of the feast, and was finally admitted to their great disgust, probably to hush the scandal that might otherwise ensue.

Frederick Sohr oder, of Martenton, writes to us encouragingly in reference to his experience in Spiritualism, detailing an account of his relief from dyspepsia by Isaac Smith.

Samuel Britain writes to us from Hardwick informing us of the progress of the good work in that quarter, and detailing and account where a lady designated by him, as Sister Blair, while blindfolded and in the presence of a large numof persons, painted the likenesses of deceased friends. Thus the work goes bravely on.

Wm. Walker, of Dwight, Ill., gives the fol-

The Rev. Mr. Fisk preached a sermon here on Spiritualism, and therein give the Devil and his angels the credit for all demonstrations. He took for his text, "The Devil and his angels," but in his sermon, he admits that spirits can communicate with mortals, but that they are evil spirits, the Devil's angels. The Rev. gentleman torgets that the Devil's angels were spirits who once inhabited this earth, for we find by reading what he calls the only word of God, that the Devil was cast out of heaven, and his angels with him, before any spirits had left the body, which had lived on this earth, for we find that he was in the garden tempting mother Eve, and certainly was cast out of heaven before

SPEAKERS' REGISTER.

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The Pen is mightier than the Sword."

84, Dearborn Street, Chicago, Ill.

CONSCIOUSNESS, MAN, GOD.

For are God. I am God. We are all parts of the great infinite God-hand. There is no place where God is not. There is nothing that hath not the seal of Divinity upon it.—Message Department of Banner of Light.

In all phases of life, on all sides, we find much that invites our investigation. Nature is inexhaustible in the variety of her action, and such being the case, in whatever direction we may turn our attention, we will find much that is well worthy of receiving a passing notice.

To the close observer, a lesson can be learned in any of the departments of nature. God being infinite in nature and capabilities, his works must necessarily be endless in extent and variety, and therefore, man will find enough to do throughout all eternity. In our haste, many times, to improve, we ignore certain elementary principles that afford a permanent structure on which we can stand to carry on our investigation, and instead thereof, we theorize too much, and establish, in fact, too little.

We know, however, we exist; that we live, move and have a being, and are subject to certain laws. Plants exist, wave in the breeze, breathe the pure air, and are kissed by the sweet dew-drops, yet they know it not. Consciousness in them is not developed sufficiently for them to recognize their own existence. The majestic tree as it points upward, smiling at the heavens, saluting the stars with its rustling leaves, and in prayerful silence recognizing an over-ruling Providence, seems to be struggling upward, endeavoring to manifest a consciousness within its massive trunk, and amid its rustling limbs where the birds of the air congregate to carol their sweetest songs. Beautiful tree, Nature's edifice, erected in mid-air to demonstrate the struggles of consciousness! I would not, however, say that the tree is not conscious; for God 18 within it, and is he not conscious?

I would not separate consciousness from any thing, although we can discover no manifestations of its power. In the tiny flower with its rainbow tints, nursing in its little cup the dewdrop that nestled there for a night's repose. waiting for a ray of light to bear it heavenward again in the morning; the little blade of grass that sips from mother earth its sweetness; the acorn hugging the ground with its infant instinct until its aspirations are realized by becoming a majestic tree, all are, seemingly, struggling to manifest a conscious existence. Why not? God is inseparably connected with them. Can he not manifest himself in the oak, in the flower and plant? Separate God from nothing. He is everywhere; He is everything. Doubt not a single moment. You have seen God as much as you will ever see him. What; seen infinity, the God of everywhere! the God of Earth, Mars, Jupiter, Venus! You see him on earth. In the falling of an apple he spoke to Newton; in the revolution of the earth he spoke to Gallileo; in the water he spoke to Archimedes; in the murky cloud he spoke to Franklin; he speaks to all of us through nature. God is infinity! What else but infinity? Who ever saw a personal God? Not I, not you, not any one. The fool says in his heart, there is no God. The sun that rises in the east, says, "I am God, for I am the source of light and heat!" The earth says, "I am God, for I am the source of nourishment to earth's mortals." The atmosphere says, "I am God, for without my presence you could not live a single moment!" Gravity says, "I am God, for without me the fair orbs that deck the firmament and twinkle so beautifully, would be destroyed."

Every thing in existence has god-like quali ties, and all united, constitute God himself. What; each of us a part of God? Yes; beautiful thought, shining from no borrowed light! A part of God! "Why not?" says the sun, the source of light and heat. "Why not" echoes from the innumerable worlds that deck that blue vault. "Why not?" says the little dewdrop just nestling for the night in a bed of roses. "Why not?" says the philosopher who has just discovered the magnetic telegraph, by talking with the positive and negative poles of a hattery. "Why not?" echoes from the king. the president, the beggar; in fact from all humanty. God infinite? What else beside him? Nothing.

It would be well to pause, says a spirit visitant by our side, and consider another ques. tion. You seem to see God everywhere; you separate him from nothing, and in so doing prepare yourself to receive still grander truths. The world ignores certain elementary principles, and affirms many things to be true that are totally false. Life is an essence; it existe in everything. The stone, the clod of earth, the plant, the tree, in fact everything feels the effects of its influence. Unite flour and water. keep the same in a confined state for a short time, and animal life will be generated therefrom, perceptible to the senses. When the flour and water were united, a central point was formed, towards which this life-element centred as naturally as the stone when lifted from the ground, will fall to the earth. This life-element was in the flour and in the water separately, but when united together its power became

nature in the shape of disgusting, loathsome worms. The egg in process of incubation is constantly attracting this life-element in such proportions, and in such a manner, that a living being is produced. The earth itself, with its teeming soil is constantly subject to the influence of this life-element.

But where is God? Everywhere! You see him, I see him, all see him, yet you scarcely appreciate the sublime fact! You hear his voice in the rustling leaves, in the singing birds, in the surging clouds, in the silent movements of the innumerable worlds above. If God is infinite, he must necessarily be infinity itself: for otherwise the statement would involve a contradiction of terms, and other elements beside God could be found in space, which would be absurd. God occupies all space; he is all in allin fact, he is infinity itself. Every drop of water, every tiny insect, every object in nature, being a part of infinity, must necessarily be a part of God. But if man is a part of God, we have a finite intelligence within an infinite intelligence; in other words, God divides himself in an infinite number of little intelligences, and yet retains the original status of infinity itself, which seems absurd, though carefully considered. [This finite mind, a part of the infinity of mind, is enough to puzzle any one; but wait awhile, and we will make it clear. Man a part of God, and yet finite, standing in

the same relation to him as a drop of water does to the ocean of waters, or the waters of the universe? God is essentially indivisible,—yet is constantly throwing off from himself, as it were, elements of life. Man being a part of infinity, is a part of God, for you cannot by any process scparate man from God. We are only elements of life in God, the same as the animalculæ in the blood are elements of life within us. We are the animalculæ, circulating, as it were, in the vast ocean of mind, receiving nourishment therefrom the same as the animalculæ of the blood receive nourishment from the same. God is infinity; we as finite creatures are traversing the arteries of the universe, occasionally coming in contact with the great Central Heart, the fountain of life and intelligence, and receive impressions therefrom, that impart a knowledge of some grand law. We are within God-not God within us, and consequently are a part and parcel of him. We are life within life; a wheel within a wheel; finiteness within infinity. God embraces all laws within his organic structure; man is an off-shoot of these laws for he struggles to understand their nature. He would not, nor could not try to understand that which is entirely foreign to himself. He may understand something of God, yet never be a God. He may bow before the shrine of infinite knowledge, and its portals one by one will open to his enraptured vision, revealing the grand truths within, yet the portals closed are still innumerable. He can circulate within the veins of the vast universe, touch its Central Heart, feel its pulsations, behold the silvery orbs that it is constantly throwing off to deck the vault of heaven, and witness the harmony that prevails in all the unfoldings of the great "Iam," yet before him are fields untraversed, problems unsolved, grand scenes unwitnessed and voices of cherubims not heard by him. Still, an animalcule in the veins of God, he will ever reside, a part and parcel of him, grasping for the glittering truths that deck his course, and beckon him on in the path of investigation.

THE AGITATOR.

The above named paper is published at 132 South Clark street, Chicago, every Saturday, at \$2,50 per year.

Mrs A. Livermore, Editor, Mary L. Walker Assistant Editor.

The first number of the above named neatly executed, and ably edited paper, is upon our table, asking for recognition and exchange, which we cordially respond to.

The Agitator is in the line of reform. We hope it may prove a success. There is no reason but one, that we know of, why it should not. Agitation and progression is the order of the day. That women are "endowed with certain inalienable rights" equal with man, we see no reason to doubt. They have but to assert those rights, and persistently ask for them, to attain them. If a majority of the women of the State of Illinois were to go to the polls on the day of election for delegates to the next Constitutional Convention, and unite with the radical "woman's right's element" to be found among the opposite sex, whose right of suffrage is not questioned, and if refused their rights by the Judges of election, they should constitute a new Board and in every way conform to the law, providing for such election,-they could secure delegates to the Illinois Constitutional Convention, to their own liking. Here is a scheme worth working for. Let the Agitator take the matter in hand and work up the movement. No time is to be lost; yet, there is just time enough to make a success of it, and to immortalize the Agitator.

We said there was but one reason why the Agitator would not be a success. Perhaps, that reason does not exist; but our readers will all inquire what that supposed reason is?

We answer: There are so many old fogy priests hanging on to the new movement, that would rather see it, woman included, go to "Davy Jones' locker," than to follow our advice. Well, perhaps, we ought not, for that very reason, to have made the suggestion.

Still, we have great hopes that the noble women who are leading in this movement, are adroit enough to lead the priests and carry their influence for the scheme, instead of being lead by them—to allow them to lead, a more fatal step could not be taken.

SPIRIT ARTISTS.

formed, towards which this life-element centred as naturally as the stone when lifted from the ground, will fall to the earth. This life-element was in the flour and in the water separately, but when united together its power became focalized so that it could manifest its peculiar

LECTURES AT LIBRARY HALL.

E. S. Wheeler delivered his third series of lectures at Library Hall, on Sunday, March 21st.

The morning lecture was announced by the speaker, "Spiritualism as a Science," but was in fact more of an inspirational and off-hand production, than an exposition of a really scientific nature. The discourse was full of radical thought, and practical suggestion, and the lesson of the hour seemed to be appreciated by the audience; for at its close, upon the motion of Professor J. H. W. Toohey, a successful subscription was started for the purposes of the society.

Professor Toohey announced himself willing to be one of thirty or sixty, to raise three thousand dollars, to secure a hall under the control of the Committee. One thousand dollars was pledged at once, in sums of one hundred each, and assurance was offered that the remainder would be raised in subscriptions of smaller amounts. In the evening, many members doubled their subscription for the month to pay off indebtedness, and thus the amount pledged or paid during the day, was about \$1250,00.

The speaker commenced by saying: "The sunshine of this beautiful morning, the beautiful music we have just heard, and more, the countenances of so many thoughtful friends, fill me with a thrill of poetic fervor, which almost charms meaway from the matter of fact disquisition I have proposed as the body of my talk upon this occasion. The day is drunk with music, the very air is inspiration, the heavens themselves are all aquiver, as if the world were but a thought!

A subtle influence spreads around me and I am drawn away from the prosaic and factistic, inward, onward, upward, toward the poetic, the beautiful and the ethereal; but I assert my individualism. I have given no quit-claim deed or lease of my self-hood, to any being or class of beings, embodied or disembodied Welcome is all help, all assistance is needed, but I must lay out my own work, and stand myself for some

What we want, is not always that which we need, and we must seek to regulate life in harmony with fundamental principles of true expediency, rather than impulsively snatch at the things we may desire for the time only. And we will, therefore, forego pleasure for profit; deter our journey to cloud and rainbow land, to spirit-homes and the Valhalla of the gods; that in this present we may learn the lesson of the hour, appropriate the now and here; and so go greater and richer to the beyond, to which our progress moves us.

Spiritualism is something more than a sensation, and yet our relation to it has been sensational. We have seen, we have wondered, and are still full of wonder; for the phenomena are as marvelous as ever. They have always existed, and always will, in accordance with conditions

That which we need is a critical knowledge of facts, a thorough understanding of principles and laws.

We learn through Spiritualism, the nature and method of our own lives. First, that we are immortal, hence that life is important and significant; so we become courageous to bear its evils. Then we discover the nature of the existence beyond this present, and learn how to fit ourselves for our action there.

Spirits return weak, un-vitalized, puny, namby-pamby, unable to control, powerless to manifest; others living through the spheres in power as planets wheel, and bear down upon our earthly state, like steady gales surcharged with lighting

The lecture was highly interesting,—and we regret that we have not room for a more extensive notice.

A NEW PROPOSITION.

Feeling willing to make almost any sacrifice to promulgate the truths of Spiritualism, we propose to furnish each of our trial subscribers with the Religio-Philosophical Journal for three months longer for the nominal sum of fifty cents each, provided renewals are made within the next two weeks. This proposition will barely cover the cost of the blank paper, at manufacturer's price, and the expense of getting the subscribers address on the printed mail list for the mailing machine. Then there will be no longer any failure of each subscriber to get the Journal in due time.

This proposition extends to every trial subscriber whether the *trial* three months has expired or not, or whether they shall become trial subscribers before the fifteenth day of the present month of April.

In addition to other attractions, our new department of "ARTS AND SCIENCES" will elicit great interest and will be worth more to each reader than the paper will cost.

We earnestly solicit the generous services of old and new friends to aid in continuing the circulation of this most excellent paper; not only with those who have already taken it on trial, but to the liberal throughout the land.

Promptness in renewals will secure each number of the paper for six months at the nominal sum of seventy-five cents. But remember the renewals must be made before the fifteenth of the present month of April.

DRS. MCBRIDE AND CLEVELAND.

The above named healing mediums are worthy of patronage. They have two excellent qualifications as healers; we know from experience. We have just been confined to our bed for two days with chills and fever. Not heing in the habit of yielding to sickness or employing doctors, we attempted to brave it out; but finding the case desperate, and our time of too much value to 'be wasted in an unequal struggle with our unrelenting disease, that one moment was giving us foretaste of a theological hereafter, and the next, that of an Artic explorer,—we concluded to call to our aid the above named firm. Suffice it to say, that with the aid of our new allies, three operations by the hands of Dr.

Cleveland, succeeded in placing us in thirty-six hours back to our post ready for sixteen hour's labor out of every twenty-four. All right!

The two necessary qualifications referred to, are these: First, the power to cure the sick. Second, to be content to take a reasonable compensation for services, without playing "Jew," or enquiring how much you are worth; or, inother words, without first examining to see how much blood you have got in your veins, and then bleeding you all you can stand, a practice which has become quite common of late.

From Terre Haute, Indiana.

Mr. S. S. Jones:-Sir, in your paper of March 20th, page four, and in the fourth column, is an article entitled, "J. H. Powell." You stated that he was engaged by the Spiritualist Society of Terre Haute, for twelve months, but owing to that Society not being able to sustain a settled speaker, Mr. Powell is again in the field. Your informant was either ignorant of, or wofully mistaken in the facts. Mr. Powell came to our Society the latter part of December, 1868, under an engagement to speak for us on Sundays only, at the rate of nine hundred dollars per annum. He remained with us until the first of March, at which time our Society closed their engagement with him, giving him within a few dollars of a half-year's salary for a little over two months services. Our Society has not, and does not intend to make any engagements that they cannot fulfill. As we are in negotiation for another speaker, such a statement is calculated to leave an impression to our disadvantage, and hope you will make the correction. Satisfied that you have no intention of doing our little Society any injustice, we remain yours, for the cause.

JAMES HOOK,
Secretary of the First Society of Spiritualists.

REMARKS: The article referred to by Bro. James Hook, Secretary of the First Spiritualist Society of

Terre Haute was penned by Bro. Powell.

We supposed it true and published it, and we publish the correction with pleasure.

THE ARTS AND SCIENCES.

We desire to call the attention of our readers to the department in the JOURNAL under the above head. The article on "Our Sun, the Origin of all the Forces on Earth," is well worthy of careful perusal, for many new thoughts will be awakened thereby.

He who fully understands the wonderful changes that take place when a light, invisible gas like hydrogen which becomes condensed without any external pressure, in the one-thousandth part of its former space, in the metalic state in palladium, will not wonder when spirits under certain conditions, assume an organization as tangible as our own, and manifest themselves to mortals.

We invite contributions for this department of our paper, hoping those of a scientific turn of mind, will respond thereto.

A. B. CHILD.

Brother A. B. Child, the author, informs us that he will make arrangements to lecture through the West in December, January and February, and may be addressed previous to that time at Royalton, Vermont. A. B. Child is one of the best thinkers and writers of the present age. We know nothing of his capacity as a popular lecturer, but we can assure our readers that they who listen to him will have a treat of common sense, which will last a lifetime. We hope he may have numerous calls.

PATON, ONTARIO.

Mrs. Anna M. Seth writing from the above named place enquires the cause of certain peculiar spiritual manifesiations.

Our reply is that they are principally psycological—from both planes of life—perfect from neither. The mediums are yet imperfectly developed. Give them good surroundings and they will soon be developed to a higher stage of mediumship.

BOSTON JOURNAL OF CHEMISTRY.

We have upon our exchange list the above named valuable monthly newspaper, devoted to chemistry as applied to Medicine, Agriculture and the Arts. Terms fifty cents per annum.

James R. Nichols & Co. 150 Congress Street,

Boston, Mass.

E. F. BOYD.

The above named gentleman is desirous of opening-a correspondence with all who desire to form a community, having a similar basis to that of the Oneida Cummunity, N. Y.

His Post Office address is Minneapolis, Minn.

Blandenville, ill.

Bro. W. B. Land writes us that they have been having a good work done, with the assistance of Bro. Loveland, in discussions, &c.—He says speakers and mediums are in demand in his section.

FLEMING HOPKINS.

Yours with five dollars enclosed, is at hand! You do not give your state. If our correspondents would be careful to give their full address plainly written, it would save a great deal of trouble.

TO CORRESPONDENTS,

We beg leave to say to our correspondents that it is no indication that an article will not be published because it does not appear within the first few weeks after its arrival at this office. Good articles will keep a considerable time, and then fill exactly the place for which they seem to be designed.

CELEBRATION AT AURORA, ILLINOIS.

We learn from Brother Morton, that the friends celebrated our twenty-first anniversary, at the residence of Mrs. Swift, in Aurora, in a very pleasant manner.

DR. MC FADDEN AND LADY.

We are requested to say that these healers and test mediums, who have for some months past been laboring in Iows, are now on their way to Omaha, where they expect to labor for some weeks.

LYCEUM RECORD.

The words which form the caption of this article is the title of a neat little periodical, the production of the Spiritualists of Springfield, in this State It is a neat, creditable little sheet, and was a feast to our soul to look upon.

our soul to look upon.

In reference to the objects of the Lyceum, it truth-

fully says:

"The grand result sought to be attained is the harmonious development of the child into the perfect man and woman.

The means by which this good work is to be accomplished are:

The judicious exercise of the physical, to meet that ever restless desire, and necessity of the child to be moving; hence the calesthentic exercises

The proper and legitimate prompting of the mental powers to activity, eliciting the free thoughts of the child, unbiased by chatechism rules—hence the questions and answers.

The cultivation of the moral, by the simple ap-

The cultivation of the moral, by the simple application of the natural law and effect; that suffering must follow the infringement of law, and that there is no "vicarious" atonement, but that the full demands of transgressed law must be satisfied. This applies alike to physical, mental, moral and spiritual relations.

The remetion of the spiritual according to the

spiritual relations.

The promotion of the spiritual according to the divine laws of spirit communion; the development of the angel side of human nature, independent of supernaturalism. The universal fatherhood of God and brotherhood of man, is the banner motto of the Lyceum idea."

TESTIMONIAL TO D. D. HOME.

Through the columns of the London Morning Chronicle, we learn something of the where abouts of this wonderfully gifted medium as well as the following pleasant instance and testimonial of his worth from a crowned head of

D. D. Home chanced to be among the visitors a couple of weeks ago, at the fashionable German watering place, Hambourg. The Emperor of Russia was at his chateau, some few miles distant, and hearing accidentally that Mr. Home was at Hambourg, sent the royal carriage and servants to convey him to the chateau, greeted him with much affection, expressed sympathy for the recent treatment he had received at the hands of his capricious would-be mother, and gave him hospitable entertainment. We heard from one whose word we deem perfectly reliable, that a most remarkable scene took place during the evening, and extraordinary tests of spirit identity were given.

PLANCHETTR-THE DESPAIR OF SCI-ENGE.

The above named work is one of the very best books ever published. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating Spiritualism beyond cavil. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks.

For sale at this office. Sent by mail on receipt of \$1,25 and 16 cents for postage. Address S. S. Jones, 84 Dearborn street, Chicago, Illinois.

underhill on Mesmerism.

The above named very popular work will be sent free by mail on receipt of \$1,50. It is the most valuable work ever published, to those who desire to become developed as mediums. For sale at this office.

WANTED \$500 TO \$1000.

Under the above heading will be found an advertisement in another column. Those who have addressed G. B., box 121, will please write again, addressing G. B., box 131, Waverly, Iowa. Our compositor mistook the figures.

DR. DUNN.

The above named Brother called upon us while on his way home from the sourthern part of the State. He goes to his family in Rockford to spend a few weeks to rest, preparatory to again entering the field.

DEWITTC.SEYMOUR.

Brother Seymour informs us that he is soon to take a lecturing tour through Kansas and Missouri.

Titerary Notices.

The Atlantic Monthly for April has arrived and as usual, is "chuck full" of articles relating to the arts, sciences and politics. Terms per. annum,\$4; single number, thirty-five cents. Fields, Osgood & Co., publishers, Boston.

"Our Young Folks" hails from Boston, published by Fields, Osgood & Co. It is a cheap monthly (twenty cents), and we opine, a favorite with boys and girls. Stories, science, music, poetry and pictures, are all admirably mixed in the number for February.

Oliver Optic's Magazine—"Our Boys and Girls" for March, Lee and Shepherd, Boston, is a weekly issue, and calculated to interest and instruct both young and old, gay and grave. "Our Picture Gallery" presents a portrait of George Washington, accompanied by a biographical sketch of the "Father of his Country"

"The Gospel Pulpit," published quarterly by Rev. W. J. Chapin, 51 Reynold's block, Chicago, makes its first bow, which we hope may not be its last. The gospel pulpit has long been a benighted one, and only occasional flashes of vital religious fire have been felt. Now we have, thanks to Paine, Voltaire and others, Spiritualists included, a liberal Christianity, or gospel pulpit, which alone is acceptable to the people.

We see something of the true light in the first number of this Quarterly. We wish it success "Madame De Chamblay." A novel by Alexandre Dumas. Turner Brothers & Co., pubshers, 808 Chestnut street, Philadelphia.

Dumas has written too much, and been before the world too long, to need words of praise from us. He has sketched some of the most thrilling, melodramatic, touching stories that have issued from the press. "Madame De Chamblay" purports to be a fragment of the autobiography of Dumas himself, and as such, alone would intertest the novel reader.

Charles Scribner & Co., 654 Broadway, New York, are about issuing the "Illustrated Library of Wonders," which, from specimens we have received, promises to be a repertoire of "wonders," and no mistake. The pictorial representations will doubtless commend the work to the lovers of Fine Art.

Amusements.

At Me Vicker's Theatre the nighty popular and sensational drama entitled. "Flash of Lightning," is still kept upon the boards, drawing, as it did heretofore, good houses. It closes with the present week, to make way for Mrs. Mary Gladstone, a fine actress, who begins a short engagement on Mon. day, April 5th.

Yankee Robinson, in the attractive play of "True Love,"and the Sanyeahs, the wonderful female gymnasts, are attracting full houses, at Crosby's Opera House. They remain only this week; and on Monday, April the 5th inst., "Humpty Dumpty," reconstructed, with new scenery, new prologue, new tricks, and Tony Denier as Humpty Dumpty, will be again put upon the boards of the Opera House, to the infinite pleasure, no doubt of the Chicago public.

"Home," one of the most elegant of modern comedies, has been a theme of much admiration at Alken's Dearborn Theatre. It is pronounced one of the handsomest scenes ever prepared for the Chieago stage. Mr. Aiken evidently intends to give all the novelties that are to be had, and announces that on Monday, the 12th of April, he will produce "My Lady Clare," another of Robertson's plays, which has been playing simultaneously at Selwyn's and the museum, Boston, and two new plays by Watts Phillips, "Fettered," and "Not Guilty," are in preparation.

At Wood's Museum, the drama of "The Chimney Corner," and Brougham's burlesque of "Po-cohon-tas," have formed the features of attractions, being patronized by well filled houses. Manager Blaisdell has manitested no lack of dramatic taste and skill in the selection of his corps of performers and the elegant manner in which he has placed his peices upon the boards of this theatre, during his two-week's management.

Theatre Comique, besides the usual variety in song and dance, announce the first appearance of Signor Franciz, the re-engagement of Nellie Florence, Minnie Rainforth, W. C. Benton and the great Campbell.

LIFE'S UNFOLDINGS.

WONDERS OF THE UNIVERSE

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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-TION PRINTERS.

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

of man as the grand objective ultimate of Life's Unfoldings . 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 likenseses, in the true order of the development of the arts and sciences.

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

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

The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES, 84 Dearborn Street.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH

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

ALSO THE LITTLE FLOWER GIRL. AND

THE ORPHAN'S STRUGGLE, By the Same Author.

S. S. JONES, Publisher,

RELIGIO-PHILOSOPHICAL JOURNAL OFFICE 84 Dearborn St. Chicago Ill.

The above named little works of about thirty pages each are fresh from the press and belong to a series designed especially for children, youth and

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

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

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

A reasonable discount to the trade.

Address.

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

married.

On the 3rd of January, 1869, by G. N. Wells, Esq., Miss Anna Lizette Parker, of Riley, Ill., to Mr, Thomas Beckington, of Chicago.

Also on the 26th of January, 1869, by J. Weeks, of Dewitt, Mo., Miss Julia Lee, of St. Louis, to Walter M. Parker, Ill.

SPECIAL NOTICES.

Overwhelming Success of the Great Spiritu-Remedy.

Read in another column, "A Panorama of Wonders by

the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office. Address J. C. BUNDY, 84 Dearborn St., Chicago.

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

His wife, a devoted Catholic, said, "she had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternily.

ABBY M. LAPPLIN FERRIE. Georgetown, D.C., January 7th, 1859.

A PLEASANT STORY.

In the streets of Chicago, I wandered along, And carelessly sung a familiar old song, While viewing the cars-horses, and such,-The Irish—the Scotch—the French, and the Dutch, And the strange Advertisements of these latter days, On the Bulletin Boards, for concerts, and plays, When all on a sudden I saw something new. On nice printed paper in Red. White and Blue: It told of the virtues of something so neat, So handy—so harmless—so perfect, complete, For coloring beard, the mustache or hair, Without my poison, or slopping, or care, And not only so, but the color is "fast," And like shoemaker, it "sticks to the last !" In reading I pondered, and thought of my hair, Now as "gray as a rat," once so glossy, and fair. I hunted, and found it-I bought it, and tried, When all my gray hair, in a "jiff" stepped aside! My age is renewed-I feel twenty years younger-I will marry next week—no use to wait longer,

I will have me a wife, and the comforts of home, For all will be gained by the New Magic Comb. Yessir, I found that Comb at 84 Dearborn Street, where they have a few more left of the same sort. Don't forget the place.-Enclose \$1,25 and address MAGIC COMB AGENCY, 84 Dearborn Street, Chicago Illinois, and you shall receive the MAGIC COMB by mail post-paid.

Dr. Clarke's Remedies.

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

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

To Dealers and Traders.

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

84 Dearborn Street, Chicago, Ill.

THE PATENT MAGIC COMB.



Ecauty on the Mountain. Beauty in the vale, Beauty in the forest trees, That hend before the gale, Peauty in the Ocean,

With crest of dancing feam, And BEAUTY in the special work, OFPATTON'S MAGIC COMP.

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$1,25 to The MAGIC COMB AGENCY, 84 Dearborn Street, Chicago, Illinois, and receive the Magic Comb by mail post paid, and if you follow the directions on the Comb, we guarantee perfect sat-

Dr. P. B. Randolph,

Nerve Specialist. Wholesale Manufacturer of Phosodyn Chlorylle, Barosmyn, and Bromihum, his celebrated four Nervous remedies. Price per ib, \$1 and \$5; per. doz. \$36 and \$10, warranted chemically pure, and the only known remedies for the disastrous catalogue of Nervous diseases in either sex. Also sole agent for Dr. R.R. Down's celebrated Magnetic band, magnets for Clairvoyant purposes, \$3 and \$5 per pair: Tractor magnets, \$3. Dr R. is now writing a new and extraordinary work, entitled "Love and its hidden mystery," to which is prefixed another, entitled, "Clairvoyance, its art and culture, with rules for its attainment." To be pub. lished by subscription at \$1 per copy. Western subscribers can pay to Religio-Philosophical Journal, and Hon. F. B. Down. Davenport, Iowa, and the work will issue when 500 are or-

Principal office, Boston, Mass. no25 vol5

ADVERTISEMENTS.

A LYRIC OF THE SUMMER-LAND,

Picture of the Spirit Home

of "Uncle" Seth Hinshaw.

A true philanthropist, loved by all who knew him.

"This Scene of Inner Life, painted in oil, was wrought in two hours. I was in a deep trance."—Wolcott.

Price 25 cents and red stamp.

Address, Will C. Elliott, Room 3, 155 S. Clark St., Chi., Ill.

No.3,vol vi. tf.

Chinese Northern Yam—A Native of the Northern limits of the Temperate Zone.

This Great Chinese Esculent furnishes the basal food of most nutritious character, for above 350 million of people, who never use meat as food. who never use meat as fool.

There are more than Fifty Varieties, comprising every form; round, ovate, oval, "oblong, and very long; and they are of different colors; snow-white, pale-straw, yellow, and of a pink tinge. It yields continual annual crops without replanting. It is destined to entirely superseds the potato our Northern Factors and Wattern States and itself.

in our Northern, Eastern, and Western States, and in all other Northern Countries of the earth. The following constitutes its principal claims to universal adpotion.

Ist. Its great hardihood and the capacity of withstanding the cold of the average training in the cold of the average training in the cold.

1st. Its great hardihood and the capacity of withstanding the cold of the severest winters in the open ground.
2nd. Its facility and simplicity of culture, its adaption to all soils, and especially to such as have hitherto been deemed barren and valueless.
3rd. Its Productiveness and Cheapness, which far exceeds the potato, the crop being 600 to 800 bushels to the acre.
4th. Its Nutritious and Farinaceous qualities, comprising all the essential constituents of an Esculent of the highest alimentary character. Its combination of Nitrogen, which gives to it a most distinctive character equivalent to meat and wheat combined, thus rendering the use of meat as food entirely unnecessary. entirely unnecessary.

5th. Its unexceptionable excellence of flavor, and free-

dom from all insipid taste.

6th. Its long keeping and freedom from all rot or decay in the ground or out of it, and its retention of its excellence

or more than a year.

7th. It is a purifying and highly nutritious constitutional food, capable of developing the muscular powers of man to its fellest capacity.

8th. The 'root being perfectly hardy, the crop when so desired, may be allowed to remain during the entire winter. in the open ground.

A Complete History of this plant has been published in pamphlet form, price 15 cents, by Ww. R. PRINCE, Flushing, New York.

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

SUMMER-LAND.

Sent to any address, post-paid, on receipt of 25 cents.
Address, M. Milleson, Station L., N. Y., or Hon. Warren
Chase, No. 544 Broadway N. Y. no28 vol5 if

Electic. Magnetic & Clairvoyant Physicians.

"By their Works ye shall know them."

Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND,

Have permanently located at 137 1-2 Madison St., Chicago, III., (Room 68 Popes Block, Second Floor.)

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

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

Consultation Always Free-

The poer treated gratuitously every day from one to two c'clock. Cleanliness absolutely required.

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

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

The Positive and Negative Powders have also cured several cases of Chills and Fever. EDWIN JAMES, of Frankford, Pike County, Missouri, re-

"Onocase of Lung Fever, two cases of severe Cold

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

Yours truly,

SABAH E. DOND.

with Typhoid Symptoms, and several cases of In-

fantile Diarrhoca, one of some months standing-all cured by the Positive and Negative Power ders.25 The following is from J. T. LOED, No. 257 Grand Street, New Haven, Conn.

test medicine for Female Difficulties that we exer used ... They have accomplished more for my wife that the most ganguine could have anticipated. PROP. PARTON SPINCE-Dear Sir: My little daughter, seven years old, was taken with Typhoid Fever last Wedneeday evening and continued all night without abating.-The next morning I commenced giving her the Negative Powders, and toward night the fever abated and she passed a large stomach Worm, and now as I write she is at play. Also an old lady, upward of 70, has been cured of the Palpatation of the Heart by the Positive

Powders.

Salem, Ill., March 2nd. 4868. W. Banks, of Marmiton, Fourton Co., Kansas, under date of Jan. 19th, 1869, writes as follows: "Before your Powders came my daughter was taken with Lung Fever, with pain in the side and had Cough, so she had not laid down for two days and nights. I gave her two Powders and they cured her in less than Six hours.32

IRA D. SMITH of New Haven, New York, writes as fol-

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

ily. This for truth. The magic control of the Positive and Negative Powders over diseases of all kinds is wonderful beyond all Precedent.

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ralysis, or Palsy; Amaurosis, and deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres, Double Visious: Catalepsy; all Low Fevers such as the Typhoid, and the Typhus; extreme nervous or Muscular Prostration or Relaxation.

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

INVOCATION.

Oh, Our Father! With a consciousness of Thy power, and Thy wisdom, we again approach Thee, and as a part of Thy children offer our sincere thanks for the privilege Thou hast given us, in manifesting ourselves unto Thy children who are yet upon earth.

We thank Thee that Thou hast so enlightened their minds that they are enabled to receive us with thankful hearts, and listen to the words of comfort and consolation that we, through Thy divine wisdom, are enabled to give unto them. Not through fear do we approach Thee, for we know that Thou art the embediment of goodness, and we have

But, with thankful hearts and desires intense. would we bask in the sunshine of Thy ever-enduring love. Feeling that assurance we would call upon every one to worship Thee, as the Creative Principle and an ever-present spirit; and as they would thank Thee for their joys, may they also thank Thee for seeming sorrows; for as they realize that Thou art the Creative Power-the life and animating principle of all things—they will see Thee slike in joy and sorrow.

May every trial which it shall be our lot to experience bring us to a more perfect understanding of Thee, and for these things we will ever thank and praise Thee, our Father.

QUESTIONS AND ANSWERS.

QUESTIONS BY R. COOK, AVON, LAVINGSTON CO., N. Y.

QUESTION.-Do you believe that the divine intelligence, that you speak of, is separate and distinct from nature?

ANSWER-It depends upon what you call "nature." If you mean the whole grand, divine economy, then we will say that it does not exist separate. But if there is a certain portion of the universe which you term nature, and a certain other portion which you call divine, then we say that the divine Principle called God does exist, separate and apart from nature.

Q.-I have been in the habit of considering nature as embracing all existence. Is not that the import you would give it?

A .- God is the innermost. Nature is that which clothes the innermost. God is the Fath-

er-Nature the Mother. Q. You have said when making Invocations

Father and Mother God." A .- No such a thought from me. I have said Father God and Mother Nature. The idea is that one is just as high and holy as the other.

Q .- What idea do you have when you make use of those terms? In your life you may have something that we can not understand. Can you really define anything outside of nature?

A .- The divine Principle permeates everything. It is not outside. It is to this divine Principle to which we look, as the child looks to its parents, with confidence and an abiding

It is not because we define them, Father God and Mother Nature, as one, but a union of the positive and negative.

Some are so constituted that "mother" comes nearest their souls. While others the word "lather" strikes an answering chord. The two united answer all the demands that can ex-

Q.-What kind of mediumship would you call that of Andrew Jackson Davis? Was it given by spirits, or was it his nature brought up to that point?

A.—Certainly, he must have in his nature the element of mediumship. He was developed to that condition which enabled him to give forth his ideas, or else he would not have been chosen for that purpose; but that he was controlled by spirits, we know. Others think he was not.

Before individuals were unfolded, spiritually, such-manifestations as come through mediums were supposed to be manifestations of some power of mind itself, and not by an influence foreign to itself.

Q.-What name would you give to that seeming intelligence which exists throughout the animal economy?

... A .- The power working through the animal system the same as the human?

Q.—Yes, that exists in all organizations. A.-We go right back, as in the other case. and say that it is the God principle which includes the whole. The intelligence manifested in the animal is not a separate principle of God. the Whole. In its workings it seems distinct. and yet it is a part of the whole.

Q.—It is something more than a developed form of crystalization?

A.—Something more than that? Yes.

Q.—What are the functions of the human soul in the animal kingdom? A.—The numan soul is to us the covering of

this germ which we have before spoken of .-The soul is the spiritual body Q.-As I understand it, we have a material

body, a spiritual body within it, and then a soul withir the spiritual body.

A.—You can call the innermost life principle soul if you choose. When you become disrobed of the material covering, you will still have ex-" ternal senses. We call the soul the spiritual body to be taken cognizance of. The germ-the interior principle—we call the spirit.

Q .- I want to know if that germ is the internal entity?

A .- Don't you want to carry me along and have me torget my starting point?

Q.-No. I don't want to do that. Every ques-

inquire into causes.

A .- As it is aroused, a new field of inquiry is opened. Now, what is it that causes this thought in your mind?

Q.-I do not know how they came into my mind. I know they are there. I have lived thirty years of my life without believing in any future state, and I am convinced from what I have witnessed here and elsewhere. Now, why didn't spirits bring this about before?

A.-Go back in history, and you will find de. monstrations which were unaccountable in those times, but in the present age individuals have become intelligent and liberal enough to investigate. In those days the persons who were mediums were in danger of losing their lives, but now minds have become liberal enough to grant to others the right to their own opinions. The minds of the people in past times being so illiberal, spirits could not approach them. Individuals can now express their thoughts freely. A force of spirit power can now be brought to bear against antagonistic influences.

JANE DARLING.

J. A. MORRELL, MEDIUM. Chicago, June 6th, 1868.

Home at last! glorious home with all its beauty, its love, ever ready and in waiting to receive the weary traveler after his journey through the life of earth's experiences and trials; ever ready resting place where the way-worn traveler, the sorrow-strickén child of earth, may find a home of rest, of peace, and of love; where the soft light of Truth from the Divine Heart of Love, breathes a sweet lullaby of quiet rest till the soul wakens to a realization of its own God, and the glory which surrounds Him.

After I left the body there was a time of quiet unconsciousness, when I was in the sacred keeping of our dear, dear friends that were waiting to receive me. My first consciousness found me reclining on a couch of)roses and lilies that had been prepared by the hands of love; its fragrance inspired me with new life, and looking around, I beheld the loving presence of our friends in spirit-life, and many, many more that were attracted to me by the bond of sympathy.

As I gazed about in rapturous wonder, a voice as sweet as the wind-harp, and as soft as an infant's whisper, directed my attention towards my future home. At first there appeared to be a veil or curtain between me and the landscape beyond, the texture of which is indescribable; its warp appeared to be formed of threads of sunlight, and its woof from the shadows of sweet scented flowers. As the veil gradually drew from before me and my eyes took in the grand and lovely view, my soul assumed a God-like proportion that I had never known!

Oh, sister dear, could you but view my glorious home and see the mansion being built for you, you would rejoice that I am here to help build the house that is to be the home for you and him.

Each good work and each good thought creates a gem which we gather to form the outer walls of your mansion, and its decorations will be formed from your aspirations and conceptions. My home was more elaborately decorated than I could have expected, had I known the philosophy of these grand truths.

"In my Father's house there are many man-

At some future time I will endeavor to give a description of my beautiful mansion and its surroundings. Your sister, Jane.

June 17th, 1868.

My mansion, dear sister, is beautiful beyond description, therefore, we have endeavored to faintly shadow its outlines upon the mind of your mate, that he may assist us in giving some slight idea of its extent and beauty.

I could not be entirely bappy even amid all this beauty, were I deprived of the privilege of coming to you and other dear friends, and telling you and them of my grand and joyous home! My house is square, having taken form from my nature. It is what you would call two stories high; the roof projects some distance, and is supported at its outer edge by a lattice-work, which is carved in all manner of ornamental shapes, and covered with a perpetual growth of flowering vines. The walk around the house and inside of the lattice is paved with small stones of all the colors of the rainbow; each stone or jewel emits its own light and its own peculiar hue, each one apparently trying to light or illumine its neighbor, and while this constant strife of love lighting is going on around my home, I find every apartment illuminated thereby.

The lesson of this, my dear sister, is, my house was built on a foundation of love; and love you will find emits all the colors and tints that are known; even in the spirit-spheres, each color, and each tint of color speaks its own language, and when you learn to read the colors, and the poetry of the tints, you will read and read, and listen and gaze until you will become. as it were, lost to yourself and swallowed up in the great vortex of love which surrounds you. On entering my house, my triends took me to what they called the reception room, which is high and airy; its beauty was dazzling, though I had already been prepared to view spirit beauty which you know not of, nor can you know till you have finished your work here

below and come up higher. The apartment, as I have said, was high and grand; its cornice is elaborately carved and gilded in colors, each carving has its own meaning so that the friends or visitors may gaze and read, and grow wise in reading; the walls are decorated with spirit paintings of scenes and localities in the higher spheres, each painting containing and conveying intelligence and wisdom of a higher life. When I speak of spirit painting, I find no language capable of conveying an idea of what it really is. While you gaze upon the picture, it takes life, and as you look you read lesson after lesson, truth after truth, until you feel yourself drawn upward

tion of this kind arouses in my mind a desire to | the higher courts of the temple of wisdom. From the centre of the ceiling hangs a sort of chandelier of curious form, and beautiful in design, its lights or burners are crystal globes, which act as receptives and reflectors of light which comes shimmering up from the innumerable love jewels which form the foundation of

> my mansion. The floor is a mirror covered with a transparent carpet of richly perfumed flowers. Such is my reception room; and when I have learned to describe things as they are, perhaps, I can give you a better view.

> One more apartment, I would fain describe; it is my chamber or resting place; it is a room situated in the south-west corner of the house looking out upon a landscape that is ravishing in its beauty. The walls of this chamber are decorated with emblems of every good thought, and aspiration of my heart, while I was permited to remain on earth. The ceiling is glorious with a god-like beauty which has emanated from answered prayer; here on the ceiling over my head while I recline on my couch of sweet scented flowers, can I read my past life, and see how very, very good the great God of nature has been to me, in giving me the varied and severe experiences I have had.

> I can read here the prayer of my earlier life for my infant child: there the fond hopes of a doting mother, here the warm solicitude for a friend, there the sorrows of my heart for the affliction of the bereaved, all, all are written in letters of light, and all have their divine lesson annexed thereto. My walls reflect every good work of my life, and oh, how good it is to feel that you have done well in earth life, that your mansion is ready for your reception. Oh, sister dear, could I have realized what was in store for me, I would have put forth greater exertions, I would have made greater sacrifices and would have labored more for others; for in proportion to your good works on earth is your mansion in spirit-life, unless you are assisted by benevolent and charitable friends who will give a part of their own jewels to build a home for you. From my chamber of repose my eyes drink in the ever varying lovely landscape before me; I inhale the soft zephyrs freighted with sweet odors, and my soul is gladdened by the sweet music of singing birds, all is light and harmony, it is a paradise in truth.

> The timed fawn and the wild gazelle join the little lamb in his noon-day frolic and all keep time to the music of a wind harp as it breathes its ever swelling anthem of praise to the all pervading spirit of love and progress.

My grounds are quite extensive; my friends tell me that is because my charity was broad

I find that I have retained every function of nature, consequently I am provided with every necessity of my being; my taste and appetite has changed so far as requiring gross food, that having been the call of my physical nature, and having laid aside my earth body, I no longer have to su-tain it by the use of gross food, but fruits nuts and vegetables as you have them, should be spirit fruits and vegetables of which we have an abundance, and in such varieties that the most delicate spirit may find that waich is adapted to its taste and nourishment, and there are many, very many, that are so weak and delicate when they come here that they require careful nursing and the most delicate nourishment to raise them to a realization of their spirit-life.

My grounds are covered with that which is beautiful and at the same time useful-economy I find is a law in spirit-life; a law more perfectly manifest and understood than it is with you. My ornamental trees (of which there are very many) are not only perpetually in bloom, but are constantly laden with delicious fruits; my lawrs are covered with a rich coating of vegeta tion, which imparts a sweet and invigorating aroma, exhilarating in its effect like cordial.

Every tree, every shrub, and every plant has its use, and oh, how perfectly does each perform its divine mission; and, could you, my sister, look from my plane of observation, you would see that all manifestations of life, even in your earth sphere, whether animal, vegetable or mineral, have their mission of wisdom and love .-One important feature of my surroundings is, what I call the Bath of Beauty, a description of which must necessarily be very meager. It is a fountain situated in a valley of beauty, only to be understood and appreciated by being seen; its waters are sent high in air, in a steady stream or jet, which spreads at the top like a canopy, and falls in a soft, dewy spray, beautifying everything that comes within its influence.-At some future time as I become more acquainted with this wonderful fountain and its utility, I may attempt to give a better description. Continued next week.

Thenomenal.

For the Religio-Philosophical Journal. Wonderful Spirit Manifestations at Fox Lake.

BY GEORGE MORGAN.

Bro. Jones: During the past few weeks, a goodly number of the citizens of this town, have been witnessing some of the most wonderful spirit manifestations on record, given through the mediumship of Mrs. Maria E. Lord, formerly Maria E. Barrock, of Fon du Lac, Wisconsin, the great test medium, who has just closed a series of circles here, which has been a source of wonder and surprise to the skeptic; of joy and gladness to the few believers in this place, and for which this humble writer feels thankful to our Heavenly Father and the holy angels. We will give you some of the wonderful manifestations that were given in the circle, on one occasion. The circle was composed of some twenty. gentlemen and ladies. Two ladies were appointed a committee to examine the medium and see. if she had any flour or other substance about her person that might be taken for flour by and onward through the mazes of mystery into | candle light, and who reported that after careful

search they could find nothing. The medium then took her seat in the center of the circle. Then the writer took a teaspoon and put into out scattering any. The light was then put out, and, in five or ten minutes, the little Indian girl, Snow Drop, could be heard distinctly by all in the circle, calling for her beads. Then some one would say, "Who touched me, some one is shaking my hand." Others would say, "I feel a hand laid on my head." At the same time, the guitar would pass around the room over our heads, playing a tune, frequently lighting on the heads of different ones in the circle, and playing. There would be as many as three or four who felt hands laid on them at the same time, which would preclude the possibility of the medium doing it. We have other proofs however, for when the light was procured, the flour was found in the medium's hands. Not a particle could be found on the medium's dress or on the floor where the medium sat, in fact, the flour in the medium's hands had become moist like dough, from the moisture of the hands.

But as some in the circle were not satisfied with the above tests, another and different one

A gentleman was permitted to sit at the medium's back and grasp her arms just above the elbow, and hold her fast if she attempted to rise from her seat, or make any of the demonstrations with her hands, to give immediate notice to the circle. The light being put out again, the demonstrations went on as before. During the sitting, the gentleman was asked several times, if he still held the medium's arms, and to which he replied in the affirmative, and when the circle closed, he declared to all present that the medium could not have made the demonstrations, and this man admitted he was a skeptic before. On one occasion, a lady had her spectacles taken off and carried around the circle and given to different ones and finally brought back and placed on her head, in the same position as they were when first taken. Immediately after, an Indian spirit approached this same lady and said, "Me want blanket, me want blanket," and took hold of her shawl and pulled it from her shoulders, rolled it up and put it into a lady's lap on the opposite side of the circle. The words were distinctly heard by several in the circle. In several instances, spirits came and gave their names audibly and distinctly to their relatives or friends.

On one occasion, while the writer was sitting in the circle, my little boy who passed over to the Spirit Land two years and nine months old, came to me and called me, pa, put his little hands in mine, pulled my whiskers, patted me on both cheeks, on the head, and kissed me, the same as he had done while in the body, many times.

In one instance, the guitar passed outside of the circle several feet, and rapped against the door. On several occasions, water was sprinkled on all in the circle. Little Snow Drop made herself very conspicuous in carrying things around the circle: such as beads, buttons, combs, &c. She was the favorite of all in the circle. It was being more spiritual in their effect, as a physical wonderful to witness with what rapidity she nourishment, it is not strange that our diet would pass round the circle. Seemingly, she moved with the velocity of lightning. She was quife talkative, and would speak so as to be heard by all in the circle, creating a good deal of levity by her odd speeches. In some instances, the medium would describe spirits in the circle so as to be recognized by the friends. On one evening, the medium gave a cabinet exhibition. This was given at the house of the writer. A small bed-room was used for the purpose. Dark blankets were hung up in the door-way to darken the bea-room. A committee was then chosen to examine the room and see that no person was in the same, or any thing by which the medium could be assisted in any way; and also to tie the medium's hands. A small cord, some fifteen feet long, was furnished. The committee placed the medium's hands behind her. crossed them at the wrists and commenced tying in the middle of the cord, then wound the remainder of it around the body and arms in such a manner that there were some twenty knots made in tying. The committee as well as others, said that the medium could never untie herself. The medium then went into her cabinet, and soon, hands, arms and faces of persons were shown. Some one remarked that the medium was doing it. On the instant the curtain was raised, the medium came out with hands tied-the same as when she went in. She went back into the cabinet, and in two minutes, the rope was thrown out into the room, to the astonishment of all present, and the medium walked out with her hands at liberty. The cord was so tightly drawn around the wrists, that the marks were distinctly visible, and the medium went into the cabinet, having the rope in her hand. Immediately, voices were heard therein, like two persons talking to each other. This continued for ten minutes, when the medium came out having her hands tied behind her. The committee and others declared that they were tied more securely than at first, Again, she went into her cabinet, and voices were heard as before, when a gentleman asked, "What are you doing there." The answer was given by the spirit: "We are trying an experiment." In about four minutes from the time she went in, she came out, and to the astonishment of all present, some twenty persons, ladies and gentlemen, she had on a vest that had been left hanging in the bed-room, which belonged to the writer. The yest was put on the medium, the same as the writer would have worn it, dressed to go out. The hands still tied behind her, and no one present could discover that the rope had been untied or even loosened; in fact, all seemed to feel satisfied that there had not been sufficient time for any one to have untied and tied the rope while the medium was in the cabinet. Besides, the medium's hands were considerably swollen from the tightness of the cord. Surely, wonders will

> I will mention but one more incident which took place. While the last circle was being held, some twenty-five persons, ladies and gen-

never cease.

tlemen, were present, the medium said she saw a spirit or person standing outside of the circle. and commenced describing him, when all at her hands as much flour as she could hold with | once she cried out, "Oh, how frightful he looks! he seems to he all crushed to pieces about his chest! The blood is running from his mouth and ears. Don't let him come into the circle, he looks so frightful!" At this juncture, the spirit spoke and said: "I must come in this way." This was distinctly heard by those sitting on that side of the circle where the spirit stood Some in the circle said, "Let him put his hands on a gentleman's head, the back part of the head, the fingers fronting forward into the circle, showing that the spirit stood outside of the circle behind the man. The spirit then passed into and across the circle, put his hands on to another man's head. The gentleman said, "If this is Mr. Buck, pat me on the head three times. This was done. By this time the medium had become so alarmed at the frightful appearance of the spirit, that the light had to be brought and the circle closed.

> Now, all in the circle recognized this last presentation as the spirit of a Mr. Buck, with whom all were aquainted while he lived here in the body, the facts of his death, and the manner in which he died were known to all present. The facts are these: He was moving a building on rollers. He put his head and shoulders under the building while it was moving, to examine something about the building. Just at that instant, it dropped from the roller and caught him just back of the head, upon the shoulders, and crushed him in the manner the medium saw him. One gentleman in the circle who helped take him from under the building, declared that the medium had described him just as he looked at that time.

Feb. 7th, 1869.

Minnesota Quarterly Convention of Spiritu-

The first quarterly Convention of the State Association of Spiritualists, was held in Mankato, Feb. 20th and 21st.

The Convention assembled on Saturday, the 20th, at two o'clock P. M. The President being absent, the meeting was called to order by Mr.T. C. Flowers, of Mankato. After a greeting song by Mrs. Logan, the meeting went into convention.

Mrs. F. A. Logan, Missionary agent, then gave an interesting account of four months' Missionary labor, extending over some fifteen or more counties, with a full report of the seances, showing a great amount of labor performed, organizing spiritual associations and Star Armies, a new order of Temperance societies for children,—with a success in raising funds, beyond the most sanguine expectation of the Executive Board, all of which, together with many letters sent in to the Board from different parts of the State, earnestly secommending and desiring her continuance in the Missionary labor, ful_ ly satisfied all the members of the Board present. that she is eminently fitted and qualified to do a. great and good work as Missionary agent.

Mrs. Lois Waisbroker then addressed the meeting under a powerful spirit influence, closing with a beautiful inspirational poem; and many others followed with short speeches, closing with a song by Mrs. Logan.

EVENING SESSION.

Evening session opened with song by Mrs. Logan, followed with a lecture by Mrs. Lois Waisbroker, to which the audience listened with wrapt attention for more than an hour, after which, the angels gave some beautiful and stirring inspirations through Mrs. Logan, followed by some very interesting manifestations in controlling and developing a speaking medium, Mrs. George Gibbs.

SUNDAY MORNING SESSION. Convention called to order by Mr. M. F. C.Flowers, at 10 o'clock, and was ably and eloquently addressed by Mrs. Lois Waisbrober, concluding with a song by Mrs. Logan.

Adjourned to meet at 21/2 o'clock P. M.

AFTERNOON SESSION.

Executive Board met for business. H. C. Train sent in his resignation as member of the Executive Board; accepted, and E. Pratt, of Garden City, was appointed to fill the vacancy. Members of the Board present : M. F. C. Flowers,

A. B. Ryester E. Pratt and D. Birdsall.

The financial account and report was then audited and accepted, showing after all legal expenses for Missionary labor and contingent expenses were fully paid and satisfied, there still remains in funds and in subscriptions on Missionary funds yet unpaid, \$130.

On motion, it was ordered that Mrs. F. A. Logan, be continued and employed as Missionary agent. On motion, ordered that the Society be authorized to employ Mrs. Mary J. Colburn, as Missionary

On motion, ordered that the Society be authorized to employ J. L. Potter, or some other competent man to act as State Missionary agent.

On motion, ordered that the Treasurer pay Mrs. Lois Walsbroker the sum of \$15 for lectures and pamphlets.

On motion, ordered that the next quarterly meeting of the State Association meet on the 5th and 6th days of June next at Rochester, if the friends there will make the necessary arrangements for the meeting; after which, Mrs. Logan gave a yery able discourse on the use of Spiritualism, to the general acceptance and satisfaction of a large and attentive audience. Meeting closed with song and benediction by Mrs. Logan.

EVENING SESSION. -

The evening session opened with invocation by Mrs. Waisbroker and song by Mrs. Logan, followed by Mrs. Waisbroker with a lecture on the uses and benefits of Spiritualism, which was acknowledged by many to be one of the best discourses they had ever listened to, after which the spirits again controlled Mr. G. Gibbs, and after giving some of the most amusing manifestations, they gave through him some of the best inspirations given during the meeting. A conference meeting was continued until a late hour, in which M. T. C. Flowers, Mrs. Logan, D. Birdsall, George Gibbs. and others participated, with songs by Mrs. Logan and others. The meeting then adjourned.

The most perfect harmony reigned during all the exercises and deliberations of the meeting, and we departed for our several homes with grateful feelings to the angels for their glorious inspirations. given through these worthy and talented mediums. D. Birdsall, Secretary,-

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

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Y For drying in twenty-four hours, Bricks, Fruit, Vegetables Broom Corn, Hops, Lumber, Pea-Nuts. Bricks moulded one day go into the kiln the next, all the year. HOT BLAST KILN, by which one-half the fuel is saved

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Cost of works to make 30,000 a day, including the first kiln of 200 m., \$6,000. Bricks delivered to the buyer. Labor \$1,50 a day twelve hours after the clay was dug, \$1,70, Ready for delivery, wood at \$6 for less than \$4.

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w responsible house. Please address M. D. Reichner & Co., No. 23 North Sixth street, Philadelphia. 2021 vol.5

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Syrup Is placed before the public as one of the best alterative remedies for invigorating the organs and functions of the body, its benefits are mostly apparent in cases of Cancer, Ulcers, Scrofula, Rheumatism, Jaundice, Torpid and Inflamed state of the Liver, Kidneys, and Bladder; acts favorably on the gland system, cleanses and heals ulcerations of the Kidneys and Liver, and completely cradicates Mercury and other poisonous minerals from the system; taken in proper doses operates as an alterative and defergent—a disphoratic, diuseite, and laxative—an antispasmodie and analysic; and in proper cases as a stomachie and emmenagegue, thencally expressed it increases all the secretions and excretions, and excites action in the glands in a particular manner:

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

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

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HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

ERADICATES Humors, Meacure, and all impurities, from E the system; Magnetically Vitalizes and Strengthens all the main organs of life, causing the blood to become more. ARTEMAL, (in many cases there being too much of the VENUGE restores vitality to the EIDNETS where they have been weakend by the liver becoming torpid; acts on the glants in a particular manner, increasing all the secretions and excretions, and completely renovates and hanges the action of the whole system.

If faithfully taken, it is sure to give you relief. It is a

Magnetic Vegetable Medicine! Examining CLAIRVOYANTLY the system, we know the effect open the organs and functions of the body. Spinit ALLIES should seek relief from the proper channels. It is not in har-

should seek relief from the proper channels. It is not in harmony with your faith to attempt to be cured by the objection of medicine, any more than to seek spiritual feed for your liner life in the old religion. Cling to those of your faith in all things, dwell in love, and blending one with another, for in union there is strength. Then lot us all work together is, the spirit of Lave and Wisdom.

Apirits can look into the system and see clairvoyan thy the workings of the whold physical battery, as plainly as the mirror reflects yene form, ought to be trusted by these accepting the philosophy before physicians in the form that have to depend upon the knowledge they receive by dissecting deceased forms and poring over medical works. Progression in all things.

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

Dr. William Clark's Magnetic Dysentery, Cholera Morbus, and Cholera Cordial. Dr. William Clark's Magnetic Nervine, for strangthening and equalizing the nerves and circulation. Dr. William Clark's Magnetic Pulmonary Bronchial Syrup.

strongthens the glands and tubes, clears the air cells and cleanses the membranes from unhealthy mucus collections. The above-named Syrups are put up in strong bottles, securely scaled and boxed, with full directions accompanying each kind.

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Beery person should have a bottle of this invaluable Cordial. Full directions accompanying each bottle suitable to the different stages of either of the above diseases.

For Cholera and Cholera-morbus give the Cordial to directed on the bottle, together with a tea of Chamonnie flowers. and sage, equal parts, steeped; continue same, in consection with cordial, until the patient perspire; profusely. For dysentery, give the cordial as directed, together with coding drinks—i. e. slippery elm or barley water. In all these case keep the circulation rapid in the extremeties by rubbing, as directed on in label on the bottle.

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

age.

N. B.—The Magnetic Vegetable Syrup is advised to be taken at the end of two weeks instead of the Bilious Plils, takeing three of the Pills once a week in connection with the syrup. By following this course the patient is sure to find speedy and lasting relief.

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Remove costiveness, indigestion, and correct the stomach and howels. Spirit Magnetic Vegetable Tonic

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

Spirit Magnetic Vegetable Colic Pills.

These Pills cure the most distressing cases of colic. Rubbing the patient's back and extremities with mustard-water is advised in connection with the Pills as directed, especially

The above named Pills and Powders are put up in packages with full directions accompanying each kind.

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BY E. V. WILSON.

Spiritualism in Buffalo, New York.

We spoke nine Sundays in Buffalo, during Dec., 1808, and January, 1809, giving eighteen lectures and spending two hours each Sunday in the Children's Lyccum, making our work on each Sunday equal to six hours per day.

We found the Scelety inharmonious and full of discord and but poorly attended, and in debt. We less them with a crowded house, growing interest and out of debt, but wanting in harmony.

There was at our first lecture in the city, but ninety persons; at our last, over five hundred. Every sent was filled, the platform covered, the standing room all occupied, and full five hundred people in a three-hundred Hall.

The first Lyceum we attended had sixty-three children present, the last one eighty-seven. We formed on adult group that was full every Sunday, and there were present many persons to witness the interesting exercises of the Lyceum. The Lycoum is very well officered, and the children attentive and well behaved. Many of them giving evidence of fine talent as speakers, declaimers and singers.

Br. Henry Fitzgerald is eminently qualified for the position of Conductor, and fills the office with credit to the Lyccum as well as to himself, and he has some good helpers in the cause as leaders and gnards. In fact, the Lyceum is a good one and well managed. Spiritualism is alive in Buffalo, and needs but a little more harmony to become a grand Society, numbering thousands instead of hundreds. They need a first class Hall, with plenty of room for the children.

Br. Fish is to succeed me in ministering to the Buffeloans, and may the angels help him in his labors with the people. The angels helped us in our labors in Buffalo and through them we were enabled to give many fine tests.

On the evening of Monday, February 1st, we gave a scance of which the Express, published the enclosed, clipped from its columns. I will herewith send you a statement of the seance as taken down by my friends in Spirit Life.

NUMBER ONE.

A spirit calling himself Charles Edwards, bartender in a Hotel six years ago, stood by Mrs. S. and thanked her for her kind care and attention to

NUMBER TWO.

Mr. Gibson fully described, came and told how he committed suicide some years ago, pointing out many he knew in life, saying, "The crime is forgiven, the offence not forgotten.

NUMBER THREE.

A spirit came who declined to give his name, saying, "Describe me, for there are many here who know me." We then described him minutely, and the people said, "This is Judge Stevens, sometime ago, our neighbor, and formerly, Mayor of our city." NUMBER FOUR.

There came and stood by a lady, one calling her mother. The description was carefully given, and the women said, weeping at the time, "It is my dear son."

NUMBER FIVE.

A man came, was fully described, and told us he was murdered in this city, fourteen years ago, and that the man who murdered him was in the Hall last night, but not present to-night. I do not wish him to be brought to trial. I am on his track, and he remembers his crime, and this hell of conscience is all that any needs here, or hereafter.

NUMBER SIX.

Two boys came, hand in hand, and told how they were drowned in the river, nine years ago, told of their death trials, and leaving words of cheer for those they had left behind.

NUMBER SEVEN.

A man fully described, standing by a stranger, showing us how he was killed, when and where. NUMBER EIGHT.

A soldier stood by his old friend, told how he was killed, when and where,

NUMBER NINE.

A beautiful child came and placed her hand on the knees of an old man, and called him father, told of the time of her death, and of her happy life in the Spirit World.

NUMBER TEN.

A sailor came and stated, "I am Catpain Wiltsey, and sailed the topsail schooner, George W. Willis, of Oswego; foundered and sunk in 1836,off Madison Dock, below Cleveland, Ohio. The vessel was raised subsequently, and taken into Ashtabula Harbor. I was found in her cabin, and those who raised her, took from the desk in her cabin \$500 in bills."

NUMBER ELEVEN. There stands by that lady, Mrs. S., a spirit who shows us the letter J. We then entered into a full and minute description of him, and he says, " Tell my wife for me, that she is a foolish woman to put up with the abuse and oppression she is enduring at present, for the man married only for her mon-

NUMBER TWELVE.

A sailor, Joe Waters, came and told of many wild pranks he had been in, and gave an account of a bacchanalian row he had been in, in a saloon with many lake Captains, in 1840.

NUMBER THIRTEEN.

Captain Walker, of the Great Western Steamer, was fully described and identified.

All of the above tests were fully identified. Besides these, we gave many readings of character, and located over thirty dates, and only one single case unidentified, and he was a confirmed Spiritu-

Are we not surrounded with a great cloud of witmesses? Thus God, through his angels as in the past, continues to be our helper.

Keep It Before the People That Elder Miles Grant said in Dansville, New York. Wednesday evening, January 27th, 1869, "And if I am compelled 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

The above is copied from my notes taken at the

time, and it is correct.

I now quote from the Danveille Advertiser -"He (Elder Grant) then said that if he was allowed to do nothing but talk Bible all the time, they might as well close the debate at once."

Elder Grant's version of the matter is as follows: "I then remarked if he would not allow me to

do anything but simply read the Bible, we might as well close the discussion."

The resolution read as follows: RESOLVED: That the Bible, King James' version, sustains Modern Spiritualism in its phases and teachings. The discussion to be carried on under parliamentary usages.

The facts of the case are simply these: Elder Grant left the authority covered by the resolution and quoted at random, without authority before him, what was not in the Bible. I raised a point of order. The point was this, that the Bible we were discussing, was an English Bible, accepted by Christianity, and that we spoke the English language, hence, we were not discussing the Greek, Hebrew or Latin. Point of order sustained by the chairman. Elder Grant paid no attention to the ruling. I then called him to order, and refused to let him proceed. The president told him he must and should confine himself to the resolution, and then in great excitement, he said, "If I am compelled to follow the Bible and confine myself to it, I may as well close the discussion at once, for I cannot maintain my defence from the Bible."

Now, reader, I leave the matter in your hands. Compare the notes from a condensed report of five night's discussion, with my notes carefully taken down, and Elder Grant's quotations from the AD

I now offer Elder Grant an opportunity to repeat the discussion in Chicago, in July next, on Monday Tuesday, Wednesday, Thursday and Friday even ings, the 12th, 13th, 14th, 15th and 16th, evening sessions. Terms, resolutions and conditions the same as in Dansville, New York.

I will see to securing a Hall, and making every preparation.

Will the Elder come to time? We shall see. No random, running fire, Elder; but a square stand-up, mental contest over the old book, King James version of the Bible, and when Christianity gets out another, then we will attend to it; but as an American people, speaking the English tougue, we'are not warranted in going to the Greek to sus-

tain an English idea.

A Talk With Spirits.

"E. V. Wilson, an Illinoisan, who has for several weeks been lecturing before the Spiritualistic Association of this city, concluded his labors in Lyceum Hall last evening. His subject was the Law of Influence, or Magnetism. We have neither time nor space to give an extended report of his discourse, which was rather discursive, as well as original. In a strange way he would stop in his lecture, saying occasionally that the spirits were troubling him. One of these said his name was Willis; that he sailed the schooner Wiltsie; was wrecked off Madison dock at Cleveland in 1836; that he sank with her; was found in the cabin dead; that some men took \$500 out of her; that men in Ashtabula knew all about it. After the defunct mariner had had his say through Mr. Wilson, the latter contin-ued his lecture, describing persons likely to fall in love at first sight, or become converted at revival meetings. They generally had blue eyes, brown hair, small limbs, round plump forms, and range between fifteen and nineteen years of age.

Lloyd Garrison was the man who wielded the greatest influence in this world. He brought about a four year's revival meeting (of blood), and converted a whole nation into Abolitionists. He was the greatest character in the tragedy of the American Revolution.

Mr Wilson devoted considerable time to the delineation of the character of some of the ladies and gentlemen in the house. He claimed to have nothing to do with phrenology or physiognomy, but operated by means of a fluidical fluidity pervading the material space. Out of about thirty persons only one had the hardihood to deny the description of the character. He told a Mrs. S. that her dead husband was present, and the lady wanted to know what he had to say. He says, answered the lectur-er, "Tell my wife she's a fool to submit to all that she does—she is oppressed and down-trodden by a domineering man, who married more for money than woman." And the woman said that it was

Another spirit-man acknowledged that he had cut his own throat in Buffalo thirteen years ago. The offence was not forgotten, but the offender had been forgiven. Another named Joe Waters, told a story about a number of Lake captains who years ago at a Commercial street saloon wagered

that their stomachs could not be turned. One spirit that had been hovering around for two nights, said he was murdered fifteen years ago, and the man that murdered me was in this house last night, but is not here to night. He is in the city. I shall not point him out to have him arrested, but I wish him to know that I am on his track; and that is hell enough for any one man in life." This sensational announcement closed the lecture.

-Buffalo Exchange.

For The Religio-Philosophical Journal. The Voice of Planchette.

Planchette says: It is not best that life should always be smooth. If you will observe, you will perceive life is full of reverses. Do not complain of your trials, for they are your greatest blessings.

If sorrow never visited man, he would spend his life in delicious dreams, until startled by the cold hand of death. The Creator seems to have designed that humanity should be marked by vicissitudes. The obstcales that breaks the stream. makes music, and keeps its waters pure. The crushed plant yields sweetest fragrance. The rock rent, discloses its gems.

The human soul are emenations from God, like snarks from the smitten steel, for they are a part of it, and will return to the fountain from whence they came, to revolve as satellites around the great Ocean of Intelligence, which is beyond the comprehension of mortals.

To treat things which appertain to the spiritual with contempt, soils your moral natures. for they are all shadows of some great truth, that is beyond the vision of mortals. When once your mortal or spiritual nature is blackened, there is nothing on earth that will blanch the sullied snow of character.

Take my advice. Learn new ideas by conversing, for the agitation of thought is the beginning of wisdom, and if you do not improve your oppotunities, the recording Angel of memory will cause you many regrets.

Honorable Notice.

DEAR JOURNAL:- I send you a copy of complimentary invitation, as follows:

Office of Rock Island County, Soldiers Monument Com.

Mr. Jacob Norris, Pres. and Members of the First Spiritual Society, Rock Island, Ill.

You are respectfully invited to be present on the occasion of dedicating the Rock Island County Soldiers Monument, on the 9th day of

that the Nation might live; and we desire to make the occasion of its dedication, a day long to be remembered.

CHARLES B. KNOX, Secretary. JAMES M. BEARDSLEY, Chairman of Com.

It is truly gratifying, in the pressure of present hostility, to be able to report such honorable notice as the above invitation conveys; and let us not forget to credit to the said committee a noble and praiseworthy example of liberal, generous treatment of all religious bodies, irrespective of creed or order.

It is most refreshing to the American citizen to find these indications of a fellowship and paternity, which proudly stands above the petty plane of sectarian and party strife, to meet at one common altar, where are shrined in sacred memory our "illustrieus dead."

M. J. WILCOXSON.

Charles Taylor, acolored citizen of Oskaloosa, was selected as a juror a few days ago, and un-challenged, took his seat in the box. The event drew a large crowd to the court room. The case was one wherein the plaintiff was a colored man. -Vinton (Iowa) Eagle.

NOTICE OF MEETINGS.

ATHENS, MIGH.—Lyceum meets each Sabbath at 1 o'clock p. m. Conductor, R. N. Webster; Guardian of Groups, Mrs.

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

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

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

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

Union Hall .- The South Boston Spiritual Association hold meetings every Sunday at 10,3 and "½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French,

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

whister Halb—the First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, F. M. President, —; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ a. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Baltimore, Mp.—The 5 The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratogo Hall, south-east corner Calvert and Saratoga atreets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours. Battle Creek, Mich.-The Spiritualists of the First Free.

Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenm session at 12 M., George Chase, Conduc-tor; Mrs. L. H. Bailey, Guardian of Groups. Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month forencon and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Maywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-

Chicago, Ill.-Library Hall.-First Society of Spiritualists hold meetings every Sunday at 10½ P. M. Children's Progressive Lyceum meets immediately after the morning service. Speaker engaged; Dr. H. P. Fairfield during April

CARTHAGE, Mo .- The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering Clerk.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lycsum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Deerfield, Mich.—First Union Society of Spiritualists hold regular meetings in Ormsty's Hall at 10½ A. M. and 7½ P. M. Sunday. Regular Speaker J. W. VanNamee. Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft.

clairvoyant speaking medium. Milan, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A.M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

MONMOUTH, ILL.—Lyceum meets every Sunday forencon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 21/2 p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and

have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian. CHELSEA.-The Associated Spiritualists hold meetings at Christa.—The Associated spiritualists note meetings as Fremont Hall every Sunday afternoon and evening, commencing at 8 and 7½ p. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters

ddressed to J. H. Crandon, Cor. S. The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited Beats free. D. J. Ricker, Sup't.

WORCESTER MASS .- Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. R. R. Fuller, Corresponding Sectotary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. L.-Meetings are held in Pratt's Hall, Wey bosset street, Sundays, afternoons at 3 and evenings at 71/2 o'clock. Progressive Lyceum meets at 121/2 o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Harryone, Com.—Spiritual meetings are held every Sanday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

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

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

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

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

The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m. RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

MORRISSANIA, N. Y. Birst Society of Progressive Spiritual lats—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MANCHESTER, N. H.—The Spirisualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Becretary. Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "Spiritual Times," London, for the year 1869. J. H. Stanly

County Soldiers Monument, on the 9th day of April, 1869.

Exercises will commence at one o'clock, P.

M.

The monument is a fine one; on it are engraved over four hundred names of the Patriot dead of Rock Islandi County, who gave their lives

London, for the year 1869.

Philadelphia, Pa.—Children's Progressive Lycsum No. 1, meets at Concert Hall; Chestnut, above 12th street, at 1974.

M., on Sundays, M. B. Dyott, Cobductor; Mrs. Mary J. Dyott, Guardian. Lycsum No. 2, at Thompson attest church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall; at 11 A. M. and 7% P. M. on Sundays.

"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lycsum, and the evening to lectures.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian. Lyzas, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10;45 and 7:30. /Conference at 12 m. Clair R. DeVere speaks for December. All communications to be addressed to— J. Spiritual, Pres. New York.—The Friends of Humanity meet every Sunday

at 3 and 71/2 P. M., in the convenient and comfortable hall 270 Grand atreet, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

Oswago, N. Y.—The Spiritualists hold meetings every Sunday at 214 and 714 p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 1214 p. m. J. L. Pool, Conductor; Mrs. S. Doolittle,

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m. BROOKLYN, N. Y .- The Spiritualists hold meetings at Cumbarland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

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

tribution 10 cents. . CLEVILAND, OHO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 230 Super-ior St. at 2 and 7 p.m. Lyceum at 10 a.m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor.

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

Wight, Conductor; Mas. Mary Mans, Guardian.
Alamonton, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 2d atreet. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. C. Ransom, Conductor; Miss Edzzie Randall, Guardian of Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternuon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

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

SPRINGFIELD, Mass.—The Fraternal Society of Spiritualisal hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 p. m. Conductor, H. S. Williams; Guarlian, Mrs. Mary A. Lyman. Lectures at 7 P. M. VINELAND, N. J.—Friends of Progress meetings are held in

VINELAND, N. J.—Friends of Progress meetings are need in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Wanner Accident Guardians. and Mrs. Tanner, Assistant Guardians.

Beloit, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 H. Mr. Hamilton, Conductor; Mrs. Dreaser, Guardian of Groups.

Sr. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut Streets. Lectures at 16 a.m. and 8 p.m.; Lyceum 3 p.m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets

at 11 a. m., S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect. SPENGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at II o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 20 clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

RICHMOND, INL.—The Friends of Progress hold meetings avery Sunday morning in Henry Hall, at 1614 s. Chil.

every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m. Louisville, Ky.—Spiritaalists hold meetings every Sunday at 11 a.m. and 22 p.m. in Temperance Hall Merket street at II a. m. and 7 /4 p. between 4th and 5th. m., in Temperance Hall, Market street

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

ratio James, Guardian.

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

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

LOWALL, MASS.—The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a. m. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

BRIDGEFORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ a. m., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian. Onono, Wis. Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs.

Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

Thompson, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer. Lorus, Inp.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They us ethe Hall of the "Salem

Library Association" but de not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; chnathan Swain, Collector.

Mazo Manie, Wis.—Progressive Lyceum meets every Sun-Maro Mania, wis.—Progressive hydronia meets every anaday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and Inspirational speaking every Sunday evening at the Odd Fellow's Hall. No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents. F. L. CRANE. Pres't. Point. Contribution 10 cents.

SACRAMENTO, CAL. Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E.F. Woodward Coronding Secre-tary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

ROCHESTER, N. Y.—Religious Society of Progressive Spirit-ualists meet in Sclitzer's Hall, Sunday and Thursday eve-nings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Miss E. G. Beebe, Assistant Conductor. PLEMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenlest, March 1 and 8.

First State of the Spiritualists hold meetings every Sunday after noon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. Quinct Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lydeum meets at 13% P. M.

FOXBORO', MASS.—Rectings in Town Hall. Progressive Lyceum meets every Sunday at 11 a.m. CAMBRIDGEFORE, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at S and 7 P. M. Speaker engaged.

PUNNIN, CONN.—Meetings are held at Central Hail avery
Bunday afternoon at 1½ o'clock. Progressive Lycoum at 10½

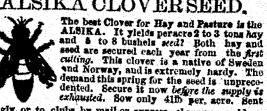
DOVER AND FOXCEOPT, Mr.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 1014 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 124 p. m.

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

Washindron) D. C .- First Society of Progressive Spiritual-WARRINGON)D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmoniai Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettic M. Peace. Doc. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Mellie J. T. Brigham. April James M. Peebles. May, Aicinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 1230 p. m. Conference Free Piatform every Tuesday evening at 7.30 p. m. Sociables Thurnday evening once in two weeks.

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

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