



WILFRED MONTRESSOR; THE BECRET ORDER OF THE BEVEN.


## GOOK THIRD-THE ABREST.

 chapter xxix.MONTRRBSOR AND MISs PRRcc-A HONT.
Mise Caroline Percy had risen from the ottomann, and was tanding betore a mirror adjast.
ing her disarimaged ringlets, when the door of
the
 "My gloten, Miss Percy," said the man of
thirty-
ward a wort bowng salilituly and adyancing tothirty five, bowing slightily and adyancing to-
ward a work tablo on Which a pair of gloves
were lying Miss Percy from him at the street door ere I
bethoughted me of my gloyes. The Doctor hat bethought me of my gloves, The Doctor has
sereral patients in thin vicinity, and 1 am not a
privileged vinitor in all capes The lady remained standing in the center of "Frankly; Mis Percy", exclaimed Montrea-
sor, smiling " "d did not return for the eole par-

 Bular mixtare of hesitution nnd yivicity
The Doctor in an enthumiat in his studen "The Docto
snd purgitt:"
 of human nature. Enthustasm often cloges the
syes as completely as the processes of animal There was a turking meaning in these words
which did not escape the notice of Miss Percy,
for she replied quickly:
 ances ; but as you remartsed to Doetor Everard,
at the commencement of our interview appear-
ances are deceifful. ex. It is undrunate, observed Montressor,with
a grave smite. "I will explaii myself more clearly Your perforrangesesthin myseif more ming have
been highly creditable to your powers as an actress, and prove conclusively, whether animal
magnetism te true or artise that the unsuspect.
ing Doctor Everard is no mateh for the antfol Caroline Percy."
Miss Percys's d Miss Percy's dark eyes flashed angrily, and
she drew upher stight ofrim with an air of of
fended dignity as she replied : "You are presuming, siir". uttered from hovorabist mousse of of oitense, when
eler calmy. "It ine the traveler calmly, "It is important to the objects of
bis interviow, that 5 tenvine you of my ap
preciation of your real chircecter. Something. have learned from others previously to my in-
troduction 6 your persond acquainhance, End
the circumstances connected with Doctor Ever-ard'd experiments have fully satiegied me that
yon are krimfulin deception, anlitious of no
toriety, regardful of your own iuterests, and

 "I deny your right to interrogate me."
"Nay, madam,
fred Mssent no rigessor, with a siant" replied Wilfred Montresor, with a searching lance-
"Ennuyh of this. You percelve that it under-
stand you." There was an undefinable consciousness of
power in the tone and bearingof the thaveler,
which insensibly over-awed Miss Chroline Per. cy. She rose, however, under the infuuence or
thin most contradictory emotions, and said, con-
fusedly: Your conduct is extraordinary, Mr. Montres-
sor. I shall request the presence of my nunt
during the reminder 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 times Before proceeding farther, $I$ claim
the privileger of a friend the privileges of a friend" "
"A friend? '" echoed Miss Percy, with a glance
"Yredulity.
 "Our acquaintance is of recent date," gaid
tha ema of thirty-five, with a peculiar smile,
"but I am prepared to vindicate my pretensions by my zctions. Money, in the judgment of
the worth, is an unerring test of real triendship.
I am rich I am rich, Miss Percy. I seek not to pry, in-
delicately ino your peuniary aftairs onl to
assure you thatouy purse is freely at your disassare you that my purse is freely at your dis
poagl in case a loon of money should at any
time, hereatter be convenient or desirable to
you." Miss Perey cast a troubled, inquiring glance
at the speaker, offended fride and over-mastering selishmess were contending unequally
her bosom.
"I comprehend the meaning of your glance,"
said Montressor, smiling. You are not eredu lous enough to believe in disinterested friend-
ship, and you wight learn the quid por quo ?
" You have crititised me with merciless seover-

 wormed of your engagements and obligations in
Mr. Win . The aseamed indifference of Caroline Peres
vanished at this mantled her cheecks, extending to her browis
and templeso
After a moment'p pause Mise Percy recovered herrail, and turned to her visitor with a serious
expresion of cuuntenance.
If "Have you an object of sumfictent importance,
Mr. Montrewor, to jubtif yon In prolonging gan
interview which is both painful an embarae sing "t " Have, Miss Percy", said MMontressor, grave
ly. "What has been aid by me hereotore is merely an introduction to the real purpose or
my virit. I seek, measuraby, to controt your
actions achinita,
lishent of a permanent influence over you t
satisfy satiacy you that your sims, your tastes, an
your position are nully known to me. In my
criticicm of your chlsecter intend no severity nor any ingult in my offer of pecuniary aneisit.
ance.
Thin The fortures of Miss Percy, Ms Montressor pro
ceeded, manifested signs of wonder and admira-





Mrs, Willoughby, the nother of Frederick and esteena, snd to thom I am under nauy ob-
ligations. she is a lady of high principle and virtuousconduct, proud of her social position,
her amily descent, proud of her son and deeply
interested in his prosperity nid happiness.-

 doating mother, and the expectations of troops
of friends tepend on his preservitions from
viciun pursuts or wily entangenents Now,
Miss Peect Miss Percy, I question you seriousty as to your
intentions in forming the actuaintane of
courang
by? My acquantance win Mr Whllonghby was
commenced necideutally." As Miss Percy ut
 timeg" "You intentions, Miss Perey" "
"Mr. Willoughty is the master o
 Co be imputed to me",
There was a continual straggle in the mind of
Miss Percy, betreen the involuntary dien ence she felt toward her visitor and the natural
pride ind indepandencof her character Yet Yet
probbly the appeal which had beca made to

 haughty $\begin{aligned} & \text { It will becone a crime, sad montressi, } \\ & \text { thus gravely rebuking the sarcasm of the lady, } \\ & \text { if you persist in encouragina his visits afte }\end{aligned}$ "if you persist in encouraging his visits aiter
the warning laye Iven. You have apheasig
exterior-a lively fancy-you have talent and exterior-a lively fancy-you have talent and
that Possessed ofthese you may reasonahly
hope to inspire a passionate attachment in the bosou of y young man of warm impulses and
generous feeliggs. You are cool, arttul, ,nd de-
Are generous feelings, You are cool, artal, and the
signing. Are Jou desirous of beoming the
wife or the mistress of Mr. Frederick Wilough
by by ?",
remain Miss Percy's cheeks flushed, but she "You canpor be so heartless ss to think of
entrapping this young man into marriage. Your poisition in relation to William Pettigree
uttery forbids the supposition. By flatering
ind deceiving him, you may, however secure his and deceiving him, you may, howere seake his
affection and command his prose but the result
would be would be highly prejudcial to his future pros-
pets. As his friend, Interfere at the ootset,
to warn you and naye him. I appeal to you rather than to him, because I do not wish to
pigue his curiositt, or arlarm his pride, ,y any
open interference with his movements open interference with his movements. Be-
sides, I amarare that you are more capable of
saving Frederick Willoughyy, than he is of
 with a smile, "I like him, certainly, from what
litte I bave seen of him, but hat had no
reason to think that he is disposed to fall in love with me. Your clarges spainst me are so
severe-your
Montressor." Montressor."
"The curse which I desire you to pursue
ing her, "is Ing her, is clearly obvious to your penetration
and gagacity If you pursue it, unhesitatingly
you can rely with confonce the promise
which I voluntarily made to you at an earticr you can rely with connidence on at an eame
which 1 volutanily made to you at an earlicr
period of our interview. the contrary
will assuredly be followed by the defeat of your will assuredly be followed by the deteat of your
plans and the exposure of your real claracter.
taddress you as a sensible, inteligent woman, Iaddress you as a sensible, intelligent woman,
who prefers her interests to her caprices or her
feelings,"
 both or the manier añd matuer of your commu
nication, but you have סftated an unFonted
iscen scendency over me; ;nd I must reflect before I
deeide whether to prefer you as a friend or an enemy, "Its well oftentimes," said Wilired Yontres-
sor, "to follow the adice even of an nenemy",
 oyertaken by two gentlemen Frederick Will-
oughby nad Alrred Tracey, in the vicinity of
Canal atreet. "Tracee and I are on our way to oltignon's
 tressor,
"Only a trinl of anill," replied Alfred Tra-
cey. "A trifing wager of botle of Burgundy on the best in ten suats. the young men to
Montrevesor acompanied pistol gallery near the corraer of Canal and
the
 obliging man was in attendance, whose occupa-
tion it wasto arrange the cards and lood the
pistols for the customers mod vinted the gat-
 "how me what 1 must do to win the wagen", Dued
"Very well. Dueling pistol, walter," called Willoughby.
out fill.
"Agreal",























 ne ims wounaidion,









 so unpardonmble as an insult to to femare purity
and virtuin the person of a woman entilled to
our proteetion". our protection",
Atres Trace scanned the features of Mon
tresor with a scrutinizing glance, ere he replied carelessly and colly
"Wromen are fair
"Women
No man of honor will insult a woman. The
cowardly impertinence of libertines deserves condign punishment.
 in these days ${ }^{\text {Mry }}$. Montrestor, more glances are
shot at them than bullets. Few women regard ald delaration on paselontate love as amen insult, and
those who do will rarely complain it their doring lovers, in initation of the celebrated Duc de
Richelieu, stofm their bed-chambers and subdue "Wrase xnd Worse, Trace"," aide Willough-
by gravely "You drvocate dueling and ex
cuse litertinism. What next ?" cuse liberiniam, What next?
"Dine with me, at Delm
 conquest; or at least, Willoughby," continued
Affred Tracey, lowering his yoice, and succeasfill voogage to China. Do not fail
for auld lang aye.
Courteougy net with evident coolness and formality the young man proftered ecoliness and and
vitation to The trio loft the pit
The trio loft the
soon afterward.
He who pelts every batking dog must pick
 and



 women of Bethehem. I am fond of flawers alway to our Mother who art in Heaven, as
well at our Fither.
not to lead us into temptation, for Id don't beliieve he would ever do so gronge Fravcus Trans.
St. Ann's Blarney, May 20,1868 . Wedon't blame him for not aceepting Spinit
uaikm on trnst.
spiritualisism is making
 the law of progress, Mushiroms gre the growth
of a nifht mighty oaksof centuries. The nills of the gods grind slowly, but they grind exceed-
ingly fine
Francis Train sayd that and would does; that ive as as Geogrge to be prepared to die. 'That is the great se
to be prepared for the life effer death.

Last year, Charles Edgerly of Meredith owned cat which was a regular hunter. He would
often go of and bring in rabbits, If any of the
amily went berrying, Tommy would amily went berrying, Tommy would go too, and
devote his tergies oo wild yame. It he became
sepurated from the party, he would climb $\begin{aligned} & \text { tre }\end{aligned}$ nd ascertain the direction to head himself to fiud them. He could catch birds on trees, and
the beys of the fanily, knowing the propenity
of squirrels to take to fencess and stone walls when in danger, would put him on a wall and
lirm the game. One afternoon Tommy enught
 rat and laid it at the feet of mir. Edgery, who
took out his knife and skinned it.
versy
sur
 arned atintervals during the day wtht three
nore, which were duly skined under feline su-
 catch the rodents and see their hides remooved.
The ekins of the rats were fastened on the barn



 ot old. But now comene che wonderfal part
the tale. On the ight of the day in which
became so mortally oftended, Tommy went


 ar his death, which happened some few mothy
after by being cunghtina fox trap.- Now Hamp.
Aive Paper.




## 













 ione terned the earis manitestions, sunt haspip.







 puluspopises that have gone bobire




## An Exellient Test. The following correspondence was s.andece to ns   <br> Trin followit <br> "Tris ettor and tis follow is as eondiuive ev denee of the truth of girit communichion as <br>    to $i$ previous letter

## 




















 thust entificieopiliy

Jospr Ras.

 ithent pene. Virtue only comes as the result of


 ruthis to one lie






 not teall past hairs. and hite future tiey have
 The count of four existence.
Chritians teach theirit ceilidere to hate hata

 and fionergi, s not very far from the Kinghom
defleven ${ }^{\text {of }}$ Heaven
Thati inividual who lopes the most, has got

 $\mathfrak{c}$ imht inth forejempmon and momen adare to do sycophant, and worships at the shrine of popnlar opínion.
Theperson that does right because it is right gifhout lear of punishment or hope of reward Man cannot sin against fod-he can-sin only against something he can affect by his act, God
geing infinite and immutable, no aet ofman can being infinite
affect him.

Original Essays.
For the Religio-Phil
Bra. Joriss:-The question las oftes been
 monstrat
dark?
The answer is perfectly plais and satisfactory
The answer is perfectly plain and satisfactory
oall who have made the laws of spizs inter. course their sthdy, sid those who cavil at the
necessity, might, with as muely propriety, be asked, why can not spirits change the
calvanism, electricity or magnetism Ealvanism, electricity or magnefism?
Every particle of matter in the universe is governedly haws, and conditions are always Therefore, ss it is, natural or lawfuk for galvaniem, electricity, or magnetism to have pecu-
Hiar properities or qualities, it is natural for liar properite prenent physical manife tations,because it breaks ap eonditions which are neeessury, or demonstrate and the darkness bear to each Ther.
Cormer ages of the world, exist and operated in lag to-day, and we have only to refer to the de-
monstrations of epirit power recorded in the

Bible, to prove the fact; for the greatuet demon
strations there recorded were also aceomplished
in the dark, showiog that it was a necessity in the dark, showlog that it was a ne
then as well as now and could not be ace
plished wider any other circumstances Ihave selected, and will present a f
many instances recordedin the Bible: In the 32nd chapter of Genesie, it is statel that Jacob met an, Angel in the roed, and after
sending messengers to his brother Eeau, an an gel in the form of man wretled 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 heaven-
Iy host and said, "Glory to God in the highest, and on
men."
In the 12ur chapter of Acts, it is recorded that
King Herod, after killing James the brother of
John with a sword, had Peter taken and cast John with a sword, had Peter taken and cast
into prison; and the night that Herod would have lorought him forth, he was sleeping between leeppers before the doors of the prison, fth verse: "And behold an Angel
Lord came upon him, and a light shineth Lord came upon him, and $a$ light shineth me the prison, and he smote Peter on the side, and raiss
ed him up, saying, "Arise up quickly, and his
 said utto him, guide thyself, bind on thy san-
dals, east thy garments abont 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 conselons until he had passed the etty gate, Which also opened to them of its own
when the Angel departed from him. Lastly, in the 28th chapter of Matthew, it, is stated that an Angel came and rolled back th

The rolling baek of the stove was also done in the dark For, "As it began to dawn," Mary
Maydalene and the other Mary, came to see the sepulchre, saw the angel, and must have spoken men, "Fear not ye for I know that ye seek Je sus, which was crucified. He is not here, for he
is risen, as he said, come and see the phace where is risen, as he
the Lord lay."
Now, if there be any true meaning attached any oue with a common share of intelligence, can for a moment doubt or deny the analogy
between the facta recorded in the Bible, and between the facts recorded in the Bible, and
those that are taking place at the spiritual sean hose that are taking place
ces or exhibitions of to day.
teach the trutl, therefore, for those who ought to teach the trath, wsay that pribusligm is op-
posed to the Bible, and that all physicaluanitestmations are the work of the Devil.
That assumption not consummate ignorance of all that is comecte with spirit commuyjon, buta spirit as unchar-
tabie as it is unjust; and ill becomes those who profess, to be the filowers of the magnani-
ous snd lowiy Naza me.

ROSICRUCIAN PAPERS. NO. 6.

Good moning, Free Will: What a faultfinding set of mortals weare, to be sure. We are full of sharp angles outselves, yet blather-
stite our neighbors because they are so, too. Id like to see a real saint, but they are scarce
as hen's teeth. How are we to be or act outas hen's teeth. How are we to be or act out-
side, or indenendent of our personal proprium?
our respective mdividualities? our efficient makeour respective miniduaines? our effcient make
up? And then, when people find fautt with, vil iff, lic 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 highafatin, and in the next breath pitch into Mr. A., Mrs. B., and the hundred lit-
tie Cs. the C's.
What a sight of gammon there is in the
world! So longas you tickle me, and I tickle you, its all very fine, Mir. Ferguson, but you just stroke his hair cross-way, and there's strouble in the camp, and a large sized American citizen of
African lineage located in the fence, is right off, The fact is, we're all babes yet,and in a baby age of a baby worla. Jesus of tudea was famiv-
iar with the dynamicthw of morals, and went iar with the dynamiclinw of morals, and went
about benevolently casting out devils fromithose who lodged that species of texant, and we read Mris. McDaniel, or Mag Dassen, the only wrom
Mand
they probably ever did ges entirely out of, and they probably ever did get entirely out of, and
she became un-demoralized. Thisis a world of chemieal interchanges, and at one time, we may
hepure as angels, because chemically undisturbedfand within an hour, may inhale the spores
 organic structure that may superinduce the apoc alyptic plague, in the shape of
abnormal appetite or passion.
Judge Set-mm-strait, yesterday, sentenced "man to jail for seduction," and last night, Mrs an his virtue and half of his cash, and to-day John Ladeek Mller will yun of with my lady
Gay,whose buxom servait girl will set that genGay,whose buxom servant girl will set that gen--
theman's heart on fire, and empty his head of its remaining senses.
And so we go. Sin! Sine "So salth Mrs. Grundy. But who shall tell how much or or
what kind? Who shallexamine the fields of What kind Who shallexamine the fields air, and warn us of sporadic influences, or the
myrads of larve floating there ready to des mynads of larve fioxing there ready to des-
cendupon and take root within us, geerating cend upon and take root within us, geacrating
demoralzation, culminating in woe, death, anguibh, erime.
We are bind in our blame, blind in our ha
tred, more so in our seandals and revenge tred, more so in our seandals and revenge.
Onée at a New's boy's prayer-meeting, Onée at a New's boy's prayer-meeting, Mr gg Lee Mugg, the celebrated reormod prize
fghter, eloquenty expatiated on calvary and its
crosses, to an admiring throng: He to
that Jesus trained in the wilderness; that he
was rubbed down with prickly pears; that he tought frity rounda, a dry long pench, in the wit
derness, with the devil, who trainedi in hell, was derness, wilh the devil, who trained in hell, was
a heary woight and struck straight thom the a heary weight and struck straight from the
sloulder with his gourd well up, while hils foe
was a light weight without much practice, that was a light weight without much practice, that
God held the stakes, Gabriel kept time, Michael was referee and Doctor Longpliz, bottle-Liolder that the Devi got the beet of it notwithatanding he stace-holder patted he light champion on thie on yout" snd at last he got knocked out of ime, and the sponge was thrown up. But, said
he. "He died game," Fhen one of the news he. "He died game," when oue of the news
boys worked up to fever heat by the will elo quence of the speaker, sung out," "Bully
Jesus! not in irreverence, but in all honesty And when the speaker went on to state tha when Jesus fell, bleeding at every pore, he turi cd to the stake-holder, and said : "Its all up! I'm floored, but don't trouble 'em, it's a fai
beat," and died. But $10: a$ mirace, the bloo lowed all over the ground, and came to be, firsit brook, then a river, then a mighty ocean that
ose and swelled and lifted up all the houss, rose and swelled and litited up an the houses,
ships and people, and floated them sil to the gates of heaven, where they are all now wait There came one ily yout myy hearers, go fin? men: "Of course we will, odd hoss!"
for Jesus, the man wat died game!"
d by anything half sie effectively os by the 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 sufficr from,
but the destined end is reached at last, provided "we dic game."
we dic game"
In ny seart h for knowledge of human char In my sear h or knowledge of haman charing myself $e n$ rapport with the spintit of the per--
son before me, in order to read the inner seroil son before me, in order to read the inner seroll
of life, and never yet saw man or woman who 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 cver seen a bad man or woman, wholly; yet I know God hath ouches all the time, and mine own are plenti
Last night, the President of the company innd we all had choice seaft, in which to sit and listen to the glorious Aujac, in Offenbach's Bar-
Blue. Frequently L had been to the sam eatre, but poyenty complled me to take cheap upper seat ; and I silunk me trom tacople's
coze, while I and my Bollistened to the musi aze, while I and my sonllisfened to the music pointed their glasses at mo, "That's Randolph, the damplest fellow in Boston," and "That's
Ranuolph, the king of humbugs," or "That's Randolph, the king of humbuys," or "That's
Randolph as good and noble a soul as God ever Randoph 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 ny corner.seat, 840. But last night, I went as the peer
of a man of $\$ 000,000$ and, "Thats Randolph the wonderful clairvoyant! That's the dissoyerer
of Phosodyn, nad finder of oil wells,and inventor of Phosodyi,and finder of oil wells,and inventor
of silverplus, and the best fellow under John Pigots Est, his particular friend," and
then I layfed, I did, in fact I snickered right cout 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 houndless 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 at beside him,operating chemically upon them fare life to different appreciative nowers, and
for awitie, I became a hero, with a cash capital, a good long way short of ten millions, yet quite large enough to pay my bard bill and the fact is, we all wear spectacles, and see thing wrongly now by reason of Grall we reckon ourselves up at our actual worth; our neighbors ditto, and concede all we ean to the
foree of destiny. Why not eat our peek of dirt orce of destiny. Why not eat our peck of dirt
uietly? Answer slang with silence or satire Laugh at folv? Hate no one? Love ail we and and keep all of it we get? Fight forty days stances. Strike straight from the shoulder-
form correct motives. Take a drink-fortitude, When dry-fagged out. Sponge our
selves-with patience. Stick to the text on strike like Stanton, but longer than he dideve If we wait till there is good skating in orthodox
hell, and then if after all we get knocked out of hell, and then if atter all we get knocked out of
time, let us take it coolly, and if we die, "diee

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 hasked our-
selves, and be itknown that whoever makes a business or boardiníg is sure to be demoralized board.
Algermon Charles Swinburne understood
mankind better than even 'Shakespeare, James Stevart or Freeman Dowd, an almost, match-
less trio for he wrote thess thrice immothlties less trio, for he wrote these thrice immortal hines
-lines worthy of Shakespeare, Dowd or Steve

Siener cenmet

Pleasure, with pain for leaven;
Summer, with flowers that foll
Remembranee fullen from heaven And madness risen from hell;
Strength without hendsto 8 smite Love that endares for a breath
Night, the sladow oflight, And life, the shadow of death.
And the high gods took in hand
Fire, and the talling of teass,
And a measure of fets of the years:
From under the
fia froth and drift of the soa,

And dust of the latooring earth,
And bodies of thingt to ou
In the houses of deeath and of birth;
And wrought with weepling and laughter, And wrought with weepling and laughter, Withlife before and after,
And death beneath ant above And death beneath and above,
For a day and dinhtand $\begin{aligned} & \text { norrow, } \\ & \text { That his strength night endure for a spap, }\end{aligned}$
Wit With travail and heary

## From the winde of the north and sont

They batheredhed as uponto his mouthe ;
They filled lis boty

Aor the veils of the soult therefin,
Atme for labor nad thought, A time to serve and to sin;
They fave him lightin in hits They gave him light in his wags,
And loce, and fpaec for dellight,
And beauty and lengtiof And night, and dleep in the nighe Hs spech isa burnirg five:
With his lips he travaileth; In his heart is a blind desire, In his eyes fore know ledire or desth,
He weaves and is clothed with teridory His life is a wateh or a vision
Setween a sleep and a sleep. Clorious Swinturne : No truer noemia ever
cell from human pen and this brings was to the

## 

The Jounsat of Janumy asrd, contains an caption, "Woman, and Her Relation to Man Is She Dissatisfied with her Present Conditions? The writer depicts briefly but truthfilly the present relative conditions of Man and Woman, thing. But it strikes me that he throws on wo man too mueh of the burden of applyng the
remedy He exhorts her to own herself and never surrender the sacred tight to control he person, body, soul and sexuality as well as prop-
exty. Does Brodler Wison realize that in the prcsent condition of man'a 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 herown property: Slie may have contributed more to the common fund than her husband, but if she is Mrs. Smith, is not
the propery on Smith's? And is not Smith the one who has got to to the business and
support the family? Then who but Smith siould have any vicice in controlling the megns by
which business is to be done? In ability to manage, exeretse of her gitts in the Litchen. She can
save, or wisely $u$ the the dimes and dollars there, but lis conitrol of the hundreds and thousands
must wot ve interfered with by her. He may
lose in foolish speculations the necimulation of years, which would have been saved for approachiug age if her voice lad any weight witt
him. But was not his motive goou. Did he
not expect to make more money instead of not expect to make more money instead of
losing all to had? Then where is the bhame?
This is the general understanding in reard 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 knot-
tier question is, "What shall be don wih the men?" For with them lies the difficuly. Iam casses, the uñocongeniality in married life is neil-
ther more nor less the ty and rere nor less than tyranny on the one hand,
ao tyranny on the other. The This disposition is unwittingly fostered in the boy by both parents. The father is referred to second in command The siter ther 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 together, the boys yadead and the birls sexese play
When a boy thus traing When a boy thus trained becomes a man and
marries, will the corals of love be strong enough o lead him to give up a portion of his authority and allow his wife to stand on an equality with
himself? Will he yied to 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
vender then that there is inharmony and incon geniality in married life:
It is a hopeffl sign that so many thinking vils. "Amend the laws regulating marriage nd divorce," saysione. "Let woman take her andts," says another. "Give her the ballot, dies alh as far as they go; but as neither doctor has discovered the seat of the disease, so neither
has preseribed the most potent and far-reaching remedy.
ov preeept and example that the taught, both mother is equal to that of a father. Let them learn to respect the right of girls, whether fis
ters or playmates, and be made to know that it is as hard for a ginito give up to a boy as iti if
for a boy to give up to a gili. Let them be bands, and the next generation will give hus litle occasion for legislating or doctoring for uncon-
genialty. In the mean time, chronic cases must be treated as bess they may, and what can't be ured must be endured.
Though claiming for woman no superionity
over man, I yet see that he is a trant and she over man, I yet see that he is a tyrant and she
lis vicim, and that among the many remedies sought for the correction of this sad state of things, one of the motet efleacious will ve found To be, the proper training of boys.
Champiln, Mina. Feb, 1st, 1869 .

## The Guts and sricuctat.

 Tho Unted staten Goant surves.-Interent









 cieco almostin in the same instatat hiat thay rreanh
cithe car of the observer in the first named
nilee
So perfect were the coinnections and the work
ings of the wires that hand ny one gone into







 Another wire i i witched on ut Boston, a re



 ${ }^{6}$ This triump icultes what teanpane the grateites
 the mean fime between the
yet been fully announcal.
far leating and unhending barrels filled with for heading and unhending barrels
liquids, without liosening the hoops.

## (9) ©hildyt.

| A child if born; now take the germ sud make it A ludt of moral besuty. Iet the dew |
| :---: | Xartchenet fragrance andid pareset huess

Eor soon the gatuering haniof dath will beak it



Gamine the Little Wild Biva by Atat zeonoit

And now the sad part of ny story is to come
One morning very early, we heard leud cries o One morning very eariy, we heard loud cries of
distress and alarm in the garden, Ellia Gastencd out to see what had happened, but soon
came running back, and salid the nest, and all the young birdies were gone, and she could no find them. She was herself so pale, that
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 brealffast. No mother
who has ever seen an empty crib or cradle, Fhereinshe hasbeen wont tolook for her heart's ed from her sight lorever, but must feel a deep sympathy for the least of God's creatures, in
which he fas inplanted the divine instinct of mother love, and see the suffering they manioftspring. It wed verir to withess the dis trees of the parent birds, the mother flew close to me, as if she thought I could help her, in her great trouble.
For its litte oce our search for the missing nest and its litte occupants, was frutless, At hast
we found nest and birdies, all seattered 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 litte things weee all dead but one, and
troule warm it back to life again,
Before leaving the garden, we found out what lad done the misclief $A$ large noble New-
foundland dog belonging to a neighber, had folfoundiand dog belonging to a neighibr, had fol-
lowed his master to the gate of the yarc, which had closed and shut him outside. on an and
along to find an entrance,he discovered sm open-
ing in the fence just behind the bushes, and ing in the fence just behind the bushes, and
guing through, he was so large and heavy that he broke down the bushes and the large green
brandees, that I had hept over my pets, and in that way had kilted theme all. He cume back
while we were there, and though we Inus been in the havit of feeding and petting the great
good natured fellow, we felt that norning that We could never forgive him for the harm he had
dene, so the poor fellow got no cartsese, and did not seem to understand the scelding he got,
though he neted as fite feltour unkind thoughts
of him. It would have been very wrong in us, to punish the dog or intict an injury on him for lie was innocent of any intention to do
wrong. But how we did pity the poor biraics For two or three days, their calls and distressed
cries were incessant. Id not think they saug cosk happy soug in all that time, and only came
gida or three times to the door for for two or thre times to the door for food. Then
we heard them no more and thought hey had gone away forever. Poor Ella mourned s have a pet, than totbe deprived of them in such a cruel way, and cause ber so much suffering.But she learnedt to pity litle helpless creatures, Aor she conld see that God had made them with
the fane feelings that we had. And when wit wrong or huit them, that they feel it just as ittaot speak and tell us of it.
And now I am sure no litte boy or ginl that reads his simple story, willever bita in any way harm them. I must not corget of tell my little readers, that I was mistalien in thinking our pets had gone awa
One day peas, I found a cunning little nest hid picking the vines so high up that no cat or dog could think it was our birds that had buile another nest so soon, but while I stood looking at it, the
pretty owner came back, and lopped into the nest. I spoke to her, when she stretched up her htule head and looked as if she expected some-
thing beside loving words, which she soon you may be sure. We were all very glad that they had not gone olf, to pine away, and moorn
themselves to death, but were so brave and themselves
hopetui.
This tim
This time no accident or harm befell them. Elia took care of them, till they grew large
enough to fly around with their parents. She felt that sne 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 coid weather came and drove them away to a warmer climate. It was a pretty sight to see Mr ber of times each day to be fed, juste exactly as the old hen did her chickens. Indeed, they of ten
 wemay, but at last took no nomice of them them at last she mather 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 itthis true story, and that they will atie res rex never in any way harm or abuse any kind of mnocent or dumb aninga that comes in their way. Remember they can not talk and tell us
of their wants, or how much they suffer from ankind and harsh trentment. How much I children about this story, and which they dike beat, which will do the most good, and which they will remember the longest? This one,
every word of which is trie, or a story all made
 every dear little child healthy, foyous and hap-
py, that people have learned since they found out that spirits could come back from the spiribefore. Bright spiriss are angels, and we know they live to come very near the gentle, lind, lov-
ing little boy or girl who isf. so much like an angel here $\qquad$ City Evanelization-Hepty to a colvelang
Pastor. The remarks by a Cleveland pastor in Satur-
day morning's editurial of your paper on the

 good of humanity. The subject which you that has engrossed the best ininds throughat
Christedom without reaching any practicble "The question is, how shall we reach the
masses
beee thith he Goospel? street reaching has hate preaching has been tried special efforts by city missionaries have bee
put orth in almost every couceivale way, and
yet the e appliling fact stares us in the face, tha
 The problem puzale the clearest heads and
aifects hhe heart ot every philarthropist. What
can bo done to save the poor, the ignorant, the

 have the conversion at of the worla, she ought thy the not read
to meet the emergency? Most assuredly she ought to have the answer
at ant, butF inamech asthe sceles which have
covered her intellectual vision for
 with the ideas and absurdities of eedesiastica
tranny exarcise that reasoin so impotant
knowledge of the means by witich she might

 reagon, uphn anjthing pertaining to religion or
the hereater Buthat time, thank God, has
 the minister and the priest. What is the result
Reingion is toud, ilke everytling else, to the
progresic, and dil attempto tonine the
people that the religion of two thousand year
 ing to the test or reason, wir be met wit just
suta a slate of things ay our corcippondent so
truthtuly presents and deplores, while he ough co rejoice add be thankfil that it is no more
considering the overwhelmith anount of error
that has been presented in the garb of truth,

 Your corregondent ppetaing of the masses
over which the uttention and solicitude of hie


 sion. But wiether rich or poor, ignorant or
wise, it reguires e extraordinary bift int intil.
gence to auswer and forever put to shame those enthusiastie zealis who are move hencenani
enth to have the masses receive and compre
hend hend the togmas and absurdities of the elurch
Which they can neither explain nor understand

 that any thimg nade and ereated by Omnipoten
power and wisdom can by any possibility lis crowning wort of all lis purticulary the only intelli
gent betuider aud compenender of the mighty

 Here hen, Messsr. Dditors (I beg leave to in
form y your oorrespondent), may be found the
cause for his indiftereuce the canse for this indiffereuce, this a arathy on
te path of the masser in receiving the teach-
ings which are so luloriously promulgated from ings which are so lubariously promulgated from
puipits, from theatres, from hails by city mission
aries forts put forth by the numerous secturian church es for evangelizing the masses and awaken-
ing the unconcerned, unbelieving multitude
was really ordainet of God it is no more than fars to presume to oght one crowned with the
most signal success ot any measure to which be
nevolent individuals evere aspired
But humili ating as it mast te for the advecates, of this sys
tme for the salvation of sionerg, it certainy
speen speaks well for their credit, the universal ac
snowledgement of its utter ineficiency to save If the church, then, sccording to the quotation
atove, is really the sclool of COhrist, the hospital for souls possessitg all he agencies of the gos
pel ordained tor the conversion of the world,the doctors and ministers therein, it is fair to pre-
sume are believers in the preeepts and saying sume are bchievers in the peceepis and saying
of Carist, bui where is the evidenee of thei be
iief? lief? Do any pretend to show the signs that
were o oollow those that believe? Has the
spritual vision of been opened fhe dis.
cerning of spirits? Ave there any that speak in
. cerning ot spiritse Are there any that speak in
unknown tougues or by direet inspirition from
ou n on ligh, and most inportant of an are thereany
that can lay hanco on the sitk who impediately
recover? These are impertunt questions bu recover? These are imporiunt questions bint
strictly yin acoriace with that gospel of whith
they preten to be the legitimite feachers and
Tor the bencit of those who are nut intormed
on this subjeer, I will briefly state that we are at this time aud have been for the last twenty
years, surrounded by both men and women who


 the ignowance of the thines regarded as miracies
has never beent reaeled, hut rmains in fult
torce at this very lour. The only people that


## 

 Marcis 25̄h, 1809, saysI give the following anecdote in mustration In the townofs. P., Sonthern Wisconsin, isa
Clise Comanion Brotist church. A colored oman, as ignorast as many white men, was duly
converted, baptized, and received into the bosom
of the charch, a few months since. But theif pure souls, having been "washed white in the
Whod of the Lamb," could not think of meeting sept that matter a secret from him, till lately, a
roguish boy gave him all necessary information, tellisg him that on a certanin day the churcat
would meet to hold communion, danking the Hlood and eating the flesh of fesus Christ, At
first, they refised admitance; but the negro stubborny insisted on his right to prtake of
the feast, and was finally admited to theer great disgust,ppobably to hush the scandal that might
otherwise ensue. Frederick Solir oder, of Martenton, wittes to in Spiritualism, l , etailing an ancount
lief Irom dyspepsia by Isaze Snith. Sanuel Britan writes to us from Hardwick
informing us of tie progress of the cood work in that guater, and detailing and actount where
a lady designated by biw, as Sister Blair, while of versons, painted the likenesses of deceased
friends. Thustiletrork soes brively on. Wh. Waker, of Dwight, II, gives the for. on spiritualism, ard thereun give the Devil and his adigels the credit for all demonstrations. He
took for his text, " The Devil and lifs angels,
bat-in his surnou, he admits that spitis can conimuicate with morats, blet that they are
evil spirits, the Devils angels. The Ret evi spirits, the Devils angels, The Rev. gen-
Heman torgets that te Devirs angels were spir-
its who its who once inlabted this earth, for we tind by
readiug what he culls the ouly woid of God, angels with him, betore any spintris had felt his
boty, which had livel on this tarth, for we find that he was in the \&arden temptury mother
Eve,and eertainly was cast out of heaven before
that time.

## $\frac{\text { that time. }}{\text { SP }}$

## SPLAKEIS' REGISTER.
























Dr.P. B Randiolph, care bor ssas, Eotoon, ys

 Mrs Lesmder Emith, Medium of whittemore, comman










A. Warren, Beloit, Wis,








Prof. E. Whipple, Cyde, 0.
A. A. Whetloek, Tolete, 0.




 Fergeen.
Mase.
Mannic
Iowz.
 Dr, Treawrer.




## RELIGIO-PHILUSOPHCAL JOURNAL

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## 

 liaustible in the variety of her action, and such being the case, in whatever direction we miay turm our attention, we will find mudit tha
well worthy of recoiving a passing notice. To the colse oberyer, Qlesesn can be learned In any of the departments of nature. God being
infiute in nature man cepabilities, his works tuass neessarily be endess in extent and yarie. tys, netid herefore, man will find enough to do
thronghout anf eternity. In our haste, many times, to imiporee, we ignore certain lementary principlest that afford a permanent etructure on
Which we can stand to carry on our investigtion, and instead theref, wo theorize too much, and establish, in fact, too ilitle.
move and have a being , wan exist; tutat weet tive certain lawa, Plants exist, wave in the breeze
breathe the pure air , and are kissed by the swee dews-drops, yet they know it, not. Conscious-
ness in them is not developed sufliciently for them to recegnizo their own existence. Th majestie tree asf
heavens, saluting the stars leaves, and in prayerful silence recogmining an
overuling Providence, seems to be strug fling upward, endeuroring to manifest a consclous ness within its massive trunk, and amid it rys.
Hing limbs where the bird of the air congregate Wature's teitice, erected in midair to demon

 Itwoult not separate consciousness from any tionsed it power. In the tiny flower with it
rainoow tuis, nursing in its fitle cup the dewdrap that restled there for a nights repose, waiting, for a ray of light to bear it heaven-
wrxa again in the morning; the ititle hlade of grass that sips from mother earth its sweetness
the acorn hugging the ground with its infant Instinct untili its aspirations are realized by be-
coming a majestic tree, all are, seemingly, struyg. gling to manifest a conscious existence. Why
not?
God is inseparally connected with them Can he not manifest himself in the nak, in the flower and plant? Separate God from nothing,
He is everywhere; $H$ is ecerytting. Doubt not

 Trevilition of the earth he spoke to Gallileo ; in
the water he spoke to Archimedes; in the murrsy cloui he spole to Franklin; he speaks
to all of us through noture. God is infinty! What elle but infinity? Who ever saw a per-
sonal Goid Not, not youn, not any one. The
fools sys in wis heart, there is fool syy in hit heart, there is no God. The sun
Ghat tisesin the east, says, $I$ Iam God, tor I Imm "the sourre of lighit and heat!" The earth says, to earth's mortals," The atmosphere says, "
ma God, for without my presence you could no
 direstroesed."
Eveey thing in xistence has god.dike quali What; each of us:i, part of God? Yess; beautiA part of God! "Why not 9 " says the sun, the

 just discovered the uragnetic telegraph, by talk ing with the positive nat echoces from the king, the preididen,the beggar; in fact from all huuan.
ty. God infinite? What else beifide him? Nothing tant thy our side, and ponsuider another ques ceparate him from nothing, and in bo doing
somen prepare yourself to receive still grander truthe The worrd ignorese cgrtain elementary principles, and alfirms many things to be true that
are totally falke. Life is an essence; it ex ist in everything. The stone, the clod of ofrth, the piant, the tree, in fact everything feels the
effeetsot its influence. Unite four and water, keep the same in a confined state for a short time, and animal lifo will be generated there.
from, perceptible to the senses, $\mathbf{4}$ When the flour nind Fater were united, a central point wa formed, tow ward mithect this Ifreelememt centred as naturally as the stone when lited from the
ground, will fall to the carth. Thu Hie:leground, will fall thot tho arth Thty Hipe-le.
ment was in the flour and In the water eparte. ty, but when united togother iu power beccme
focalized mo that it could mavitan its peculiar
nature in the shape of diegusting, loatisome
worms, The egg in procexs of incubation is constanty attracting this life.element in such Mroporions, and in sacha a manner, that a iving
 Him, I see lim, all see Everywhere: You see appreciate the sullime fact! Yout hear his holic in the rusting leares in the singing birds in the surging clouds,
the innumerable
w inite,te must neeesasing be inininty itself; for
 God could be found in space, which would be ab-
suxd. God oceupies all spice $;$ he is all in ant every object in doturue, weing part of ininity, must peeesarily be a part of
God. But if man is a a part of God, we haze a God. But if man is a part of God, we haze a
finite inteligence within an infinte infellt. genes ; in other words,God divides himself in an
infinite number of little intelligences, and yet re
 inite mind, a part of the infinity of mind, i enough to puzze any
we will make it clear:
Man s partor God, and yet finite, ,tanaliag in
the same relation to him asa drop of water ioes The the cean of waters, or the waters of the uni
Verse G Gof it is esentilly verse Goft is essentially indivisible,-yet is constantly throwing off from himself, as sit were,
elements of ifici. Man heing a part ofinfinity,
 of life in God, the same asthe animalecule in the hood are elements of int within us. We are
the animalculte, circulating as it were, in the vist the animalculle, circulating, as it were, in the reast
crean of mima, receiving nourishment therctrom the same as the animalcule of the hlood receive
nourisment we as finite ereatures are traversing the atiterie of the universe, ocasionally coming in contact
with the great Central Heart, the fountain of life and intelligence, and receive impressions thereffom, that impart a knowledge of some
grani law. We are within Goit-not God within us, and consequently are a part and parcel of him, We are life withun ifie; a whel within Wheel; finiteness within infinity, God embraces offshaot of these laws for he strugyles to under-
tand their nature. He would not nor coul oot try to underatand that which is entirely for gign to himeil. He may understana something
GGol, yet never tea a God. Ho mey bow fore the slrine of infinite knowledge, and its
 portals closed are suli mnumerable. He can circulate within the veins of the vast unixetise,
tooch its Certral Heart, feel its pulastions, behold the silvery orbs that itis constantly throw.
ng off to deck the vault of heaven and withe he harmony that prevaibib in afl the unfolian of the great "Irm", yet before him are fieds
untruversed, problems unsolved, grand scenes nwitnessed and voices of cherubims not hearr
 him, grasping for the gititering truths that deck
his course, and beckon him on in the path of his course, and
investigation.
The above me agitator.
The above named paper is pubbished at 132 ty 8,50 per vear,
Mrs
L

The frrst number of the above named neati
xeceuted, and ably edited paper, is upon out table, asking for recoegnition and axehange which we cordially respond to.
The Agitutor is in the line
Tope it may prove a sncceess. Thereis no reason Agitation and progression, is the order of the day. That women are "endowed with certain
inalienable rights" equal with man, we see no eason to doubt. Thes have but to assert those hem. If a majority of the women of the statate of milinois were to to to the polls on the day of
election for delegates to the next Constitutional Coniention, and unite with the ralical "woman's right's element", to be fornd among the
 Board and in every way conform to the law, providing for such election, - they could seare
delegates to the Illinois Constivtional Convention, to their own liking. Here is a scheme
worth working for. Let the Agitator take the mater in hand and work up the movement.
No time is to he lost; yet, there is just time No time is to be lost; ;et, there is just time
enough to make a suceessoft, and to immoral

We staid there was but one reason why the Lyitator would not bia suceess, Perhaps, that
reason does not exist; but our readers will all Whaire what that sapposel resoon is?
We answer: There are so many old fogy We answer: There are so many old fogy
priests hanging on to the new movement, that vould rather see it, woman included, yo to
Davy Jones locker", than to follow ouradivice Well, perhaps, we ought not, for that very reason, to have made the "uggeelion.
Still, we have great t hope th.
Stil, we have great hopes that the noble wo

 more fatal step could not tee taken.
spinif Aemists.
JesseH. Souve enquires ithere are spirit artThom tho give likenemeses of deceased persons of We should think it nould pay such artithes to adivert
micoturgs at hibramy hall.
E. S Wheeler delivered his thisd beries E. . Wheseler delivered his thind beries of

lectures at Litirary Hfllh, on Sunday, Inarch | 2lst. |
| :---: |
| The m |

ne moring lecture was anounced by the speaker, "Spirituulism as a scieince,", hat wasi
in fact more of an inspirationai and offthand proatuction, than an exposition of ran realy scien-
fifie nature. The discourse was full of radieal thought, and practien stiggestion, and tho les-
son of the thours semedt to hos appeefited tyy the son of the hour seemed to th appreciated by the
zudience; for at tit close, pypn the motion of Professor J. H. W. Toohey, a sucesssful sub
geription सuas started for the purposes of the society.
 to he one of thity or sisty, to ralse three thou
sand dollare, to secure $\mathbf{a}$ hall under the control of the Committee, One thousand dollars was pledged at onec, in sums of one hundred each,
and assurance was offered that the reminider Hould be raised in subscriptions of smaller
amiunts. In the eveninbemany members doub. led their subscription for the montht to pay off
indeltedeness, and thus the amount pledgec or paid duringst the day, was about $8 \mathbf{2 z 5 0 , 0 0}$. The speaker conmeneed by eaying: "The
sunshine of this beatuffull norning the beantisunshine of this beatutafl norning, the teantit
ul musice we have just lueard, and more, the countenances of so many thoughtful friends, fill me with $\mathbf{a}$ thrill of poetic fervor, which almost
charms meaway from the matter of fact disquit sition H have proposed as the boad or my tall upon this oceasion. The day is drunk with
music, the ery sir is inppiration, the heavens themselves are
but a thought
A subute infuence spreads around me and $I$ am drawn away from the prosaic and factistic, inward, onward, upward, toward the poeticic, the
beautifu and the ethereal; ; but $I$ ascort my individualism: I have glven no nuiticlaim deed or leise of my selffluod, to any being or class of
beings, embodied or disembodied Welcome io In help, all assistance is sneeteded but I Iust liy out my own work, and stand myself for eome
tring
What we urant, is not always that which we What we want is not always that which we mony with fund tamental priciciples of true expediency, rather than rimpor the timaty And
 ter our jourrey to to lood and rinitow land, to
spirithomes and the Vallalla of the gads; that spirithomes and the Vallaila, of the gods; that
in this present we may learn the lesson of the hour, appropriate hey now and heres, and sog go
greater and richer to the
geqoand, to which our
progress moves us,
Spiritualicm is somethiug more than a een. ssition and yef our relation to toi has been sense-
 as martelous as ever. They have always exist
ed, and always wil, in accordance with cendil. Thans which we need is a certical krowledge of fact, athorough understanding of prinitiples Welearn through Spiritualism,the nature end nethod ont our own lives. First, that we are
immortal, hence that ife is is important and sigh niticant; sowe become corrageous to bear its
evils. Then we discaver the nature of the exist ence beyond this present, and
ourralves or our action there.
Spirits return weaks, ur. vitalized, puny, nam-ty-pamby, unable to contrcl, powereses so man-
ifest others living throurg the sebhese ifest ; thers living through the spheres 3n pow-
er as planets wheel, and bear down upon our earthly
The lecture was highly interesting,-and we egret hat we have not roon or a more exten
a new Proposition
Feeling willing to make almost any sacritice propose to fiunish each of our tritilus subsseribere
 cents each, prociucle renewals are made within he nert tivo weatss. This proposition will barely
cover the cots cuer's price, and the expense of getting the sub).
weriber
seribers adress on the seribers address on the printed mail list for the
maling machine. Then there will be no logger maling machine. Then there will be no longer
any failure of each subscriber to get the JourNax in due time.
This proposition extends to every trial sub-
scriber whether the triat three monthe has exscriber whetener the triar three monthis has ex.
pired or not, or whether they shanl become trial pired or not, of whether
subseribers before the fifeenth day of the pres eut month of $A$ pril.
In adation to other attractions, our new de great interest and will be worths more to eachit
render tan the pier will reader tian the paper will cost.
We earnestly silieit the generous services of
old and new triends to nid in coutinuing the old and new friends to ian in coutinuing the
circulationot this most excellent paper; not only with those who have already taken it on trial, but to the tiberat tiroughout the land.
Promptheses in rentwials will seeure each num-
 preent month of April.
DRS, imebride and cheveland. Theabiove named healing medums are worthy of panions ase. healers; we know from experience We have just bien confined to our rep fortwo
days कith chills nand fever. Not heng in the habit of yieding to siekness or employing doe-
 Tilh our unrelenting dibese, that one moment Tas giting us freteste oft theological heresi-
ter, and the next, that of an Artic explorer,- me

 labor out of every twenty tour. All right The two neessary qualificationg referred to
are these : First, the power to cure the sick Second to be content to take a reasonable com peasation or services, without thaying
or enquiring how wuct you are worth; or
or other words, withont tirst examining to see 1 ha then bleeding you all you ean stand, a praci whieh has becomie quite common ornat.


 either ignorant of or woraly mistaken in the fats
Mr. Povell came to our society the later part of

 firte of oparel, at which time our society cloces | their engagement with him, giving him within |
| :--- |
| few dolurs of a halty yeare salary for a iltio ore |



 have no intention of doing our IIttle sosiety an joustice, we remain yours, or the canse.
Jsurs
Hecretary of tha
Rexankse Thu articel refereredta by Bro. Jame Terre Hante was pened by Bro. Powell.
We supposed 1 it true and published
THE ARTS AND SCIENCES.
We desire to call the attention of ours readers the department in the Joinsas under the
Love head. The article on "Our Sun, the Ori.
 frareful perusal,
He who fully understands the wonderfal changes that take place whien a light, inyisible
gas like hydrogen which becomes condensed without any external pressure in the one thous-
andith

 selvest to mortals. We invite contributions for thity departmen
ofour paper; hopmg those of a scichtific turn o ofour paper, hoppyg those
minti,will respond tiereto.

## Brother A. B. Hid chitid.

Brother A.B. Chid, the antior, informs us through the West in Deeember, January and Febraary, and may be addressed previous to
that time at Royaton, Vermont. A. B. Child that time at Royatton, Vermont. A. B. Child present age. We know nothing of his capacity as a popuar liceturer, but we can assure our
readers that they who listen to ham will have a
thent treat of comimon sense, which will last $\varepsilon$ life.
time. We hope he may have numerous calls.

## paton, ontablo.

Mrs. Anna M. Sett writhg from the above culiar spiritual manitesiations.
Our reply is that theỹal
Ire logical-from both panee of life-perfect from
neither. The mediums are yetimperfectly de neither. The mediums sre yet imperfectly de.
veloped. Give them good surroundings and
they they will soon.
mediumslip.
boston sovinal of ciemistry. We have upon our exchange list the above
named valuable montlly newspaper, devoted to chemistry as applied to Meleicine, Agriculture
 Soston, Mass.
The above named E. Boybenteman is desirous of openinga correspondence with all who desirt Hat of the Oneida Cummunity, N. X.
His Post ofice address is Minneapolig, Minn
handornvilite, ill.
Bro. W. B. Tand writes wis that they have been having a good work done, with the sesiste
nice of Bro. Loveland, in discussions, se. He sayg spead
in his stetion

## fhimung hopkins,

Yours what ive dollars enclosed, is at hand You do not give your state. If our correspond.
ents would be earefula to tive therr full address glainhy witten, it would save a great deal o

We beg leave to say to our correspondents he publisted because it does not appear within the first few weeks after its aritial at this oftce, Good artides will keep a considierable
time, and then fill exactly the place for which they seem to be designed.
CRLKBRATION AT AURORA; ILMNOIS, We learn from Brother Morton, that the friends celebrated our twents-first aniverarary, at the
reidence of Mrs. Swif, in Aurora, in a yerr residence of Mrs. Swin, in Aurora, in a very
pleasant manner

## dh.mefadden and lady.

We are requated to say that these henelera nad


The word whice LVEM RECOHD.
the worras which orma dieceqpition of thite article










## TESTIMONILL TO D. D. Home.


#### Abstract

      


## PLANCHETYR-THE DESPALA OF SOL

The above named work is one of the very best ont the eountry should, send for it at once, It
 in the whinest terms of it. The work has pased to
the thiri e eution in about as many weeks.


## undermili on mesmerism.

 valuable work ever pabliched, to thoses who destio
to tieemedeveloped as medinms. For sate at ithio

Under the above heding will he found an divertisement in another column. Those who
pave addressed $G$. B, box 121 , wil please writs again,adressing G. B., box 191, Waverly, Iows. Our comppsitor mistook the igures.
de. DUNN.
The above namet Brother called upon us of the State. He goes to his family in Rookiford oo gend a feew wecks to reest, prepiatitory to gain entering the feld.

## DEWITTC. SEYMOTR

Brother Seymour informs us that he is soom to take
souri.

## Gitexaxy \%oticts

 and as wasal, is "chuck fall" of articese relating,
to the ants, sciences and politics. Terms per: anmum,44; simgle number, thirty-five cents,
Fields, Osgood \& Co,
 monthy (twenty ents), and we opine, a favor-
ite with boys and girls. Slories, science, murSe with boys and girls. Stories, sieince, mu-
Oliver. Optics Magaine-"Our Boys and

Amusements.
 is til kept pan en the boats, drawing, as it dial
 fine actress, who
days, April 5 th.



 Be again pat upon the boards of the Opera Horse,
to the inflate pleasure, no dorty of the Chicago $\underset{\substack{\text { tot the inimanite pleasure, no } \\ \text { pubic }}}{\substack{\text { nome }}}$
 Afters Dearbion Theatre. Is is pronounced one ergo stage. Mr. Aiken evidentypyintend to give

 which has been playing simultaneonslyat selsyn's and the museum, Boston, and two new plays by, in preparation.
At Woad's Museum, the drama of "The Chin-
 Being patronized by well Iliad hones. Manager
Blufectel has manifested no lack of dramatic taste and akilliin the selection of his corps of performers and the elegant manner in which he o ane placecid his pies upon the boards of this theatre, during his
two-meck's management Theatre Comique, bestrides the ural variety in Sifnortranciz, thar re-engegementit of Delian Flor ene, Miniorie Rain
great Campbell.

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In part second,
 Mediums. How the writing to fuences Mediums to spaak. The fallesess of all the carrying of Musical Instruments around the room explained
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$\xrightarrow{\text { Dr. P. E. Randolph }}$








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## 

## All Cemmantectow under that head we given through

MRRS. A. M. ROBXNSON, perir monta,

##  <br> 



## Questions and answers.

Qutson -Do you believe that the divine
 ARature. If you mean the whole grand, yivine economy, then we will esy that it does not exist
ceparate. But if there is a certain portoon of the ceparate. Butit there isa certian portton of the othber prextion which you call divine, then we we
eazt that the divine Principle ealled God does ex Ist, sepprate and apart from nature. Q-I Lise been in the hatit of considering
naxure ss embraciug all existence. Is not that the import you would give it
A.-God is the innernost. Nature is that Fhich cloties the inner
$\mathrm{a} \rightarrow$ Tou have said when making Invocations A. - No stuch a thought from me. I have said Fatier God and Mouther. Nature. The idee is
That one ig just as high and holyas the other. 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 lfe you may have
comething that we can not understand. Can yourtelly define anything outside of nature? your. The divine Principle permeates every.
Ahige. It is not outside. It is to this divine Principle to which we lonk, as the clith looks
to ist parents, with confidence and an abiding It is not because we define them, Father Goi and Mother Nature, as one, but a union of the positive and negative. nemesf theis siouls. While others the word
"tather" striks an answering chord, Th
iwounited answer all the demands that canex Q-What kind of mediumship would you call by spinits, or was it his nature brought up to A-Certainly, he must have in his nature the element of mediumship. He was developed to
that conditton which enatited him to give forth his that purpose: but that he was controlled by spipits, we know, Others think he was not,
Betore individuals were unfolded, spiritually, fucti-manifestations as come through mediums were supposed to be manifestations of some
power of mind itself, and not by an influence foreigat to itself. $\quad{ }^{-}$ 8- What nane would you give to that seemzimal econnmy?
A-The power working thr
gyetem the same as the human!
8 - Yes, that exists in all organizations.
A- We, go oiglit back, as in the other case,
and say that it is the God principle which inand any that it is the God principle which in-
cludes the whole. The intelligence manifested Th the enimal is not a separate principle of God, the whole. In yet it as part of the whole.

A. Something more than that? Yes.
Q Whatare the functions of the

Q- What tare the func
A.-The numan soul is to us the covering of
tais germ which we fave hefore spoken of-

The soul is the spiritual body
Q-As I understand it, we have a material onty, a spintuat boaty whit
A. - You can call the innermost life principle soulif you choose. When you become disrobed of the material covering, you will still have $e x$. crrad senses. We call the soul the spiritual body terior principle-we call the spirit.
 ual entity:
L- Don't you want to carry me along and
have me torgetmy starting polnt:
o. - No, I don't want to do that, Every ques.

## 

A.-As it is aroused, a new fleld of inquiry is
opened. Now, what is it that causes tlis thought in your mind
 mind. I know they are there. I have lived thiture state, and I am convinced from what I have witnessed here and elsewhere. N(w, why didn't pinits bring this alout before. A.-Go back in history, and you will Gwd de. monstrations which were anaccounale
times, put in the present age individuals have
ecome intelligent andutiteral enough to invest gate. In those days the persons who were mediums were in danger of loging their livee, but now minds have become liberal enough to grant
others the riglit to their own opinions. The minds of the people in past times being so ilith. erah, spirits could not approaci them. Tndividuals can now express their thoughts freely. A
foree of spirit power can now be brought to bear aganst autagoristic

## NE DARLING.

Chiengo, June that 1868
Home athast glorious home witi all its beauty, its love, ever ready and in waiting to xeceive
the weary traveler atter his journey through
the life of earth's experiences and trials; ever ready re er, the sorrow-strickén ehild 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, bresthes a sweet lullaby of quiet rest till
the soul wakens to a realization of its own God and the glory which surrounds Him.
Atter I left the body the
After I Ieft the body there was a time of quiet
unconsciousness, when I was in the ssered keepunconsciousness, when I was in the ssered keep-
ung of our dear, dear friends that were waiting of our dear, dear friends that were wait
ing to receive me. My first conscioussess found me reclining on a couch of roses and lilies that had heen prepared by tha hands of love; its
ragrance inspired me with new life, and looking around, beheld the loving presence of our
friends in spirit-life, and many, many pore that As I cazed about in rapturous wo sympatay as sweet as the wind-harp, and as sof as an intant's whisper, drected my attention towards
my future home. At first there appeared to be veil or curlain betwen me and the landscap its warp appeared to be formed of threads of
sunlight, andits woof from the shadows of swe scented flowers. As the veil gradually drew from before me and my eyes toak in the grand and lovely view, ny soul assamen
proportion that I had never known
Oh, siter
Oh, sister dear, could you but view my glori-
ous home and see the mansion being buit for you, you would rejotce that I am here to help
build the house that is to be the home for build the
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 appirations and concepions. My home was more elaborately decorat
ed than I could have expected, had I known the philosophy of these grand truths.
"Ia my Father's house there are many man-
At some future time I will endearoo to give
deseription of my beautiful mansion and its a deseription of my beatiful ma
surroundings. Your sister, Jane.

> June 17th, 1868 .
My nansion, dear sitter, is beautiful beyond
description, therefore, we have endeavored to description, therefore, we have endeavored to
fuintly shadow its outines upon the mind your mate, that he may assist us in
slight idea of its extent and beauty.
> I could not be entiely happy even amid an this beauty, were I deprived of the privilege of
coming to you and other dear friends, and tell ing you and them of my granu and joyous home!
My house is square, having taken form from my nature. It is what you would call two stories high; tue roof projects some distance, and is
supported at its outer edge by a lattice-work, which is carved in all manner of ornamental flowering vines The walk around the houst and inside of the latice is paved with small
stones of all the colors of the rainbow; each stone or jewel emits its own light and pecular hue, each one apparently trying to
light or illumine its neighbor, and white this
constant strife of love lighting is going on around my home, I find every apartyentillumi nated thereby.
The lesson of
> The lesson of this, my dear istsen, is, my house 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 color, and each tint of color speaks he
language, and when you leatr to read the colors, read the poetry of the tints, you will read anc as it were, lost to yourself and swallowed up in On entering my house, my triends took me to what they called the reception room, which 1 had already been prepared to vier spirit beauty which, you know not of, nor gan you
know till you have finished your wolk here below and come up higher.
> The apartment, as I have said, was high and
ranid; its cornice is chborately carged and grand; its cornce is elaborately carved an
gilded in colors, each carving has its own mean ing so that the friends or visitors may gaze and rend, and grow wise in reading; the walls are decorated with spirit paintings of seenes and
localities in the higher spheres, each painting localities in the higher spheres, each painting
contaning and conveying intelligence and wis dom of a higher life. When I speak of spirit
painting, I find no language capable of convey paining, fand no language capabie or convey gaze upon the pieture, it takes life, and as you
look you read lesson after lesson, trath after truth, until you feel yourself drawn upward
and onward through the mazes of mystery into
the higher courts of thb temple of wisdom
From the entre of the celiling hange From the centre of the ceiling hange a sort
of chandelier of curious form, and beautiful in design, its lights or burners are crystal globes,
which aet as receptives and reffectors of light which att as receptives and reffectors of light
which comes shmmering up from the innumer able love jew
The floor is a mirror covered with a transpa rent carpet of richly perfumed fowera. Such is my reception room; and when Thave learned to describe things as
rtment, I would fain describe; it is my chamber, or resting place it it is a room
situated in the south-west corner of the house looking out upon a landscape that is ravishing decorated with The walls of this chamber ar and aspiration of my heart, while 1 was permited to remain on earth. The ceillug is pgorious with a god like beauty which has emanated fron
answered prayer ; here on the celling oyer my head while I recline on my couchof sweet scent very, very good'the great God of nature has
been to me, in giviag me the varied and severe been to me, in giving mo
experiences I jave had.
I can read here the prayer of ny 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 aflliction of the bereaved, all, all are written in
letters of light; and all have their divine lesson annexed thereto. My walls reffect every good
work of my life, that you have done well in eerth life, that your
mansion is ready for your reception. Oh, sister mansion is ready for your reception, 0 O , 隹部er
dear, couid I have realized what was in store to dear, could I have realized what was in store
me, I would have put forth greater exertions, I 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 o
their own jewels to build a their own jewels to build a home for yoh. From erer varying lovely landscape before me; I ine hale the soft zephyrs freighted with sweet odors and my soul is gladdened by the sweet music of
singing bird, all is light and harmony, it is a paradise in truth.
The timid
LThe timid fawn and the wild gazalle join the time to the music of a wind harp as it breathes
its ever swelling anthem of praisato the all pervading spirit of love ana progress.
My grounds are quite extensive, my frionds
ell me that is beeause my charity was broad and expansive. I fand that I have retaned every function of necessity of tay teing my taste and appetite has
changed so far as requining gross food, that havIng been the call of my physical nature, and
having laid aside my earth body, I nolonger have to sudtain it by the use of gross food, but
fruts nure and vegetables as you have them, being more spiritual in their effect,asa physical should bo spirit fruits and vegetables of which
we have ai abundance, and in such varieties that the must delicate spirit may find that waich
is adapted to its taste and nourishment, and is adapted to its taste and nourishment, and
there are many, very many, that are so weal and delich. when they come here that they re-
quire careful nursing and the most delicate nounishment to raise them to a realiation of
their spini-fife. My grounds are eovered with that whth is beaunul and at the same time useful-economy
1 find is alaw in spirit-life; a law more perfectIy manifest and understood than it is with you.
My ornamental trees (of which there are very many) are not only perpetually in boom, but
are constantly laden with delicious fruits; my tion, which aroma, exluilarating in its effeet 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 rom my plane of observation, you woula see
that all manifestations of life, even in your earth sphere, whether animal, vegetabie ormin-
eral, have their mission of wistom and love.One important feature of my surroundings is
what I call the Bath of Beanty, a description o fountain situated in a valley of beaty, 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, beautifyAt 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 weel
ghtill rumall
Wonderful Spirit Mantifestationk at Fox acohar roness.
Bro, Joxes:-During the past few weeks, a goodly number of the citizens of this town, have
been witnessing some of lie most wonderful spitit manifestations on record, given through
the mediumship of Mrs, Mrria E Lot the mediumship of Mrs Mriaia. L. Lord, formerly
Maria E. Barrock, of Fon du Lac, Wisconsin Maria E. Barrock, of Fondu Lac, Wisconsin,
the great test medum, who has just elosed a the great test medium, who has just elosed a
series of circles here, which has been a source of wonder and surprise to the skeptic; of joy and
cladness to 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 maifestations that were given in the circle, on one oect-
sion. The circle was composed eo sion. The circle was composed of some twenty.
gentlemen and adies. Two hdies were ed a cominittee to exanine the medima and see. if ghe liad any thour or other sulstance about
her person that might be taken for flour by
cande light and who
mearch they could find nothing. The medium then took her seat in the center of the circle.
Then the writer tonk a teagoon and put ints Then the writer tonk a teaspoon and put into out scattering any. The llight was then put out, and, in five or ten minutes, the litlle Indian
girl,Snow Drop, could be heard distinctly by all 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 hand laid on my head." At the same time, the heads, playing a tune, frequently lighting on the headsof different ones in the circle, and playing here would be as many"as three or four who
elt hands laid on them at the same time, which would preclude the possibility of the medium doing it. We have other proois however, fo
when the light was procured, the flour wa
found in the medium's binds found in the medium's hauds, Not a partici
could be found on the medium's dress or on the lioor where the medium sat, in fact, the flour in
the medium's hands had become toist dough, from the moisture of the hands.
But as some in the circle were not satisfiea
with the above test,
A gentleman was permitted to eit at the me
dium's back and grasp her arms just above the
elbow, and hold hev fast if she attempted to rise from her seat, or make any' of the demontrations with her hands, to give immediate
hotice to the circle. The light being put out gain, the demonstrations went on as before.
During the sitting, the gentleman was asked and to which he replied in the aflimative, and nt hat the medium could not have made the demonstrations, and this man admitted he was
skeptie before. On one occasion, a lady had circle and given to different ones and finally eircle and given to different ones and thally
brought back and placed on her head, in the
same position as they were when first taken. Immediately after, an Indian spiritit approached his same lady and said, "Me want blanket, me pulled it from her sloulders, rolled it up and put it into a lady's lap on the opposite side of
the circle. The words were distincly heard by several in the circle. In several instances, spirits y to theitr relatives or friends.
the circle, my hittie boy writer was sitting the Spirit Land two years and nine months old in mine, puiled called me, pa, put his little hand cleeks, on the head, and kissed me, the same as In one instance, the guitar passed outside he crecel several feet, and rapped against the on all in the circle. Litte Snow Drop nande herself very conspicuons in carrying things aroun She was the favorite of all in the circle. It wa
wonderful to witness with what raplitity shi wounderfal to witness with what rapidity she she the circle. Seemingly, she
oued with the velocity of lightning. She wit quife talkative, and would spealk so as to be
heard by all in the circle, creating a good deal of levity by her odd speechics. In some instances the medium would describe spirits in the circle
so as to be recognized by the friends. On one the medum gave a cabinet exhibition. This was given at the house of the writer. A
small bed.room was used for the purpoee. Dark blankets were hung up in the door-way to
darken the bei-room. A committee was then chosen to examine the room and see that no terson was in the same, or any thing by which also to tie the medium's hands. A small cord, mone tificen feet long, was furnished. The com
mittee placed the medium's hands behind her tying in the middele of the cord, then wound th such a manner that there were some twenty hats made in tying. The committee as well a herself. The medium then went into her cabin, and soon, hands, arms and faces of persons dium was doing it. on the instant the curtan was raised, the medium came out with liand
tiedthe 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 as
tonishment of all present, and the mediun walked out with her hands at liberty. The cor Was so tightly drawn around the wrists, that
the marks were distinctly visible, and the medium went into the cabinet, linving the med her hand. Immediately, voices were heard
therein like two persons talking to each other therein, like two persons talking to each other. This continued for ten minutes, when the me-
dium came out having her hands tied hind dium came out having her hands lied behind
her. The committee and others declared that Again, she went into her cabinet, and voice Again, she went into her cabinet, and voices
were heard as before, then a gentleman asked, "What are you doing there" The answer was
given by the spirit: "We are trying an experme she went in, she came out, and to the sons, ladies and gentlemen, she lad on a vest
gresent sent unt liad been let hanging in the bed.room,
which belonged to the writer. The vest was have themediam, the still tied behind her, and no one present could dissover that the rope had been untied or even loosened; in fact, all seemed to feel satisfied
that there had not been suffieient time for any one to have untied and tied the rope while the dium's hands were considerally swoilen froin the tightness of the cord. Surely, worders will I will mention but one more incident which ak place. While the last circle was being
celd, some twenty-five persons, ladies ant gen-
temen, were present, the medium said she saw
a spirit or person standing outside of the circle, apirit or person standing outside or the circle,
and cotemenced deseribing him, when all at
once she cried out, "OL, how frightuly he loots onee she cried out, "OL, how frightful he looks! he seems $t h$ he an crushed to pieces absit his and eara. Don't let him come into the circle, spirit spoke and said: "I mustcome in this way." This was distinctly heard by those eltting on
that side of the circle where the spinit stood that side of the circle where the spirit stood
Some in the circle said, "Let him put his hands ome in the circle eala, wee nent part of the head,
on The fingers fronting forward into the circle, cifcle belind the spant. Theo spirit theu passed into and aeross the circle, put his hands on to
another man's head, The gentleman said, "If this is Mr. Buck, pat me en the head three times. This was done, By this time the medium had
become so alatmed at the frightul appearance of the spirit, that the light had to be broughe
and the circle closed. and the circle closed.
Now, all in the circle presentation as the spirit of a Mr. Buck with
whom whom all were aquainted while he lived here in
he body, the facts of his death, and the manner In which he died were known to all present on rollers. He put his hasd and shoulders unexamine something about the buiding. Just at that instant, it dropped rom the zoller and
caught him just back of the head, upon the medium saw him. One gentleman in the circle who helped take him trom had deseribed him
declared that the medium hat jast as he looked at that time.
Feb. 7h, 1859 .

## $=$

 The irst quarterly Conventono of the State Asso-ciation of Spirtualists, was lueld in Mankato, Teb.
Oth 20th and 2 2tt,
The Conventi
The Convention assemuled on Satardap, the 20th,
at two o'lock r . at.- The President being absent
 ogan, the meeting went into convention.
 bor, extending over dेche ifiten or more counties,
with a full report of the seances, showing a reat amount of labor performed, organizing spinitual perance socitities for children,- with a sucesess in
raising tinde, beyond the most sanguine expectawith manyleetecutive Boast in to the all of whith, together parts of the State, eapnestly tecommending and de-
siring her continuance in the Missionary Intor, ful Iy natisefided all the membero of the Board present,
that the is eminenty fitted and qualifed to do. Erest and good work as Missionary agen
 followed with sh
by Mrs. Logan.

Evening sossion opened with song by Mrs, Lo-
an, followed with a lecture by Mrs. Lois Waiebroker, to which the nudience histencd with wrapt
attention for more than an hour, after which, the angels gave Eome beautiful and stiving inspirations esting mantiestations in controlling and develop-
ing a speaking medium; Mrs. George Gibb day mopymosestor
Corrention called to order by Mr. M. F. C.Flow.
crs, at $100^{\circ}$ clock, and was aby and eloquentyp addrs, at 10 oc cock, and was aby and eloquentyy ad-
dressed by Mrs ㄱots Waisbrober, concluding with
asong by Mrs. Logan.
adourned to meet at $2 \% / 2$ oclock
Execative Board met for bueiness, H. C. Train
sent in his resignation as member of the Executive Boara; ; acepted, and E. Pratt, of Garden City, was Members of the Board present : M.F. C. Flowers,
B. Ryester E. Pratt and D. Birdeall. The financial account and report was then andicor Missionary labor and contingent expenses wers
fully paid and satified, there still remains in funds and in subs
paid, 8130 .
On motion, was ordered that Mis. F. A. Logan, oe continued ayd employed as Msslonary agent.
On motion, ordered that the Society be author-
zed to employ Mre zed to employ Mre. Mary J. Colburn, as Missionary
agent.
On motion, ordered that the sociey be aut On motion, ordered that the sociely be author-
zent to emplog J. L. Potter, or some other compe-
ent man to act as State Missiony Un motion, rodered that the Treagurer. pay Mrs.
Lois Waisbroker the sum of $\$ 15$ for lectures and pamphlet6.
On motion, ordered that the next quarterly
meeting of the State Association meet on the 5th
and cth days of June next at moe




















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 axd Nothveting Rairyad- Gumeth Buff and













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and frees it from atone. $A$ pieco of limestone, the size of an sorn, will burat A brick. -
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## TAYLOR'S

BED SPRINGA
 Ang Mbor, Mich TG TAYLOR

RELIGIO－PHILOSOPHICAL JOURNAL．
April 10， 1869

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 nispiritualism in maifato，Now Xork． We spate nine Sundays in Buffilo，durntry Dee．，













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 veas son．＂


 silt that any needs here，or hereate
Two boys caine，hana in hand，and told how they

A man faly desertbed，standing by a stranger， A colider stood by his old friend，told how ho Was silied，when and where．
A beautitat child came and placeed her hand on
Ao knes of an old man，and ceulled him father
 He in the spirit Worid．
A sallor came ann statea，＂II Im Catppin wiltsey，


 er，wot when mever． Thaer stand by that lady，Mrs，s．， ，spirt who
sinows nushe eleter $J$ ．We then entered
into on foul ani minute description of him，and de says，＂＂Tell ny wilit for mie，that she isp folish woman to put at present，for the man married oity for her mon－
－sembes тwaus． A avior，Joo waters，came and told or many mbecchanalitan row he ham been in，in a a sacoon with many laske Captains，in 1840．
Captain Waker，of the Great W．
 Ailes fhese we we gave many readilige of eharacter， ind hostat orer thirty dites，and ony one sitple sint． Aro we not turrounded with a great cloud of wit．
nessess？Thus Goot through his angele as in thic ast，contionese to beour helper．

## xceop tit mefore the Poople

That Elder Mlles Grant sald In Danosilic，New Yoib，Wedneaday evening，January 22th，1880，＂And myself toptithen I may ys well close the didicuustion st once，for I cannot maintain my defence from the
pible，＂ The above is copplet from my noteen tuken at the




[^1] as well close tha discusesion＂，
 teachings：The diseus
parliamentary uagre
The facts of the
That fats of the ense are eimply these e Filer and quoted at randon，withont anthority beitore
him，whit was not in the

 hence，we were not dieususing the Greek，Hebree or Lati．Point of order sustained by the ehairman． called him to order，and refised to tet tim proceed．
The president told him he must and sloonid confor Lifmell to the resolution，and then in great excite．
 Bitle and conina mysolf to it，I may as well close
the uliscession at once，for $I$ cunnot mimintain $m y$ the disenssion at onee，for
defenee from the Bubio．＂ Now，reader， 1 Leave the matter in your hands，
Comppre the notes rom a condessed report of ire
 virrssi， 1 now er Elae r rant an opportanity to repat

 preparatio
wit he


 Weare not wami
tain an Englifh idea．

 Planchette esys：Itis not best that hifeshonl
 complin of your trials，for they are your great．
est blessings． est blessings．
his life in delicious dreanc man，he would spend cold hand of death．The Creator seems to have designed that humanity shoild be marked by vi． cissitudes．The obstcales that breaks thestream，
makes music，and keeps its waters pure．The makes music，and keens its waters pure．The
erushed plant yields sweetest fragrance．The rock rent，discloseses its gems．
The human soul are emenations from God，
like sparks from the smitten steel for they ar a part ofit，and will return to the fountain from whence they came，to revolve as satellites around the great Ocean of Intelligence，
is beyond the comprehension of nortale
To treat things which appertain to the spirit nal with contempt，soils your moral natures， Ior they are all shadows of some great trulb
that isy that is beyond the vision of mortals．When
orte your nortal or pipitual nature is ed，there is nothing on earth thast will blaneh the sullied snow of clarracter．
Take my advice Learn new ideas by con－
vesing，for the agitation of thought is the be versing，for the agitation of thought is the be－
ginning of wistom，and if you do not improve your oppotunitie，the recording Angel of mem． ory will cause you many regrets．

Honorable Notice
Dear Joonarat：－I send you a copy of com plimentary initison，af filiom Offle of Rock IBland Countr，Soldiers Monv－ ment Com．
ar．Jucob
 You an respectiully invited to be present on County Soldiers Monument，on the 9th day of Aprit，1889．

## Exsercues w

M．The monument is a fine one，on it are engrar－ ed dorer four handred names of the Patriot dend
of Rock tainand County，who gave thetr lives
that the Nation might live；and we desire to
make the occasion of its dedication，a day long Co be remembered．
OInaruses B．Kxos，
manies B．Knos，
Serretary． mames M．Bearnsierz It istryly gratifying，in the pressure of pres－ notice as the above invitation convess；and let us not forget to credilit to the вidid eomnittee a noble and praiseworthy example of liberal，gen－
erous treaitent of all religiols baides erous treatment of all religious bodies，irrespece．
tive of creed or orxier tive of creed or orier．
It it most refreabin
to find thees indications of a fellowhichip and par ternity，which proudy stands above the petty plane of sectarian and party strife，to meet at one common altar，where yre oubined in sucreat
memory our＂illustricus dead．
M．$J$ ．Wuroossos．



## notice or meenings．


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