\$3,00 PER YEAR IN ADVANCE.]

Bruth wears no mash, bows at no human shrine, seeds neither place nor applause; she only ashs a hearing.

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Biterary Bepartment.

CON BERPS THE WAY.

cannot PRAY God keep the way, Of the inspired of truth and love, we ank that angole day by day, Ering choicest bleaming from above: or well I knew that the Most High, Can me'r bestow a pracy blea, a spheree or world by sed the sky. Than flows from work well done in it

Then need trees were well needs
The beauties of our mether earth,
ince first my issnoot some avelle
The sensothing of her pricings
for sensothing of her pricing
for strip you've to the Elernal One,
Translated to my seel was given:
Thy hingden cone, Thy will be done
On earth as is in Heaven."

On mith at it is Heaven."

"On earth is it is done is Heaven."

I read to merains, golden light,

I every attar ovice is given.

Preclaiming it unto the night;

The sengited with its joynes wan,

Tenshee the lyne cheeds of air,

White through the numers day delts ris.

The gind sweet burdens of the prayer.

The gind sweet burdens of this prayer. By spubens busers the occess party. To the pure sarrer above, forming it thereof, the over, bright day Till gentle as a mother's love stealeds through the trilight boar. A message bearter of the east, and whappers to each, dropping. "Tay langedom comes, Tay will be done."

tompost sweeps across the sky, and load the heavy themsers crush, the from the focustain-closed on high to earth, the heavy torronte deals trees" will the mountain rills, he seep bird to her broodling from forthered heavy torrond the deals of the focus of the focus

Thus our awest , bely mother earth, Teaches her children of the law By which her counties, boundless By which her counties, boundless w They shall with her ferover draw; Thus hearly she commans with me, Till I so leve her let to hear, I'd prize no immortality In which that mother did not share

th heritage of love divine impensate for all care and tell, before of this exhaustion mine, to fee our treasures can despell; us all her children called to teach the meant of her half

In the rich fruitage of her laws.
Oht mether, beautit and hir !
Thise orbit is my natal sphere,
I have no power to breathe a prayer.
I have no power to breathe a prayer.
Nor can I pray, "God hosp the way.
Of those to whem the gifts are gift
Ee see the dear earth day by day.
Unbiding to the highest leaves.

WILFRED MONTRESSOR:

THE SECRET ORDER OF THE SEVEN.

MANGE OF MYSTERY AND GRIME.

DOOK THIRD-THE ARREST.

CHAPTER XXIX M PRECT—A MUNT.

MONTERESON AND MISS PERCY—A MUST.
Miss Caroline Percy had risen from the ottosan, and was standing before a mirror adjustig her disarranged ringists; when the door of
se apartment opened suddenly. But turned
do baheld Whirds Montressor. A faint atamention of express burst from her lips.
"My gloves, Miss Percy," said the man of
sirty-five, howing slightly and advancing toard a work table on which a pair of gloves
ere lying. ard a work table on which a pau or avers lying.

"But—but—Doctor Everard," stamme

But—Dur—Areas.

I Perry.

I paried from him at the street door are ought me of my giova. The Doctor heat matema in this vicinity, and I am not integed visitor in all cases.

he ledy remained standing in the center apartment, with her eyes fixed inquiring

partisent, with ner you make any analysis between the visitor.

'rankly, Miss Peroy," exclaimed Montresmiling, "I did not return for the sole proof reclaiming my gioves. I have another—
to converse with you fresly and clear—
loctor Everard's higgeston was, that Ifgiobast talking—a most difficult present
Fedmit," remarked Miss Percy, with a sinmixture of bestitation and vivacity.

The Doctor is an entimested in his, studies

"As a physician he is attentive and skillful."
"Both—and yet his Knowledge of books. I ore accurate and profound than his knowledge I human nature. Enthusiasm often cheest the rea as completely as the processes of unima segnetism."

of human nature.

yes as completely as the processes of animal
magnetism."

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

"You are not a skeptic in mesmeriam?

"I could not remain an," rejoined Mestressor

"If were accustomed in Judge from appearances; but as you remarked to Doctor Everard,
at the commencement of our interview appearances are deceifed."

"I do not understand you," replied Miss Percy.

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

magnetism be true or false, that the unsuspecting Doctor Everard is no match for the artful Caroline Percy."

Mise Percy dark eyes flashed angrily, and she drew up her slight form with an air of olfended dignity as she ropiled:

"You are presuming, sir."

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

I will not, sir, "said Miss Percy angrily—"I deny your right to interrogate me."

"Nay, madam, I assert no right," replied Wifred Montressor, with a searching glance—"Enough of this. You perceive that I understand you."

There was an undefinable consciousness of

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

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

"A friend?" cchoed Miss Percy, with a glance of increduilty.
"Yes, Miss Percy."

"You have exhibited singular proofs of friendalip."

"Yes have exhibited singular proofs of triendahip."
Our acquaintance is of recent date," said the man of thirty-five, with a peculiar smile; but Lam prepared to vindicate my pretensions by my actions. Money, in the judgment of the world, is an unertiag lest of resi triendship. I am riph, Mus Percy. I seek not to pry, indelicately, into your peculiary affairs—only to assure you that my purse is freely at your disposal in case a loan of money should at any time hereafter be convenient or desirable to you."

ing selfahnees were contending unequally in her bosom.

"I comprehend the meaning of your glance," said Montreshor, smilling. You are not conducted the selfah of the said montreshor, and the said montreshor, and so with mercliess severity," said Miss Percy, coldly. "It seems "that you imagine me capable of receiving pecuniary assistance from a comparative stranger. "Why not?" replied Montressor, "unless you distrust my assurances. I shall deal frankly with you. Miss Percy. I am theroughly informed of your engagements and obligations to Mr. William Pettigrew."

The assumed indifference of Caroline Percy vanished at this revisition—a deep crimanon flush mantled her cheecks, extending to her brows and templess.

forms.

Mr. William

The assumed indiner

The assumed indiner

vanished at this revealation—a commanded her cheecks, extending to her and temples.

After a moment's pause Miss Percy recovered herself, and turned to her visitor with a serious expression of constenance.

"Have you an object of sufficient importances."

Have you an object of sufficient importances. Mr. Montressor, to justify you in prolonging a interview which is both painful an embane and the party of the propose of the purpose of

interview which is both pumm.

sing "ave, Miss Parcy," said Montressor, graveby, "What has been said by me herstolore is
merally in introduction to the real purpose of
my wist. I seek measurably, to control your
my said. I seek measurably to control your
my said. I deemed it essential to the setabliabasses of a permanent infinence over you to
liabasses of their your sime, your tastes, and

oseded, manifested signs or wines:

"I have an object, Miss Perey," continued the
traveler. "It relates to the future walfare of
Prederick Willoughby and the just claims of
William Pettigrew."
"By what right, Mr. Montremor do you seek
to control my actions or to interfere in my private affairs?"

Montressor had almost instinctively fathomed

of replying directly to her question, he remark-

of replying directly to her question, he remarked:

Mrs. Willoughby, the mother of Frederick Willoughby, is a person whom I greatly-admire and estern, and to whom I am under many obligations. She is a lady of high principle and virtuous conduct, product of her social position, her family descent, product of her social position, her family descent, product of her social position, her family descent, product of her so mand deeply interested in his prosperity and happiness.—Frederick Willoughby himself is a young man of education and furture; of a frust, honorable yet impetuous disposition, just commencing an active, independent career. The hopes of a deating mother, and the expectations of troops of friends disposition of the princervations from victious pursuits or why entanglements. Now, Miss Percy, it question you seriously surface to the principle of the prin

by?"

My acquaintance with Mr. Willoughby was commenced scoidentally."

As Miss Percy uttered these words, her eyes fell beneath the steady, phercing glance of Wilfred Montressor."

"And be has been to visit me but two or three times?"

"And he has been to visit me but two or three times."
"Your intentions, Miss Percy?"
"Mr. Willoughby is the master of his own actions," said Caroline Percy, somewhat haughtly. "If he seeks my society, the crime is not to be imputed to me."
There was a continual struggle in the mind of of Miss Percy, between the involuntary deterence she felt toward her visitor and the natural pride and independence of her character: Yet probably the appeal which had been made to ber salishness, was the most powerful agent in restraining her from a contemptions rebellion against the assumed authority office "navely."
Her manner exhibited, to a greater or less degree, the phases of this mental, struggle. At times it was subdued and timid; then by turns she became sullen, irritable, and even became haughty.

times it was subduct any times it was subduct any times it was subduct any times a crime," said Montresor, thus gravely returking the sarcasm of the lady, "If will become a crime," said Montresor, thus gravely returking the sarcasm of the lady, "If you persist in encouraging his visits after the warning I have given. You have a pleasing exterior—a lively facy—you have talent and tact. Possessed of they, you may reasonably hope to inspire a nassonate statchment in the bosom of a young man of warm inspiles and generous feelings. You are cool, artful, and designing. Are you desirous of becoming the wife or the mistress of Mr. Frederick Willoughby?"

""" L'im Percy's checks flushed, but she

Again Mias Percy's cheeks flushed, but she realized silent.

"You cannot be so heartless as to think of citrapping this young man into marriage.—
Your position in relation to William Prestrieve witterly forbids the supposition. By flastering and deceiving alian, you may long the factoring and deceiving alian, you may have to be the result would be highly prejudicable that the factoring sand deceiving alian, you may have to be the result would be highly prejudicable that the ontext, to warn you and says thin. I suppeal to so pleue his curioday house I do not what you can be many the proper interference with his movements. Besides, I a reverse with his movements. Besides, I a reverse with his movement and the factoring the suppeal to the saving Prederick Willoughby, than he is of saving Prederick Willoughby, than he is of saving himself."

"I like him, certainly, from what little I have seen of him; but I lave had no reason to think that he is disposed to fall in love of the course which I desire you to pursue hereafter, said Wilfred Montresor, interrupting her, "is chearly obvious to your penetration and agageity. If you prisue it, unbestatingly, you can rely with confidence on the promise which I voluntarily made to you as an earlier period of our interview. The contrary course will assuredly be followed by the defeat of your plane and the exposure of your real 'character. I address you as a seasible, intelligent woman, who prefers her interests to her caprioes or her feedings."

"I coght to be offended with you "aid Miss Perry as he visitor rest of death." on account

feelings."

Togget to be offended with you" said Mis
"Togget be ristor rose to deplat, "on account
to a second service of the service of the

decide whether to prefer you as a friend or an enemy."

"It is well oftentimes," said Wilired Montresor, "to follow the advice even of an enemy."

Two or three hours later, Laving dined with a friend at the City Hotel, Montresor was alowly promeanding Broadway, when he was overtaken by two genulemon Frederick Williaughby and Alfred Tracey, in the vicinity of Canal attect.

"Tracey and I are on our way to Ottignon's pistoli gallery," said Willoughby, addressing the invariet. "Will you join us Mr. Montressor?"

"Is there a duel ser is topic?" inquired Montressor.

iraveler. "Will you join us Mr. Montressor?"
"Is there a duel ser is topie?" inquired Montressor.
"Only a trial of skill," replied Alfred Tracey. "A trifling wager of a bottle of Burgundyon the best in ten shots."
Montressor accompanied the young men to the pistol gallery near the correspond Canal and Elm streets. There were no visitors in the gallery as the moment of their arrival. A civil, obliging man was in attendance, whose occupation it was to arrange the cards and load the platest for the customers who visited the gallery to practice pistol shooting.
"You are the challenger, Willeughby," asid Alfred Tracey. "Take your shots farst, and show me what I must do to win the wager."
"Very well. Desling pistols, waster, called Willoughby. We size at the word Tracey, without fail."
"Agreed."

er, respectfully handing a pistol to Mr. Willughly.
A small card, with a black spot in the cenfer,
A small card, with a black spot in the cenfer,
urrounded by black circular stripes, was fasceed upon a wooden frame at the distance of

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

Prederick Wilboughby fired at the word and the ball grazed the satter edge of the card.

"Try it again, Wilboughby: That won't do," said Alfred Tracey.

"The first shot, Alfred. I thought to miss the earl entirely. Wait till I get a little cooler, and I shall do better."

At the end of the twenty shots the earls were examined and Alfred Tracey was declared the winner of the match, one of his halls having struck within a quarter of an inch of the margin of the central spot, while the nearest shot of Wilboughby was three quarters of an inch from the same margin.

"So much for the Burgundy, Wilboughby," exclaimed Alfred Tracey.

"Mine is second best, Alfred, I confers It," replied Wilboughby; then through the traveler who had quietly watched the progressed termination of the match, he added: "Will you not fire a round or two, Jir. Montressor, and perchauce lessen Tracey's triumph by excelling both of us?"

"A single shot, Frederick," said Montressor, advancing a lew steps. "The time has been

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

keen eye and a steady hand are nothing without practice."

"One—two—three—fire:
"You have fired clear of the card," exclaimed Willinghby, somewhat hastily.
"I timus holy, said Montreasor.
"No; upon my word," said the young man, "the ball has pierced the black center,"
"Either of these shous," remarked Affred Trarcy, pointing to the holes nearest the spots in the paper targets, used in the match between Willoughly and himself, "would have killed a man as effectually as that of Wilfred Montreasor."

sor, "Pistol shooting is as harmless as any other trial of akill," said Willoughly. "We are none of us blood-thirsty." "Not blood-thirsty, perhaps," replied Alfred Tracey, "but it is better to kill than to be killed."

Tracey," but it is better to kill than to be killed."

"The dillemma is rare."

"Would you not fight a duel if insulted or
challenged?" inquired Tracey.

"I cannot answer decidedly. My mother
considers dueling as little better than murder,
and has taight me to regard it with abhorence.
And yot the brand of cowardice is a fearful pedality to suffer even for principle."

"I am is favor of desiling on principle. In
what other way can a grantleman redress his
wrongs, or give satisfaction to nos whose honor
he has wounded?"

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

ogy for a wrong is the true reparation of a gentieman."

There are wrongs, however, which no apology, however frank or humble, can repair."

As, for example ——

A blow, Frederick—nothing but blood can atone for a blow.

But if a gentlemap offered an apology; and refused to flight?

"I would brand him as a coward. I would shoot him down in the street like a dog.

"You are a regular fire-cater, Tracry," said Willoughby, with a laugh. "If you were in earness, I should be sailly displeased with you."

Never was I more truly in earnest, "replied the young man suceringly," af my actions will prove if I am over put to the test.

"What are your sentiments in regard to decime, Mr. Montressor? said Willoughby, lequir.

"What are your sentiments in regard to decing, Mr. Montressor 1" said Willoughby, inquiringly.

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

and virtue in the person of a woman satured to up protection.

Afted Tracey canned the features of Montresor with a crutinizing glanch, ere he replied carelessly and coolly:

"Women are fair game."

"No man of heory will insult a woman. The cowardly imperibence of libertines deserves condign punishment."

"So far as I have observed," said Aifred Tra-cey, "libertines are the favorities of the sex,and in these days, Mr. Montressor, more stances are cy, "libertines are the favorities of the ser, and in these days, Mr. Montressor, more glances are shot at them than bullets. Few women regard a declaration of passionate love as an insult, and those who do will rarely comprisin it their draing lovers, in imitation of the celebrated Duc de Richeltes, storm their bed-chambers and subdue them by violence.

"Worse and worse, Tracsy," said Willough-by, gravely. "You advocate decling and excuss libertinism. What next?"
Dine with ms. at Demonico's on Friday."

case liberthaism. What next?"
"Dine with me, at Delanonio's on Friday,"
and the young man, laughing, "and qualf a
bumper of champagne to my lest and noblest
conquest; or at least, Willoughby," continued
Alfred Tracey, lowering has wrice, "to a quick
and successful voyage to Chias. Do not fall
for and lang syne. Do not fall
for and lang syne, with erident cooloses and
formality, the young man profisred a similar invitation to Monterance.

The trio left the pistol gallery and separated on afterward. He who pelts every barking dog must plok up a great many stones. GEORGE PRANCIS TRAIN.

GRONGE: FNANCIS TMASN.

(Thir sprightly and youthful cotemporary, the Somerot. Loart, takes up the gentleman whose name forms the cradion to this article, and humorously rattles away after the following manner:

"This human curi-sity—inconomaine, as some people call him—has a brilliancy of intellect that is very capitosting. Hire eigenmunite style has a penderous, sledge-hammer force that is perfective crushing, and we can forgive in any of his litesyncracies in consideration of the very spiry reply be sent to an overplous faily, in England lately, who wanted to convince Mr. Train that he was a sinper. Group showed her he did not see it in that light, (Awly, as Artenus Ward would say.

While admiring theories, I believe in Practice. The state of one's digestion has a great deal to do with one's religion. A disorded stomach will make a bigot—a well arranged digestion constitutes a sain. We have now too much thoology and hot enough religion. I believe in the religios of the sun and moon and, stars, the wind—and the song of hirds—and the caler of new-mowrishy, and the clair of little children. Women are but grown up glist. Men are but grown up plots. Men are but grown up boys, without however, their innocence or virue. I believe in being good now, and so live as to be prepared to die. We don't agree about that after-life. All religion is organized for power and revenue. Stop the tap and you can change a man's fat h. Lough much, cry flittle, and take a Turkiah bath often, is sound doctrine. You will be disturbed when I tell you that I have been a good man all my days—that I never did any wrong. I never pray, Lord have merey on me a sinner, beçause I do not admit that I am a sinner.

No commandment have I broken, nor do I drink or sinoko or gamble, nor could they make me trim in politics to be made a Prasident. I have never on me a sinner, beçause I do not admit that I am a sinner. Some one of those incredulous beinge who do not believe that, Yet this rub-

Ing acc I don't like to take anything on trust. The Caterlasm is deceptive. It reads young people all astray. Who maid your Threy among, tind! Now, I am one of those incredulous beings who do not believe that. Yet this rubbiar has good for many centuries. The character of the Savior is beautiful. I follow out his precepts. He was fond of flowers and the women of Bethlehem. I am fond of flowers and the women of America. My prayer is always to our Mother who art in Heaven, as well as our Father. I never pray to him not to lead us into temptation, for I don't believe he would erer to so.

UKORUE FRANCIS TRAIN, St. Ann's Blarney, May 26, 1888.
We don't blame him for not accepting Saviancian on trust.

New John Core of the Market Train, St. Ann's Biarney, May 20, 1888. We don't blame him for not accepting Spir unlism 'on trast.' Spiritualism is making the second of a night mighty oaks of centuries. The mil of the gods grind slowly, but they grind exceedingly fine. Would that all would live as Geory Francis Train says he does; that is, so as to prepared to die. That is the great secret of life to be prepared for the life after death."

Last year, Charles Edgerly of Meredith owned act which was a regular hunter. He would often go off and bring in rabbits. If any of the family went berrying, Tommy would go too, and devote his excegles to wild game. If he became separated from the party, he would go too, and devote his excegles to wild game. If he became separated from the party, he would climb a tree and ascertain the direction to bead himself to find them. He could catch birds on trees, and the boys of the family, knowing the propensity of squirrels to take to fences and stone wall when in danger, would put him on a wall and slam the game. One afternoon Tommy caught ditteen squirrels in this manner. He would wall any length of time when put 'down in a place and told to stay there. One day he orought a rat and laid it at the feet of Mr. Edgerly, who took out his knife and akinned it. Pussy serveyed the operation with intense interest, and secured highly pleased at it. Mr. Edgerly and 'go grt another,' and the cat went off and ratured at intervals during the day with three more, which were dury akinned under feline see pertinendence. Mr. Edgerly told the cat that he would skin all the rats he could catch; and hanceforth peasy made it his sole occupation to catch the rodeous and see their hidder removed. The skins of the rats were fastessed on the barn at the distance of a few fest from the ground. Thirty-event trophies were in time displayed or the barn. One day this failes Nilmod brought in a rat and laid it at Mr. Edgerly's feet. Re was bury at the time and could not gratify the axis bear of the rats were fastessed on the barn at the distance of a few fest from the ground. Thirty-event trophies were in time displayed or the barn. One day this failes Nilmond brought in a rat and laid it at Mr. Edgerly's feet. Re was bury at the time and could not gratify the axis bear of the rats were fastessed on the barn at the distance of a few fest from the ground and the cat went to the table. On the night of the day fit which he became no mortally offende

Bucitic Department.

BEWAND TODI

A Dilapidated Church.

A Bilaphased Church.

Poor old tembling walls, time were not your nates, destruction as thy inevitable doom? But not alone art thou in thy old age and minery; but false, fifthy and whiche doctrines and creads which have resounded and made those old walls receive back again the sound from time to time, are going thy way also. Their destruction is keeping pace with thy moldaring pieces and sure to bear the company to thy rain. Death is written upon three, oh, once rich and elegant tabernacie, which for years was the fashionable resort for God's hely worshipers.

years was the fashionable resort for God's hely worshires. If all been caught wandering upon the excent day he any other direction, no doubt I would have been pointed to this place as the easy refage for redemption, where the sin-stained soul could be made white and a fit subject for His divine presence. Aims, how changed! The polphi which faces year at the entrance is also scarly demolifated. The sauctified presence of the priest-hood, proved insufficient to preserve that hely place from the destroyer's brand. It slike is failing, Look at the windows. *Loud you discers the least object through the small pieces which have chanced to remain, perhaps unsoliced by the mischlerous achool-boy? Would you have supposed them ever transparent, and once the finest ornaments of that the provided temple? Quite wherewer. The spider now inhibities each nook and corner, and the tiny threads are crossed and recrossed, displaying beautiful specimens of skill and architecture in the atmost professor.

are crossed and recrossed, diplaying beautiful speciness of skill and architecture in the atmost profession. How chilling is the atmosphere aerrounding this apot. All goes to the very centre of life, and cansed a spot. All goes to the very centre of life, and cansed a spot. How could be seen at the life of life of th

Grumblers.

Grumblers.

Grumblers.

Grumblers.

Grumblers.

Grumblers.

Grumblers.

Grumblers.

The most provoking class of those characters that we have among us as Spiritualists, are those that are constantly grumbling about mediums and lecturers. If there is a more thankines task in the world than that of neodiumship or public lecturing on the subject of Spiritualisms, I would not know where to find it. The miserily conduct of Spiritualists to wards their speakers, has driven mugh of the best talent we ever had from the gight. The solemn and weighty obligations of the consanguiscous ties have forced them to seek more lurrative cuployments, and yet apparently the mass of Spiritualists are indifferent to the matter.

If you converse with them on the subject and arge the necessity of better austaining oppakers and mediums, their reply gonerally is, "Ob.I don't particularly are about lectures, and as for tests, I have seen enough to convince me of the phenomena, and I will take my chances in the other world."

To say the least, such characters are very far from being philosophical Spiritualists.

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

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

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

80 long as human belags are born, so long will redimental instruction be needed in common intellec

retail development; and this applies in Spiritualism as well.

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

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

An Breellant Test.

In greeiest Test.

The following correspondence was handed to see for Dr. E. S. Tompkine who is one of our most highly telectified citizens. He is a man possessing a fine mind, highly educated, and a very successful practitioner of inteclicie, but unfortunately like many of his profession, is of a skeptical turn of mind. The boy modium is the one we mentioned a week or two slare. The boy medium is the our control of the best of two sizes.

The fellowing inder sement, we found on the back

The fellowing inder some under the fellowing in the fellowing in the fellowing as conclusive of the fellowing as conclusive dence of the treth of spidt communication freaconable mind should sak."

Z. A.

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

"E.A. TOMPERS.

Grass Valley, February Stb. 1500.
Will the spirit'or power that usually control
John A. Tyler Jr., asswer the following questio
and remarks?
Are weare.

and remarks?

Are we conscious of our existence after our mind be spirit separates from the body by what is called death? Are we penabled sizes the death of the body, for the feelts and felties we have committed and repended of here, and now hate and abhor?

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

E. A. Tomprins.

choose of the above questions?

In the sollowing transcription of the doctora, letter, the words italicised, and every punctuation mark is the same as in the original.

Will the spirit or a Valley, Feb. 20th, 1869.

Will the spirit or power that controls John A. Tyler Jr., answer the sollowing quantions?

Are we conscious of our existence after our mind, or spirit separates from the body by what we chill death? Are we pussished after the death of the body for the faults and folies we have committed and repented of here, and now hats and above?

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

E. A. TOMPRINS.

Answers to the above questions: No, you are not pushed for the faults you have committed here if you have sufficiently stosed for them already. No one is abborred in the Spirit World, so matter how bed they may have been. We only try to improve their condition. Yes, it adds greatly to his misery in the after life. Yes, they are with you and are happy. Every-one has a guardian spirit, you among the number. You have two, namely: your mother, Ensice Tompkina, and your sister Mary Tompkina. I believe I have answered all your questions, and I trust satisfactority.

D. E. A. TOMBRINS.

JOSEPH RABB DR. E. A. TONRKINS.

Riems of Interest.

Items of Interest.

Christians say that our first parents were born in a state of innocence. Grant !t,and what does it amount to. It was only an innocence of ignorance. Virtue only comes as the result of having struggled with human passions, and brought them into subjection to wisdom:
Ungrown children are naturally inclined to, and do tell the truth until grown-up children educate them to be hypocrites.

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

The preponderance between good and evil, is

The preponderance between good and evil, is largely in favor of good in the human race, and no better evidence is needed of consummate ig-

no better evidence is needed of consummate ig-norance or insastiy on religion than for a per-son to take the ground that all mankind are totally deprayed.

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

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

religion is natural. A home production does not have to be imported.

Human beings are like a clock; they can not recall past hours, and the future they have nothing to do with. It is to tick nose and just so much time to do it in. Be sure that you put in the tick on time, or you will lose just so much time to do it of. Christians teach their children to hate—hate the Devil, hate sin, hate infidels, hate Spiritualists, and they grow up full of late, and their parents are very apt to come in for a share.

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

That individual who loves the most, has got the bravest heart and will not fear death. In the law of selfshness, " might makes the right;" but in the law of love, right makes one

right; but in the law of love, right makes one mighty.

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

lar opinion.

The person that does right because it is right without fear of punishment or hope of reward can alone be said to act from principle.

Man cannot sin against God—he can sin only against something he can affect by his act. God being infinite and immutable, no act of man can affect him.

Original Essays.

BY WIL B. PAUNISTOCK

BRO, JONES:—The question has often beer asked, "Why can not spirits give physical de monstrations in the light, as well as in the dark ?"

The answer is perfectly plain and astisfactory to all who have made the laws of spirit agercourse their study, and those who cavil at the necessity, might, with as much propristy, he saked, why can not spirits change the nature of galvanism, electricity or magnetism?

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

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

other. The same laws that existed and operated in former ages of the world, exist, and are opera-ing to-day, and we have only to refer to the de-monstrations of spirit power recorded in the

1

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

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

In the 33nd chapter of Genesis, it is stated that Jacob met an Angel in the road and after.

In the Sind chapter of Genesia, it is stated that Jacob met an Angel in the road, and after sending meanengers to his brother Essu, an angel in the form of man wrestled with him "all the night until the break of day."

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

and on earth, peace and good will towards men."

In the 12th chapter of Acta, it is recorded that King Herod, after killing James the brother of John with a sword, had Peter taken and cast into prison; and the night that Herod would have brought him forth, he was sleeping between two soldiers, bound with two chains, and the keepers before the doors of the prison. The verse: "And behold an Angel of the Lord game upon him, and, a light shineth in the prison, and he smote Peter on the side, and raise-him up, asying," Arise up quickly, and his chains tell off from his hands. And the Angel said unto him, guide thyself, bind on thy sandals, cast thy garments about thee and follow said unto him, guide thyself, bind on thy san-dals, cast thy garments about thee and follow me. And he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision, and was not conscious until he had passed the city gato, which also opened to them of its own accord,—

when the Angel departed from him."

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

it.

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

Now, if there he any true meaning attached.

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

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

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

Pendleton, S. C., Feb. 17th, 1969.

ROSICRUCIAN PAPERS. NO. 6.

"The Man wat died Game."

BY P. B. RANDOLPH.

BY P. B. BANDOLITE,

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

What a sight of gammon there is in the

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

African lineage located in the fence, is right off.

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

Judge Set-em-strait, yesterday, sentenced a "shan to jail for seduction," and last night, Mrs. Witchem all cooked the Judge to the tune of

"shan to jail for seduction," and last night, Mra. Which-em all cooked the Budge to the tune of all his virtue and half of his cash, and to-day, John Ladeek liler will run off with my lady Gay, whose buncom servant girl will set that gen-tleman's heart on fire, and empty his head of its

terms in spart on ire, and empty its next of its remaining senses.

And so we go. Sin! Sin! "So saith Mrs. Grandy. But who shall tell how much or of what kind! Who shall teamine the fields of air, and warh us of sporadic influences, or the myrads of larrar floating there ready to descend upon and take root while us, guarciating demoralization, culminating in wor, death, angulab, crims." We are bilind in our shallow, crims. "We are bilind in our scandals and revenge. Once at a New's boy's prayer-meeting, Mr. Ugg Lee Mugg, the celebrated retormed prinsighter, eloquently appatiated on calvary and its crosses, to an admiring throng. He told them

that Jesus trained in the wilderness; that he was rubbed down with prickly pears; that he lought forty rounds, a day long each, in the wilderness, with the dwril, who trained in hell, was a heavy weight and struck straight from the shoulder with his gourd well up, while his foo was a light weight without much practice, that God held the stakes, Gabriel kept time, Michael was referee and Doctor Longphiz, bottle-holder; that the Devil got the best of it notwithstanding the stake-holder patted the light champion on thirback, andwald, "Go in Sonny, I'll bet my pile on you!" and at last he got knocked out of time, and the sponge was thrown up. But, said he, "He died game," when one of the news boys worked up to dever heat by the wild eloquence of the speaker, sung out, "Bully for Jesus! not in irreverence, but in all shonesty. And when the speaker went on to state that when Jesus felt, bleeding at every pore, he turndo to the stake-holder, and said: "Its all up!—I'm floored, but don't trouble 'em, it's a fair beat," and died. But lo! a miracle, the blood flowed all over the ground, and came to be, first a brook, then a river, then a mighty occan that rose and swelled and lifted up all the heuses, ahlps and people, and floated them all to the gates of heaven, where they are all now wait, ing to get in. Will you, my hearers, go in 1-frere came one vast shout from 500 boys and mea: "Of course we will, old hom. Three cheers for Jesus, the mao wat died game!" that Jesus trained in the wilderness; that he

There came one wast shout from 500 boys and mea: "Of course we will, old hom. Three cheers for Jesus, the man wat died game!"
Now, these people could not have been reached by anything half so effectively as by the use of demoralized social notions and talk, and just so it is, that not one of us but has a weak side, which side we are attacked on and suffer from, but the destined end is reached at last, provided "we die game."

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

ful.

Last night, the President of the company invited the stockholders and myself to the Opera, and we all had choice seats, in which to sit and disten to the glorious Aujec, in Offenbach's Barbellue. Frequently I had been to the samo theatre, but poverty compelled me to take a cheap upper seat; and I shrunk from people's gaze, while I sad my soul listened to the music. True, I could and did hear people say as they pointed their glasses at me, "That's Randolph, the king of humburgs," or "That's Randolph, the king of humburgs," or "That's Randolph as good and noble a soul as God ever made," in fact, a regular hash of pert and keen made," in fact, a regular hash of pert and keer remarks, and I shrunk still closer into my con-ner-seat, 329. But last night, I went as the peer of a raan of \$600,000, and, "That's Randolph the of a man of \$600,000,and, "That's Handolph the wonderful clairroyant I; That's the discoverer of Phosodyn,and finder of oil wells, and inventor of silver-plus, and the best fellow under beaven; let's go take a drink along with him, and John Pigota Esq., his particular friend," and then I larfed, I dkl, in fact I snickered right "cout in meetin."

John I'igots Led., nis particular iricul, sout then I lerged, 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 boundless wealth was in my grasp. Fools, both times the man was and is the same, but Mr. John Pigot's known wealth, and my familiar seat beside him, operating chemically upon them gave life to different appreciative powers, and for, while, I became a hero, with a cash capital, a good long way short of ten millions, yet quite large enough to pay my board bill and washer-woman, and a little balance over. But the fact is, we all wear spectacles, and see things wrougly now by reason of Grundyisms, and I conclude that the millennium will arrive when we reckon ourselves up at our actual worth; our neighbors ditto, and concede all we can to the force of deatiny. Why not cast our peck of dirt quietly? Asswer slang with allence or satire? Laugh at foilv? Hate no one? Love all we can, and keep all of it we get? Fight forty days, and forty nights against the devil—circum. stances. Sirike straight from the shoulder—form correct motives. Take a drink—fortuck; when dry—lagged out. Spouge ourselves—with patience. Sick to the text of our make-up, even if 'all the world faces us; strike like Stanton, but longer than he did, even if we we littli there is good skating in orthodox hell, and then it after all we get knocked out of time, let us take it coolly, and if we die, "die game."

It ought to be known that the better-land is

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

noard.

Algermon Charles Swinburne understood
mankind better than even Shakespeare, James
Stewart or Freeman Dowd, an almost match-less tro, for he wrote these thrice immortal lines
—lines worthy of a Shakespeare, Dowd or Stew-ard:

Before the beginning of years
There came to the making of man
Time, with a gift of tera;
Grief, with a gitae that ran;
Pleasure, with pain for leaven;
Summer, with Soyers that fell;
Bemembrance fallen from heaver
and madacaspisen from heal;
Strength without hands to smile;
Love that endures for a break;
Night, the shadow of Mght,
And life, the shadow of death.

And the high gods took in his Fire, and the falling of tears, And a measure of aliding sand And a measure of sizing man. From under the feet of the yes And froth and drift of the sea, And dust of the laboring carfo,
And bodies of things to be
In the houses of death and of birth;
And wrought with weeping and Rughter,
And fashload with losthing and fore
With life before and after,
And death benesth and above,
For a day and night and a morrow,
That his strength might codure for a span,
With travall and heavy sorrow,
The holy spirit of man.

From the winds of the north and south,
They gathered as nato airfic;
They breathed upon his mouth,
They filled his body with lib;
Ere sight and speech they wrought
For the veils of the sout therein,
A time for labor and thought,

For the relis of the soul therein, A time for labor and thought, A time to serve and to sin; They gare him light in his ways, And love, and space for delight, And beasty and length of days, And night, and aleep in the night: And night, and alsep in the night.

Ills speech is a borning fire:

With his lips he travalleth;

In his heart is a billed desire,

In his eres fore knowledge of death;

Ile weares and is clothed with derision

Bows and shall not reap:

Ills life is a watch or a vision

Between a sleep and a sleep.

Glorious Swinburne! No truer poem ever
fell from human pen! and this brings us to the
regions of heart-land pretty snon, by and by.

Per the Religio-Philosophical Jo Woman—Her Relation to Man. BT ABBIR J SPALDING

Woman—Her Relation to Man.

BY ABBIE J SPALDING.

The JOURNAI, of January 23rd, contains an article from the ren of E. V. Wilson, under the caption, "Woman, and Her Relation to Man. Is She Dissatisfied with her Present Conditions"
The wgiter depicts briefly but truthfully the present relative conditions of Man and Woman, and suggests as the remedy, cquality-in everything. But it strikes me that he throws on woman too much of the burden of applying the remedy. He exhorts her to own herself, and never surrender the sacred right to control her person, body, soul and sexuality as well as property. Does Brother Wilson realize that in the present condition of man's development, and under the laws which he has made for her to obey, is it not an easy matter for a married woman to control her own property? She may have contributed more to the common fund than her husband, but if she is Mrs. Smith, is not the property all Smith's? And is not Smith the one who, has got to do the business and support the family? Then who but Smith should have any volce in controlling the means by which business is to be done? In ability to manage, calculate, and economize, his wife may exert him, but there is abundant room for the exercise of her gifts in the kitchen. She can save, or wisely use the dimes and dollars there, but his control of the hundreds and thousands must not be interfered with by her. He may lose in foolish speculations the accumulations of years, which would have been saved for approaching ago if her voice had any weight with him. But was not his notive good? Did he not expect to make more money instead of losing all he had? Then where is the blame? This is the general understanding in regard to property. Now for woman to stand up, resist, overcome, and set right this matter looks to me like a herculean task.

I am often amused at the way men puzzle their heads over the question, "What shall be deen with the women." To me as much knot.

overcome, and set right this matter looks to me like a herculean task.

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

It is a hopeful sign that so many thinking minds are suggesting remedies for these existing minds are suggesting remedies for these existing

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

has prescribed the most potent and far-reaching remody.

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

Though claiming for woman no superiority

cared must be endured.

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

Champlin, Minn. Feb. 1st, 1869.

The Arts and Sciences.

Press the Scientife America.

Our Sun the Origin of all the Forces on Barth.

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

This use of a number of pounds only, as a measure of a force, without referring to list motion, notwithstanding extensively applied, is when cruically examined, very cronocous; as is also the old edinition of force as something which can create or destroy motion of matter, and, as if force on the contravy, is the handlesstation to us of something on-existent with and inseparable from matter; not once without matter, and, as far as our experience goes, no matter without force.

Matter shows ittell thus under different forms, and continually undergoes the most stupensous

us of something co-existent with and macparaous from matter; no force without matter, and, as far as our experience goes, no matter without force.

Matter shows ittell thus under different forms, and continually undergoes the most stupendous transformations by chemical and other agencies. Sometimes I light, invitible gas like hydrogen becomes condensed without any external pressure, in the one-thousandth part of its former space, in the metallic state in paladium, increasing the weight of this last metal almost one per coat; or this same gas combined with another gas, nitrogen, making the mysterious metal ammonium, forms a pericet smalgam with mercury swelling its built till it becomes lighter than water, and will float on it.

Similar transformations, we observe in force: one time it will manifest likelf to our eyes as light streaming from the sus; then as an agent expanding matter, and giving to our bodies the sensation of heat; then changing the solidity of ice in to the fluidity of water, and this again into the highly elastic vapors or steam—by every one of these molecular changes, a portion of next disappearing, becoming latent, transport again when another change occurs in the opposite direction. By sox only overpowering and destroying the natural cohesion of the water's molecular force, or less, into motion of the masses which then is oliditely observable to most of our exmes. Thus constitutes what formerly, exclusively, was called a force, when heat was errobeously supposed to be some kind of imponderable fluid, having a separate existence independent of matter.

Thus transform molecular force, or less, into motion of the masses which then is oliditudy observable to most of our exmes. Thus constitutes what formerly, exclusively, was called a force, when heat was errobeously supposed to be some kind of imponderable fluid, having a separate existence independent of matter.

Thus transform molecular force, or less, into motion of the masses which then is oliditudy observable to most of our exmes. Thus con

Thited States Coast Survey.-Int

The United States Ceast Survey.—Enteresting Experiments.

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

in Boston are heard and recorded in San Francisco almost in the same instant that they reached the car of the observer in the first named place!

So perfect were the connections and the workings of the wires that, had any one gone into the office of the Western Union Telegraph in this city, at any time during the time when the experiments were going on, he could have heard the ticking of the chronometer at Cambridge, as the signals were rapidly transmitted to the Pacific seaboard. For five minutes the tick it fock it fock if goes on, and then all is quiet. Presently San Francisco telegraphs Boston "All right; your second signals came good, and have been recorded for five minutes. Go ahead five minutes more." Again, tick! tick! tick! for five minutes. Tancisco says again: "All right, are you ready to take my signals?" And the nameer from Boston sis. "Les, go ahead." "Tick! tick! tick! it says san Francisco for the allotted five minutes, and Boston says in his turn. "All right! The signals are perfect, yet the question is not solved. The loss of time in the transmission of the signals post heaven on point and another is to be computed, and the separation and the signal so to San Francisco and return to Boston, is however, only the different solved. The instance and return to Boston, having traveled about air thousand miles. The experiment are now closed, but they have been cutrely successful. The route is from Boston, through Albany, Buffalo, Cieveland, Detrolt, Chicago, Omaha, Cheyenne, Seit Lake City, Virgina City, in Nevada, to San Francisco and return to Boston, through Albany, Buffalo, Cieveland, Detrolt, Chicago, Omaha, Cheyenne, Seit Lake City, Virgina City, in Nevada, to San Francisco and return to the mean time between the two points has not yet Seen fully annihilated. The true difference in the mean time between the two points has not yet Seen fully annihilated. The true difference in the mean time between the two points has not yet Seen fully annihilated.

ISF A Sichoyganer has invented a method for heading and unheading parrels filled with iquids, without loosening the hoops.

Our Children.

"A child in horn; now take the germ and make it
A bed of hereal beauty. Let the dews
Of hasowledge, and the light of virtue, wake it
In richast frequence and in parest hose;
For some the gathering hand of death will break it
From its wask some of list, and it shall lose
All power to charm; but if that levely flower
Bath welled she pleasure, or enduded one pala,
O who shall may that it has lived for vala?"

For the Religio-Philosophical Journal Taming the Little Wild Bird- No. 3. BY ACRY LEGNORE.

BY ACKT LEONORE.

Concluded from last week.

And now the sad part of my story to to come.

One morning very early, we beard loud cries of distress and alarm in the garden. Ella hastened out to see what had happened, but soon came running back, and said the nest, and all the young birdies were gone, and she could not find them. She was herself so pale, that I thought she would faint away. We thought that some strange cat had been prowling around in the night, and found our pretty pets, and eattended the said of God's creatures, in which he has implanted the divine instinct of mother love, and see the suffering they manifest when deprived of their young and helpless offspring. It was very sad to witness the distress of the parent birds, the mother flew close to me, as if she thought I could help her, in her great trouble.

For some time our search for the missure next. great trouble.

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

damp'cold ground; then we know, no wicked cat had been there, and for sometime, we could not find out what had caused us all so much trouble.

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

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

And now I am sure no little boy or girl that reads this simple story, will ever want to break un

the children do, and suffer very much bu can not speak and tell us of it.

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

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

hopeful.

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

Now I must say "good by" to my little readers, if I have had any. I hope many a little blue-eyed or black-eyed, curly-pate has read this true story, sad that they will all resolve to never in any way harm or abuse any kind of innocent or dumb animal that comes in their way. Resember they can not talk and tell us of their wants, or how much they suffer from unkind and harph treatment. How much I would like to know the opinion of the dear children about this gtory, and which they like best, which will do the most good, and which they will remember the longest? This one, every word of which is true, or a story all made opeful. This time no accident or harm befell them.

up about fairies, which can not be true? There is enough that is true, beautiful and good, to make every dear little child healthy, loyous and happy, that people have learned since they found out that spirits could come back from the spiritworld and tell us so much that we noter know before. Bright spirits are angels, and we know they love to come very near the gentle, kind, loving little boy or girl who is so much like an angel here.

From the Cirreland Leader City Evangelization - Reply to a Cleveland Pastor.

The remarks by a Cleveland pastor in Saturday morning's cellurial of your paper on the subject of "city erangituztion" comiains some suggestions on which, with your permission, I propose to make a few comments, with mo other object than the illumination of trith and the good of humanity. The subject which your correspondent presents for considerati- is one that has engrossed the best minds thoughout Christendom without reaching any practicable method for a solution of this difficult problem.

"The question is, how shall we reach the masses with the Gospel? Street praching has been tried; theatre preaching has been tried; special efforts by city missionaries have been put forth in almost every conceivable way, and yet the appalling fact stares us in the face, that the majority-of the population of our large cities are not brought under evangelical influences. The problem puzzles the clearest heads, and affects the heart of every philanthropist. What can be done to save the poor, the ignorant, the vile? is the question that presses itself upon every lover of Christ and humanity, and waits for an answer. And yet, if the church is Indeed the achool of Christ, the hospital for south, possessing all the agencies of the gosel ordained for the conversion of the world, she ought to have the answer at hand, but inasmuch as the scales which have covered her intellectual vision for the past cipit-gen hundred years still remain, the answer at once suggests itself. She cannot while chained with the ideas and absurdities of ecclesiastical tyranny, exercise that reason so important to a knowledge of the means by which she migatise she to meet the emergency referred to. The time has been when these ecilconstituted viengerents of GosPon cart evanon on important to a knowledge of the means by which she migatise she to meet the emergency referred to. The time has been when these ecilconstituted viengerents of GosPon cart control, the minds of the cartily the past of the case, the control of the control of the control of the contro

breath of the "whereby man bleame a living seul," a part and parted of God hinself—is it to be supposed, can such a thing ever be possible, that man, a part of beity himself, can ever be leaf?

Here then, Messra Editors (I beg leave to inform your correspondent), may be found the caure for this tooliference; this apathy on the part of the masses in receiving the teaching which are so laboritously promulated from pulpits, from the straighton balls by city missionares down to open site preaching. If all the efforts put forth by the nuncerons sectaring churches for evangelizing the masses as a wakening the unconcerned, unbelieving multitude was really ordsined of God it is no, more than fant to presume it ought to be crowned with the most signal success of any measure to which benevolent individuals ever appired. But homiliating as it must be for the advocates of this system for the advocates of this system is for the advocates of this system is fit the church, then, according to the quotation above, is really the school of Living, the hospital for south possessing all the agencies of the gospel ordained for the conversion of the quotation above, is really the school of Living, the hospital for south possessing all the agencies of the gospel ordained for the conversion of the quotation above, is really the school of Living, the hospital for south possessing all the agencies of the gospel ordained for the conversion of the gord, the doctors and ministers herein, it is fair to presume are believers in the precepts and sayings of Christ, but where is the evidence of the gospel ordained for the conversion of the gord, the doctors and ministers therein, it is fair to presume are believers in the precepts and sayings of Christ, but where it is the evidence of the gost the present of the discerning of aprinter. Are there any that speak in unknown tongues or by direct inspiration from an ligh, and must important of all are there any that can lay hands on the sick who immediately recover? These are imperatual via seven to

are excepted and excluded from heing the dispensers of these celestial gifts are those who actanomically the return of departed spirita, but first in proclaining salvation only through Christ, and presenting the revolting spectacle of the departed process of the revolting spectacle of the departed process. The revolting spectacle of the demand and receive a second on from our sins with a through ticket to the City of the New Jerusalem, to sing hosannah to the Lamb forever and ever. On the other hand the people on whom there, gifts have been conferred are ever ready to exhibit the signs by virtue of which they present a religion adapted to the advanced condition of human intellect—a religion that elevates man show the clouds of superstition and of theological darkness—at the same time requiring a rigid accountability for every infraction or violation of uponal and physical responsibility. No general bankruptcy at the eleventh hour by affected penitunes and calling upon a crucined God to receive a burden which the transgressor alone can atone for, and which by the lumntable laws of even add care justice must rest upon the individual until by his own efforts the debt is cancelted by a penalty commensurate with the nature and magnitude of the transgression.

D. A. E.

Errespondence in Brief.

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

I give the following anecdete in Illustration of modern christianity, leaving comments for

of modern christianity, leaving comments for your abler pen.

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

Frederick Sohr oder, of Martenton, writes to us encouragingly in release to his experience in Spiritualism, detailing an account of his re-hef from dyspepsia by Isanc Smith.

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

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

lowing:

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

SPEAKERS' REGISTER.

PUBLICATION CHARTMANN THAT WEEK. IT therefore to-hoove Locatives to promptly unity so of change-whoover they occur. This column is intended for Lecturers unit, and it is a repelly increasing in counterer that we are compelled to restrict it to the simple address, leaving particulars to be instructed. Construction of the particulars to be instructed by a result correspondence with the businedants, illustration Angler, Colomus, Clinton, Co., Ivan. O., Fannier Allys, Busynkani, Man. Mrs. N. X. & androus, trance speaker, Delton, Wis. Mrs. N. K. & Androus, trance openher, Taunton, Moss., F. Mrs. Ortha Albait Ameliana.

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Keligio-Philosophical Journal

GEIGAGO, APRIL 10, 1000-

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Trace of Subscription are Pro-tice on rightly page.

special magazin page.

After These sending money to this office for the Jornacia should be much! to state whether it he a receval, or a new subscription, and write all proper names plainly.

#275 All letters and communications inten-torial Department of this paper, about he ad James. All husiness letters to John C. Burdy

orn Street, Chicago, Ill.

The Pen to michigan than the Sword

Ym are God. I am God. We are all parts of the gree to God-hard. There is no place where God is not. I's the god that hath not the soil of Divinity upon it.—In spartness of Binner of Light.

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

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

We know, however, we exist; that we live,

and instead thereof, we theorize too much, and establish, in fact, too little.

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

for God as within it, and is be not conscious?

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

Every thing in existence has god-like qualities, and all united, constitute God himself. What; each of us a part of God? Yes; beautiful thought, shining from no borrowed light! A part of God! "Why not?" says the little sew drop just nextling for the night in a bed of roses. "Why not," says the little sew drop just nextling for the n I would not separate conscioumess from any thing, although we can discover no manifesta

red the n agnetic telegraph, by talk ing with the positive and negative poles of a battery. "Why not?" schoes from the king the president, the beggar; in fact from all human ty. God infinite? What else beside him?

battery. "Why nor' the president, the beggar; in fact from all humanity. God infinite? What else beside him? Nothing.

It would be well to panse, says a spirit visitant by our side, and consider another question. You seem to see God everywhere; you separate him from nothing, and in so doing prepare yourself to receive still grander truths. The world ignores certain elementary principles, and affirms many things to be true that are totally falsa. Life is an essence; it exists in everything. The stone, the clot of carth, the plant, the tree, in fact everything feels the effects of its influence. Units flour and water, knop the same in a confined state for a short time, fald animal life will be generated therefrom, perceptible to the senses a When his flour and water were united, a central point was formed, towards which this life-blement omired as naturally as the stone when little from the ground, will fall to the earth. This life-blement was in the flour and in the water separately, but when united together its power became focalished so that it could manifest its peculiar

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

But where is God? Everywhere! You see him, I see him, all see him, ell set him, all see him, ell set y you scarcely appreciate the sublime fact! You hear his voice in the rustling leaves, in the singing birds, in the surging clouds, in the sileat movements of the innumerable workla above. If God is infinite, he must necessarily be infinity itself; for otherwise the statement would involve a contradiction of terms, and other elements healde God could be found in space, which would be absurd. God occupies all space; he is all in allinin fact, he is infinity itself. Every drop of water, every thay insect, every object in nature, boing a part of infinity, must necessarily be a part of God. But if man in a part of God, we have a finite intelligence within an infinite intelligence in other words, God divides hitself in an infinite intelligence within an infinite intelligence in other words, God divides hitself in an infinite number of little intelligence, and yet retains the original status of infinity itself, which seems a haunt dhough carefully considered (This event above). infinite number of little intelligences, and yet re-tains the original status of infinity itself, which

gence; in other words, God divides highest in an infinite number of little intelligences, and yet retains the original status of infinity itself, which seems absurd, shough carefully considered. This finite mind, a part of the infinity of mind, is enough to puzzle say one; but wait awhile, and we will make it clear.

Man a part of God, and yet finite, standing in the same relation to him as a drop of water does to the ocean of waters, or the waters of the universe? Goff is easentially indivisible,—yet is constantly throwing off from himself, as it were, elements of life. Man being a part of infinity,—is a part of God, for you cannot by any process exparate man from God. We are only elements of life, food, the same as the animalcule in the blood are elements of life within us. We are the animalcule, circulating, as it were, in the wast ocean of mnd, receiving nourlahment therefrom the same as the animalcule of the blood receive nourishment from the same. God is infinity; we as finite creatures are traversing the arteries of the universe, occasionally coming in contact with the great Central Heart, the fountain of life and intelligence, and receive impressions therefrom, that impart a knowledge of some grand law. We are within God—not God within us, and consequently are a part and parcel of him. We are life within life; a wheel within a wheel; finiteness within infinity. God embraces all laws within his organic structure; man is an offshoot of these laws too be struggles to understand their nature. He would soo, nor could not try to understand that which is entirely foreign to himself. He may understand comething of God, yet never be a God. He may how before the shrine of infinite knowledge, and its portals one by one will open to his enraptured vision; revealing the grand truths within, yet the portals closed are still innumerable. He can circulate within the veins of the vast universe, touch its Central Heart, feel its pulsations, behold the slivery orbe that it is constantly throwing off to deck the vauli of b by him. Still, an animalcule in the veins of God, he will ever reside, a part and parcel of him, grasping for the gilttering truths that deck his course, and beckon him on in the path of

THE ACITATOR

The above named paper is published at 132 South Clark street, Chicago, every Saturday, at \$2,50 per year. Mrs A. Livermore, Editor, Mary L. Walker

Assistant Editor.

The first number of the above named neatly executed, and ably edited paper, is upon our table, asking for recognition and exchange,

which we cordially respond to.

The Agitator is in the line of reform. We which we cordially respond to.

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

We said there was but one reason why the

enough to make a success of it, and to immortalize the Agitator.

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

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

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

SPIRIT ARTISTS.

Jesse H. Soule enquires if there are spirits ari-ists who give likenesses of deceased persons of whom the artists know sothing. Asswer, yea. We should think it would pay such artists to advertise in this paper, but probably they know

LECTURES AT LIBRARY MALL

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

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

son it the most seemed to be appreciated by availablence; for at its close, upon the motion of Professor J. H. W. Toohey, a successful subscription was started for the purposes of the society.

Professor Toohey announced himself willing to be one of thirty or sixty, to raise three thousand dollars, to secure a hall under the control of the Committee. One thousand dollars was pledged at once, in sums of one hundred each, and assurance was offered that the remainder would be raised in subscriptions of smaller amounts. In the crening, many members doubled their subscription for the month to pay off indebtedeess, and thus the amount pledged or paid during the day, was about \$1230,00.

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

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

What we cent, is not always that which we

ont my own Work, and stand myself for some thing.

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

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

tions.

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

We learn through Spiritualism, the nature and

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

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

ing. lecture was highly interesting,—and we regret that we have not room for a more exten

A NEW PROPOSITION.

Feeling willing to make almost any sacrifice to promolgate the truths of Spiritualism, we propose to furnish each of our triel subscribers with the Religio Phillosophical Journals for three months longer for the nomigal sum of fifty cente each, provider nemewals are maile within the next too mech. This proposition will barely cover the cost of the blank paper, at manufacturer's price, and the expense of getting the subscribers address on the printed mail list for the mailing machine. Then there will be no longer any falture of each subscriber to get the Journal, and the time.

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

In addition to other attractions, our new department of "Arra and Sciences" will eliet great interest and will be worth mere to each reader than the paper will const.

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

Promptages in remember the remember the renownle must be made before the fifteenth of the present month of April.

DES. MOBRIDE AND CLEVELAND

DES, SCHERIBE AND CLEVELAND.

The above named healing mediums are worthy of patronage. They have two excellent qualifications as healers; we know from experience. We have just been confined to our bed for two days with chills and fever. Now being in the habit of yielding to sickness or employing doctors, we attempted to brave it dut; but finding the case desperate, and our time of too much value to? be wasted in an unequal struggle with our unrelenting disease, that one moment was giving us foretasts of a theological hereafter, and the next, that of an Artic explorer,—we concluded to call to our aid the above named farm. Sedflee it to say, that with the sid of our new allies, three operations by the hands of Dr.

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

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

From Terre Haute, Indiana

Prous Terre Haute, Indians.

Ms. S. Jones:—Sir, is your paper of March
Dith, page fore, and in the fourth column, is an article entitled, "J. H. Poweli." You stated that
he was engaged by the Spiritualist Society of Terre
Haute, for twelve months, but owing to that Society not boing able to sustain a settled speaker, Mr.
Powell is sgain in the field. Your informant was
either ignorant of, or wolly mistaken in the facts.
Mr. Powell came to our Society the latter part of
December, 1989, under an engagement to speak for
us on Sundays only, at the rate of nine hundred
dollars per annum. He remained with us until the
first of March, at which time our Society clead
their engagement with him, giving him within a
few dollars of a half-genr's alars for a little over
two months services. Our Society has not, and
does not intend to make my engagement that
they cannot failil. As we are in negotiation for
another speaker, such a statement is calculated to
leave an impression to our dissevenings, and hope
you will make the correction. Satisfied that you
have no intension of dissory of the Society any
injustice, we remain yours, for the cause.

JAMES HOOK,
Secretary of the First Society of Spiritualists.
REMARKER: The article referred to by Bro James

REMARKS: The article referred to by Bro. James Hook, Secretary of the First Spiritualist Society of Terre Haute was penned by Bro. Powell. We supposed it true and published it, and w publish the correction with pleasure.

We desire to call the attention of our reader to the department in the Journal under the above head. The article on "Our Sun, the Oriof careful perusal, for many new thoughts will be

of careful perusal, for many new thoughts will be awakened thereby.

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

we tanging us our own, and manifest them-selves to mortals.

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

A. B. CRILD.

A. E. CHILD.

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

PATON, ONTARIO.

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

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

BOSTON JOURNAL OF CHERISTRY.

We have upon our exchange list the abonamed valuable monthly newspaper, devoted chemistry as applied to Medicine, Agricultu and the Arts. Terms filty cents per annum.

JARES R. NICHOLA & CO. 150 Congress Street Region Mass.

B. F. BOYD.

The above named gentleman is desirous o opening a correspondence with all who desir to form a community, having a similar basis to that of the Oneida Cummunity, N. Y. His Post Office address is Minneapolis, Minn

BLANDENVILLE, ILL.

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

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

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

CHLEBRATION AT AURONA TALLINOS We learn from Brother Morion, that the friends celebrated our twenty-first anniversary, at the residence of Mrs. Swift, in Aurors, in a very

DM. MC FADDEN AND LADY.

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

LYCEUM RECORD

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

neat, credimos sool to look upon. reference to the objects of the Lyceum, it truth.

In reference to the objects of the Lycesin, it truthfully says:

"The grand result sought to be attained is the harmonious development of the child into the perfect man and woman.
The means by which this good work is to be accessed to the physical, to meet the particular of the child to be moving; hence the calculational exercises and the marching.
The proper and legitimate prompting of the child as the marching.
The proper and legitimate prompting of the child, subland by chatechism rules—hence the questions and asswerment, by the simple application of the child, subland by chatechism rules—hence the questions and asswerment, by the simple application of the batterial showed, by the simple application of the batterial was and effect; that sufference must follow the lafriagement of isw, and that there is no "ricerious" alcomenate, but that the full demands of trangressed law must be satisfied. This applies alike to bylavical, mental, moral and spiritual relations.
The premotion of the spiritual according to the divine laws of spirit communica; the development of the sarget lake of the many laws and the chapter of the sarget lake of the many laws. He development of the sarget lake of the many laws and the chapter of the laws and the laws a

TESTIMONIAL TO D. D. HOME.

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

monial of his worth from acrowned head of Europe.

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

PLANCHETTE-THE DESPAIR OF SCI-

The above named work is one of the very best books ever pablished. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating Spiritualism beyond cavil. The secular prose everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks. For sale at this office. Sent by mail on receipt of \$1,35 and 10 cents for postage. Address 8.8. Jones, 84 Dearborn street, Chicago, Illinois.

UNDERWILL ON MESSER ISE

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

WANTED \$500 TO \$10

Under the above heading will be for advertisement in another column. Tho bare addressed G. B., box 121, will please w again, addressing G. B., box 131, Waverly, Io Our compositor mistook the figures.

DR. DURN.

DR. SURN.

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

DEWITT C. SEYMOUR.

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

Titerary Jotices.

The Atlantic Monthly for April has arrived and as usual, is "chuck full" of articles relating

and as usual, is "chuck full" of articles relating to the arts, sciences and politics. Terms per, annum, \$\psi_1\$; single number, thirty-free cents. Fields, Oagood & Co., publishers, Boston, "Our Young Folks "halls from Boston, published by Fields, Oagood & Co. It is a cheapmonthly (twenty cents), and we opine, a favorite with boys and girla. Stories, science, music, poetry and pictures, are all admirably mixed in the number for February.

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

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

pulpit, which alone is acceptable to the people. We see something of the true light in the first number of this Quarterly. We wish it success—"Madame De Chamblay." A novel by Alexandre Dumas. Turner B rothers & Qo, pubshers, 808 Chestnut street, Philadelphia.
Dumas has written too much and been before the world too long, to need words of praise from us. He has sketched some of the most thrilling, melodramatic, touching stories that have issued from the prefs. "Madame De Chamblay" purports to be a fragment of the autobiography of Dumas himself, and as such, alone would intertest the novel reader. test the novel reader.

Charles Scribner & Co., 854 Broadway, New York, are about issuing the "Illustrated Library of Wooders," which, from specimens we have received, promises to be a repertoire of "won-ders," and no mistake. The pictorial represent-ations will doubtless commend the work to the lovers of Fine Art.

3musements

At Ne Vicker's Theatre the highly popular, and sensational drama cutlited "Flash of Lightudog," is still kept upon the boards, drawing, as it did heretefore, good house. It closes with the present week, to make way-for Mrs. Mary Gladatone, a fine actreas, who begins a short engagement on Mon. day, April 5th.

Yankee Robinson, in the attractive play of "True Love," and the Samyeaha, the wonderfail female gymnasta, are attractively full houses, at Crosby's Opera House. They remain only this week; and on Mos. day, April the 5th last., "Humpty Dumpty," reconstructed, with new seenery, new prologue, new tricks, and Tony Denier as Humpty-Thumpty, will be again put upon the boards of the Opera House, to the infinite pleasure, no doubt of the Chicago public.

public.

"Home," one of the most clegant of modern comedies, has been a theme of much admiration at Atken's Dearborn Theatre. It is pronounced one of the handsomest scenes ever prepared for the Chicago stage. Mr. Alken eridently instend to give all the novelties that are to be had, and announces that on Monday, the 12th of April, he will produce "My Lady Clare," another of Robertsoo's plays, which has been playing simultaneously at Sciwyn's and the museum, Bosloon, and two new plays by Watts Pallilpe, "Fettered," and "Not Guilty," are in preparation.

At Wood's Museum, the Amenda the Committee of modern and the Atlantic Museum, the Amenda the Chicago and the Atlantic Museum, the Amenda the Chicago and the Atlantic Museum, the Amenda the Chicago and the Chi

in preparation.

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

Theatre Communit helddes the count waster in

Theatre Comique, besides the need variety in song and dance, announce the first appearance of Signor Francis, the re-engagement of Neille, Florence, Minnie Rainforth, W. C. Benton and the

LIFE'S UNFOLDINGS.

WONDERS OF THE UNIVERSE

REVEALED TO MAN a title of a new work fresh from

REVEALED TO MAN.
Is the title of a new work fresh from press.
By the Guardian Spirit of David Coriess.
S. S. JONES,
Publisher.
RELIBIO-PHILOSOPHICAL PUBLISHER ASSOCIATION FRATERS.
The Medium, the address to the public says:
The Medium, the haddress of Hantley's Grove Kelleary Co., Ill., through whom, this work was term, has been a careful observer of the phenomena of "Modern Spirit sallism" for over twenty years and during that time he has been the hamble Medium through which hundreds of philosophical and clentific lectures have been given to sticentive lessence. Of himself, we can give no sticential lectures have been diversed the jumplied a careful and attentive person.
The Introduction folitied "The Unvaling" treats of man as the grand objective ultimate of Life's Indodings.

of man as the granu voyen.

Canoldings:
He also stands at the pinnacle of all organized
Life in the native parity of all things.
On page twenty-four the author treats of "the
way mediams paint likensees, in the tree "acher ofthe development of the arts and sciences.
In part second, under the general head of myteries Exvesied, the author treats of "How Maskind
Manifest their presence through Physical Bodies of
Mediums. How the writing is done. How we in-Medium. How he writing is done. Row we are deeper as Mediums to speek. The fulloses of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained."

This work is staily got up and consists of seventy-large closely printed pages and we healtate not

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ABIT M. MATTER.

A PLEABANT STORY.

In the streets of Chicage, I wasdered along,
And carriently song a familiar old song,
And carriently song a familiar old song,
And carriently song a familiar old song,
The Iriba-the Broth-the Presch, and the Dairh,
And the strange Advertisements of these inter days,
On the Bulletin Bonde, for concerts, and plays,
When all on a modden I saw nometlings new,
On sides printed paper in Red, White and Blue: It tied of the victous of constring so man,
So handy—so harmices—no perfect, complete,
For coloring baref, the mostache or har,
Without any posion, or dispping, or care,
And set only on, but the color is "inst,"
And like a shoomaker, it witchs to the last i"
In reading I pondered, and thought of my hair,
New no "gray as a rat," nece no giesty, and fair.
I headed, and found ties—I breight it, and tried,
When all my gray hair, in "If" respect action
By age is renowed—I find twenty years younge—
I will marry and tweet—no note to wait leage.
I will have men wife, and the conferts of bone,
As the Naw Mangle Com

When as my wife and twenty person and tenger, I will have no a wife, and the comforts of home, I will have no a wife, and the comforts of home, I will have no a wife, and the comforts of home. For six, I lead that Comb at 84 Darktorn Street, where they have a free mere left of the same sert. Dark Yorget they have a free mere left of the same sert. Dark Yorget the place.—Exclosy [31,28 and address MAGIC COME AGENCY, At Darktorn Street, Chicago Hillonia, and yes shall receive the MAGIC COME by mail post-paid, U. B. Wisk.

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Proc Sengen-Dear Str. These Paranders yes need not fild the work. Alpert is tried of pay baser lost, my wife manufacted with a server trief. The coungined air-most increasinty, and was attended with a high Peter, which interned daily. He connected to be the Posta-tive Poweders and seeds. The fewer in this ed. the Coungin ceaned and the improved to the time the Coungin ceaned and the improved to the time the local foundation who extensived using them, and be-fere that was per 3. different hand fire foundation with a few 1st the period of amorth, Ast layer hand of hearing. The secretic consecuting thing the could be people of the cases to be related hand for the and of hearing. The secretic consecuting thing the country for hearing and the cases to be related hand of the Negative Postadors dail the work, and she is not well, and can hoot is bear and samet in a well as sub-tere could, find the C. They cought to be high in very tan light The Lagrence introd (the Possitive and Negative

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MRS. A. H. ROBINSON, III. and may be in: ne from the source they purport to

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tir-Questions, to be nurvered at our Luore sold be lacoric, well written, and directed to on inconvenions for the questioner to be pre-

INVOCATION.

Ob, Our Father! With a consciousness of Thy power, and Thy wisdom, we sgain approach Thee, and as a part of Thy children ofter our sincere thanks for the privilege Thou has: given us, in manifesting ourselves unto Thy children who are

yet upon carth.

We thank Thee that Thou hast se salightened
their minds that they are caabled to receive as with
thankini hearts, and listen to the words of comfort
and consolation that we, through Tay divine wisdom, are cashed to give upto them. Not through
fear do we approach Thee, for we know that Thou
art the embodiment of goodness, and we have
naught to fear.

art the embodiment of goodness, and we have naught to fear. But, with tanakful hearts and desires intense, would we hask in the sunshine of Thy aver-enduring love. Feeling that assurance we would call upon every one to worship Thee, as the Creative Pfinciple and an erer-present spirity-mad as they would thank Three for their joys, may have the think the thou art he Creative Fower-the life and animating principle of all things—they will see Three alike in joy and sorrow.

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

QUESTIONS AND ANSWERS.

QUESTIONS BY R. COOK, AVON, LIVINGSTON CO.

N. Y.

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

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

Q.—I have been in the habit of considering nature as diverging a legitance.

nature as embracing all existence. Is not that the import you would give it? A.—God is the innermost. Nature is that which clothes the innermost. God is the Fath-

er—Nature the Mother.
Q.—You have said when making Invocations
"Father and Mother God."

"Father and Mother God."

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

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

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

trust.

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

Some are so constituted that "mother" comes nearest their souls. While others the word "father" strikes an answering 'chord. The two united answer all the demands that can extend the souls of the souls.

ist.
Q.—What kind of mediumship would you call that of Andrew Jackson Davis? Was it given by spirits, or was it his nature brought up to that point?
A.—Certainly, he must have in his nature the

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

spirita, we know. Others think he was not.

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

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

A.—The nower working through the animal

animal concerns?

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

Q.—Yes, that exists in all organizations.

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

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

A.—Bomething more than that? Yes

A.—Something more than that? Yes.
Q.—What are the functions of the human soul

in the animal kingdom ?

A.—The numen soul is to us use occurring the hard before spoken of goom? Is soul is to us the covering of

this garm which we have before spoken of.—
The soul is the spiritual body.
Q.—As I understand it, we have a material
body, a spiritual body within it, and then a soul
withir the spiritual body.
A.—You can call the innermost life principle

A.—You can call the impermost lite principle sensity pay choose. When you become disrobed of the material covering, you will still have external senses. We call the soul the spiritual body to be taken cognizance of. The germ—the interior principle—we call the spirit.

Q.—I want to know if that germ is the mier.

terior prince.

Q.—I want to know if that grading and analy?

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

Q.—No, I don't want to do that. Every questions are supported by the control of the control of

tion of this kind arouses in my mind a desire to inquire into carees

tion of this tind arouses in my mind a desire to inquire into causes.

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

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

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

JANE DARLING.

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

Chicago, June 6th, 1865.

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

Love, breathes a sweet lullaby of quiet rest till the soul wakens to a realization of its own God, and the giory which surrounds Him.

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

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

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

Each good work and each good thought

and him.

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

philosophy of these grand truths.

"Ia my Father's house there are many manslow

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

Jane 17th, 1868.

June 17th, 1868.

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

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

The lesson of this, my dear sister, is, my house

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

The spartment, as I have said, was high and grind; its cernice is claborately carved and gidded in colors, each carving has its own meaning so that, the fifends or visitors may gaze and read, and grow wise in reading; the walls are decorated with spirit paintings of soanes and localities in the higher spheres, each painting containing and conveying latelligence and with spirit paintings of spirit valuting. If ded no larguages canable of convex.

containing and coaveying intelligence and wis-dom of a higher life. When I speak of spirit painting, I find no language capable of coavey-ing an idea of what it really is. While you gaze upon the picture, it takes life, and as you look you read lesson after lesson, truth after truth, until you feel yourself drawn upward and onward brough the mazes of mystery into

the higher course of the temple of wisdom.

From the centre of the ceiling hangs a sort of chandeller of curious form, and beautiful in design, its lights or burners are crystal globes, which act as receptives and reflectors of light which comes shumering up from the innunerable love jawels which form the foundation of my mansion.

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

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

I can read here the prayer of my earlier life for my infant child; there the fond hopes of a doung mother, here the warm solicitude for a friend, there the sorrows of my heart for the

a doing mother, here the warm solicitude for a friend, there the sorrows of my heart for the a doing mother, here the warm solicitude for a friend, there the sorrows of my heart for the affliction of the bereaved, all, all are written in letters of light, and all have their divine leason annexed thereto. My walls reflect every good work of my life, and oh, how good it is to feel that you have done well in earth life, that your mausion is ready for your reception. Oh, sister dear, could I have realized what was in store for me, I would have pust forth greater exertions, I would have made greater sacrifices and would have labored more for ethers; for in proportion to your good works on earth is your manaton in spirit-life, unless you are assisted by beneroleht and charitable (filends who will give a past of their own jewelf to build a home for you. From my chamber of repose my eyes drink in the ever varying lovely landscape before me; I inhale the soft zephyrs freighted with sweet odors, and my soul is gladdened by the sweet music of singing birds, all is light and harmony, it is a paradise in truth.

The timed form and the wild revelled in the

aradise in truth. The timid fawn and the wild gazelle join the little lamb in his noon-day frolic and all keep time to the music of a wind harp as it breathes its ever swelling anthem of praise to the all per-

vading spirit of love and progress.

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

rading spirit of love and progress.

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

I find that I have retained every function of nature, consequently I am provided with every necessity of my being; my taste and appetite has changed so far as requiring gross food, that having been the call of my physical nature, and having I said aside my earth body, I no jonger have to see that have to set at the my serial not provided with every ing been the call of my physical nature, and having I said aside my earth body, I no jonger have to see them, being more spiritual in their effect, as physical nourishment, fit is not strange that our diet should be spirit fruits and vegetables of which we have as abundance, and in such varieties that the most delicate spirit may find that waich is adapted to list taste and nourishment, and there are many, very many, that are so weak and delice—when they come here that they require carcial nursing and the most delicate nourishment to its taste and nourishment, and there are many, very many, that are so weak and delice—when they come here that they require carcial nursing and the most delicate nourishment to its raise them to a realization of their spiric-life.

My ground is are covered with that which is beautiful and at the same time useful—conomy I find is a law in spirit-life; a law more perfectly manifest and understood than it is with you. My ornamental trees (of which there are very many are not only perpetually in bloom, but are constantly laden with cating of vegetation, which imparts f sweet and invigorating aroms, exhibarating in its effect like conflial.

Every tree, every shruh, and every plant has its use, and ch, how perfectly does each perform its divine mission; and, could you, my sister, look from my plane of observation, you woulk see that all manifestations of life, even in your earth spiere, whether animal, vegetable or naineral, have their mission of wisdom and love.—One important feature of my surroundings

canopy, and falls in a soft, dewy spray, beautify-ing everything that comes within its indusence.— At some future time as I become more acquaint-ed with this wonderful fountain and its utility, I may attempt to give a better description.

Zhenomenal.

For the Beligie-Phi Wonderful Spirit Manifestations at Fox Lake.

BY GEORGE MORGAN.

Bake.

BY OEDROE MORGAN.

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

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

A gentleman was permitted to sit at the medium's back and grasp her arms just above the

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

On ohe occasion, while the writer was sitting in the circle, my little boy who passed over to the Sujrit Land two rears and nize months old. dium's back and grasp her arms just above the elbow, and hold her fast if she attempted to

ly to their relatives or friends.

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

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

I will mention but one more incident which

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

tlemen, were present, the medium said she saw a spirit or person standing outside of the circle, and commerced describing him, when all at once she cried out, "Oh, how frightful he looks I he seems to be all crushed to pieces about file and commerced describing him, when all at once she crief out. Oh, how frightful he looks he seems to be all crushed to pieces shout file chest! The blood is running from his mouth and cars. Don't let him come into the circle, he looks so frightful!" At this juncture, the spirit spoke and said: "I must come in this way." This was desinctly heard by tnose alting on that side of the circle where the spirit stood some in the circle said, "Let him put his hands on a gentleman's head, the beck part of the head, the fingers fronting forward into the circle, showing that the spirit stood outside of the circle behind the man. The spirit then passed into and across the circle, put his hands on to another man's head. The gentleman said, "If this is Mr. Back, pat me on the head three times. This was done. By this time the medium had become so alarmed at the frightful appearance of the spirit, that the light had to be brought and the circle closed.

Now, all in the circle recognized this last presentation as the spirit of a Mr. Buck, with whom all were squainted while he lived here in the body, the facts of his death, and the manner in which he died were known to all present. The facts are these: If was moving a building on rollers. He put his head and shoulders trader the building while it was moving, to examine something about the building. Just at

on rollers. He put his head and shoulders under the building while it was moving, to examine something about the building. Just at that Instant, it dropped from the roller and caught him just back of the head, upon the shoulders, and cruthed him in the manner the medium saw him. One gentleman in the circle who helped take him from under the building, declared that the medium had described him just as he looked at that time.

Feb. 7th, 1800.

Mianesots Quarterly Convention of Spiritu-

The first quarterly Convention of the State Association of Spiritualists, was held in Mankato, Feb.

The first quarterly Convention of the State Association of Spiritualists, was hald in Mankato, Feb. 20th and Slat.

The Convention assembled on Saturday, the 20th, at two o'clock F. M. The President being abent, the meeting was called to order by Mr.T. C. Flowers, of Maskato. After a greeting acong by Mrs. Logan, the meeting west into convention.

Mrs. P. A. Logan, Missionary agent, then gave an interesting account of four months' Missionary labor, extending over some fifteen or more consition, with a full report of the scances, aboving a greak amount of labor performed, organizing applitual associations and Star Armies, a new order of Temperance societies for children,—with a success in raising fineds, beyond the most sanguine expectation of the Executive Board, all of which, together with many letters sent in to the Board from different parts of the State, carnestly recommending and dealing her continuance in the Missionary Islow, fully satisfied all the members of the Board present, that she is emiscatly sitted and qualified to do a great and good work as Missionary agent.

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

EVENING SESSION.

EVENING agasion.

Evening session upened with song by Mrs. Logan, Gillowed with a lecture by Mrs. Lots Walsbroker, to which the audience instened with wrapt attention for more than an hour, after which, the angels gave some beautiful and attring inspirations through Mrs. Logan, followed by some very leteresting manifestations in controlling and developing a speaking medium, Mrs. George Gibbs.

SUNDAY MORNING SES

Convention called to order by Mr. M. F. C. Flow-cra, at 10 o'cleck, and was ably and eloquently act drassed by Mrs. Lois Walsbrober, concluding with and by Mrs. Logan.

Adjourned to meet at 234 o'clock r. m.

APTERNOON SESSION.

ATTERNOON RESSION.

Executive Board met for business. II. C. Train sont in his resignation as member of the Executive Board; as "pirel, and E. Fratt, of Garden City, was appointed to fill the vacancy.

Members of the Board present: M. F. C. Flowers, A. B. Hyester E. Fratt and D. Berdesit.

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

fully para was and in asbecipitions on Missioner, paid, \$130.

On motion, it was ordered that Mrs. F. A. Logan, be continued and employed as Missionary agent.

On motion, ordered that the Society be authorlized to employ Mrs. Mary J. Colburn, as Missionary

agent.
On motion, ordered that the Boclety be authorized to employ J. L. Potter, or some other competent man to set as State Missionary agent.
On motion, ordered that the Treasurer pay Mrs.
Lois Waisbreker the sum of \$15 for lectures and

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

EVERING ESSION.

The evening session opened with invocation by Mrs. Walsbroker and soog by Mrs. Logas, followed by Mrs. Walsbroker bith a lecture on the uses and benefits of Spiritualism, which was acknowledged by many to be see of the best discourses they had ever listened to, after which the spirituagian controlled Mr. G. Gibbs, and after giving some of the sinest amusing manifestations, they gave through him some of the best inspirations given during the meeting. A confirmer meeting was continued satill a late hour, in which M. T. C. Fjowers, Mrs. Logan, D. Birdaid, George Gibbs, and others participated, with soam by Mrs. Logan and others. The meeting then adjourned.

The most perfect harmony reigned during all the assections and deliberations of the meeting, and was departed for our several homes with grateful.

we departed for our several homes with grateful holless to the angels for their giorious inspirations, given through these worthy and talented medium. D. BRESSALL, Secretary.

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TAYLOR'S

BED SPRINGS.

ED May, 10, 1001. Are the chaquet
reight free for a dellars, a Moral

J G TAYLOR Ann Arbor, Wick

Loutier Department. BY E. V. WILSON

Spiritualism in Buffalo, New York.

Spiritualism in Emfalo, New York.

We spoke nine Sandays in Buffalo, during Dec.,
1889, and January, 1989, giving eighteen lectures
and spending two hours each Sanday in the Childrev's Lyceum, making our work on each Sanday
equal to six hours per day.

We found the Society inharmonious and full of
discord and but poorly attended, and is debt. We
left them with a crowded house, growing interest
and out of debt, but wanting in harmony.
There was at our first lecture in the city, but linety persons; at our last, over five hundred. Every
seek was filed, the platform ofvered, the standing
room all occupied, and full five hundred people in
a three-hundred Hali.

The first Lyceum we attended had sixty than

room all occupied, and full five hundred people in a three-handred Hall.

The first Lyceum we attended had sixty-three children present, the last one cighty-aven. We formed an adult group that was full-every Sunday, and there were present many persons to witness the interesting exercises of the Lyceum. The Ly-ceum is very well officered, and the children atten-tive and well behaved. Many of them giving evi-dence of fine talent as speakers, decisimers and aincress.

singurs
Br. Heary Fitsgerald is eminently qualified for
the position of Conductor, and fills the office with
specifit to the Lyceum as well as to himself, and he
has some good belpers in the cause as leaders and
gumds; in fact, the Lyceum is a good one and well
margiced. Epiritualism is altre in Bufalo, and
pecds not a little more harmony to become a grand
Society, numbering thousands instead of hundreds.
The morel's first class I fall. with helpt of room ety, numbering thousands instead of meety, numbering thousands instead of room y, need a first class. Hall, with pleaty of room

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cablod to give many fine tests.

On the evening of Mooday, February let, we gave a scance of which the Expans, published the enclosed, clipped from its volume. I will herewith send you a statement of the seance as taken down by my friends in Spirit Life.

A spirit calling himself Charles Elwards, bar-tendor in a Hotel six years ago, stood by Mrs. 8. and thanked her for her kind care and attention to him.

NUMBER TWO.

Mr. Gibson fally described came and told how be committed suicide some years ago, fointing out many he knew in life, saying, "The crime is for-given, the offence not forgotten.

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

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

SCHRER PIVE.

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

NUMBER SIX.

Two boys came, hand in hand, and told how they ere drowned in the nver, nine years ago, told of heir death trials, and leaving words of cheer for see they had left behind.

NUMBER SEVEN.

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

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

NUMBER NINE

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

NUMBER TEN.

A sallor came and sated, "I am Catpain Williery, and salled the topsall schooner, George W. Willia, of Oswero; foundered and sank in 1880,off Matison Dock, below Cieveland, Oblo. The vessel was raised subsequently, and taken into Ashtabula Harbor. I was found in her cabin, and those who raised her, took from the deak in her cabin \$500 is bills." NUMBER ELEVEN.

There stands by that lady, Mrs. 8., a spirit who shows us the letter J. We then entered into a fall and minute description of him, and he says, "Tell my wife for me, that she is a foolish woman to put up with the abuse and oppression she is enduring at present, for the man married only for her measurements.

A esilor, Joe waters, came and told of many id pranks he had been in, and gave an account of acchanglian row he had been in, in a saloon with my lake Captains, in 1840.

NUMBER TRIRTER

Captain Walker, of the Great Western Steamer, as fully described and idealified. Ba-All of the shore tests were fully identified. Ba-idea thank, we gave many readings of character, and located over thirty dates, and only one singic see unidentified, and he was a confirmed Spiritu-

we not surrounded with a great cloud of wit-17 Thus God, through his angels as in the continues to be our helper.

Meep it Before the Feeple
That Elder Miles Grant said in Dansville, New
Tork, Wednesday evening, January 27th, 1889, "And
iff am compatied to follow the Bible; and confine
dayself be it, then I may as well close the discussion
at once, for I cannot maintain my defence from the
Bible."

The above is copied from my notes: taken at the

The above is copied from my money man as are ine, and it is correct.

I now quote from the Danvstile Advantures:

Ele (Eider Great) then said that if be was dilowed of an enthing but talk Bible di-the time, they agent as well close the detate at once."

Eider Grant's versions of the matter is as follows:

"I then remarked if he would not allow use to of Rock Island County, who gave their lives

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

do anything but simply read the Bible, we might as well close the discussion." The resolution read as follows:
RESOLVED: That the Bible, King James' version, sustains Modern Spiritualism in its phases and teachings. The discussion to be carried on under parliamentary usages.
The facts of the case are simply these: Elder Grant left the authority covered by the resolution and quoted at readom, without authority before him, what was not in the Bible. I raised a point of order. The point was this, that the Bible we were discussing, was an English Bible, accepted by Christianity, and that we spoke the English language, hence, we were not discussing the Greek, Hebrew or Latin. Point of order sustained by, the chairman. Elder Grant paid no attention to the raileg. I then cailed him to order, and refused to let him proceed. The president told him he must and should configuration to the raileg. I then cailed him to the resolution, and then in great excitement, he said, "If I am compelled to follow the Bible and confine myself to it, I may as well close the discussion at once, for I cannot maintain my defence from the Bible."

Hible and comine myself to it, i may as well close the discussion at once, for I cannot maintain my defence from the Bible."

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

VENTIMER.

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

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

I will see to securing a Hail, and making every preparation.
Will the Elder come to time? We shall see.
No random, running fire, Elder; but a square stand-up, mental contest over the old book, Klog James' version of the Bible, and when Christlanity gets out another, then we will attend to it; but as an American people, speaking the English tongue, we'are not warranted in going to the Greek to sustain an English idea.

A Talk With Spirits.

"E. V. Wilson, an Illinoisan, who has for several weelly been lecturing before the Spiritualistic Association lecturing the fore the Spiritualistic Association lecturing the forest the Spiritualistic Association lecturing. His subject was the Law of Indiscoce, or Magnetism. We have neither time upon spiritualistic as the law of L

the greatest character in the tragedy of the American Revolution.

Mr Wilson devoted considerable time to the delien and the the character of some of the ladies and the character of some of the ladies and the character of some of the ladies and the control of the character of the character of the character of the character. He told a Mr. 8 that her dead hould not the character. He told a Mr. 8 that her dead hould not have been presented to know what be had to say. He says, answered the lecturer, "Tell my wife she's a fool to asbint to all that she down-she is oppressed and down-trodden by a dominecting man, who married more for money than woman." And the woman said that it was \$0.

For The Religio-Philosophical Journ The Voice of Pinnehette

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

will perceive life is fall of reverses. Do not complain of your trials, for they are your greatest bleasings.

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

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

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

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

ginning of wisdom, and if you do not improve your oppotunities, the recording Angel of mem-ory will cause you many regrets.

Honorable Notice.

DEAR JOURNAL:—I send you a copy of com-limentary invitation, as follows:

Office of Rock Island County, Soldiers Monu-

Mr. Jacob Norris, Pris. and Members of the First Spiritual Society, Rock Island, III.

You are respectfully invited to be present on the occasion of dedicating the Rock Island County Soldiers Monument, on the 9th day of April, 1889.

Exercises will commence at one officers. P.

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

CHARLES B. KNOX, JAMES M. BEARDOCET, Chairman of Com.

It is truly gratifying, is the pressure of pres-ent hostility, to be able to report such honorable notice as the above invitation conveys; and let-us not forget to credit to the said committee a noble and praiseworthy example of liberal, gen-erous treatment of all religious bodies, irrespec-tive of cred or order.

erous treatment of all religious bodies, irrespec-tive of creed or order.

It is most refreshing to the Americau citizen to find these indications of a fellowship and pa-teraity, which proudly stands above the petty plane of sectarian and party strife, to meet at one common alter, where are abrined in sacred memocy our "illustricus dead."

M. J. Wilcoxxox

M. J. Wilcoxsox.

(37" Charles Taylor, acolored citizes of Orkaloosa, was selected as a juror a few days ago, and on-challesged, took his seal in the box. The erest drew a large crowd to the court room. The case was one grherein the plaintiff was a colored man.— Vinton (Iowa) Kagta.

NOTICE OF MEETINGS.

Mics.—Lyceum moots each Sabbath at I e'clock ductor, R. N. Webster; Guardian of Groups, Mrs.

ly received.

B-0703.—MERCAPTRE HALL—The First Spicialion needs in the hall, 32, Summer street, Freddent; Sammel H. Joseo, Vice Frendent; Vironariere.

Transerer. The Children' Progressive Lycum, a. B. B. Ford, Conductor: Him Mary A. S. ins. All letters about the addressed to Characteristics. Anni Date of the Characteristics of the Characteristics of the Characteristics of the Characteristics.

The South Reston Spiritual Association ory Sunday at 19,3 and 7½ o'clock. Mr. R. H. Gould, Secretary; Mary L. French,

fall, nouth-nest corner Calvert and Saratoga.

O. Hyrer speaks till further notice. Chille by the control of th

o.—The Spiritualists of Carthaga, Jaspar Co., aga every Sunday evening. C. C. Colby, Cor-stary; A. W. Piczaring, Clerk.

resgonding Secretary; A. W. Pittering, Clerk. Des Malons, Jews.—The First spiritualist Associa to Good Tampater Ball (rest side) at 10g o'tcle in Good Tampater Ball (rest side) at 10g o'tcle P. M. B. H. Eliyon, Corresponding Secretary. Descretari, Mich.—First Union Society of Spiritu regular meetings in Ormsty's Hall at 19½. A. M. P. M. Snidey, Sequiar Spacker J. W. Vanklamee. orresponding socremy, at Union Society of Spiritualists held mety's lifel at 1955 A. M. and 156 Speaker J. W. Vanliames.

m.Colorado. The Spiritualists meet there three to west at the residence of H. Toft. Mrs. Toft.

Milas, O.—Children's Progressive Lycoms unday, at 10½ o'clock a. H. Conductor, Mr aardian, Emma Tuttio.

v. B. O. Dran, conductor; Mrs. M. Bochwood, guardian.

GERRAL—The Americal Spiritualists hold usedings as
reasons Hall every Sunday afternoon and evening, commonoge at Sand 19/2, v. M. Admission—Ladid, a Sonst; gentiletee, 10 comin. Children's Progressive Lycoma measonbles at
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addrawed to J. H. Craskoe, Cer. Sec.
The Bigle Cristan Sprittaniste hold meetings over-fluor
day in Winabinaset Divideo Holl, Cheleon, at 3 and 7 r. M.
Nr. M. A. Reiver regular speaker. The public are invited
facts free. D. J. Enkler, Sec. Spring.
Woodnerma Mance-Misselings are hold in Horticological Hall
overy Study afternoon and owned, at 2 and 7 Votch.
The Committee of the C

Juardian.

Paovinsen. R. I.—Mortings are bold in Pratty Mail. Week-bosses servet, hendays, aftermoon at 3 and evenings at 75 volock. Progressive Lycoxum meets at 13% volock. Lycoxum Uemdeotor, J. W. Lovies; Guardian, Mira, Abbte R. Petter. i meetings are hald every Bun-or lecture, at 731 o'clock. Ond-sects at 3 yr. m. J. S. Dow, One-

ay in Tem ikul, at 10% ans 8 relock. , Mr.—Spritualish bold mestings in Pioness Chapal sky afterneon and evening. Children's Programive mosts in the name piece at 8 p. M. Adolphus J. , Conductor ; Miss M. S. Ourtim, Grandian. times are held in Liberty Hall, het Society.) Sunday aftergroom and

Z Crrr.—The Society of Progressive up every Sunday, in Everett Hall, one out and cixth avenues, at 1616 a brease at 12 m. Children's Progres P. E. Parasworth, Oudnoter: He-tian. or six p

serm, N. H.—The Spiritualists hold mostle aday, at 10 A. H. and S P. H. in the Polite Co-leate fron R. A. Seaver, President; S. Push

personne, ser une puer 1988. J. H. Shandy
Philindelphia, Prac-Didderen's Programetre Lyronne No. 1,
monto al Connert Hall, Chantant, above 18th brives, as 194, A.
H., on Sonday, H. E. Dyvell, Codebster; H. Ner. Mary J. Drott,
Guardian. Lyronn So. 5, at Thompson citree charts,
at 19 A. H. R. D. Langham, Codesster; Har Harry Structure,
Guardian. The Find Association of Spiritualization has its locterm al Concept Hall and 14. H. and 15 ft. H. on Standay.
"The Philidelphia Spiritual Union maste at Washington
Hall, every Hambay, the marking deviced to that Leasure.

feetings are hold and regular speaking in Old Pammit street, at 7½ P. M. All are invited a Programive Lycoum in the name place every M. A. & Wheelock, Occadesters Hir. A. A.

alists of Lynn bolding, at Cadet Hall.

Bendry alternoon and ortgang, at towar assu-Chicago Liberal and Spiritual Associations meets every Bendry at Crosby's Music Hall, at 19,45 and 1:30. Confe-sece at 12 st. Clair B. Device speaks for Docombor. All communications to be addressed to— J. Everriou, Pres. New Year.—The Pricedo on Constant of Completing Liberal New Year.—The Pricedo on Constant of Completing Liberal

ion 10 cents.

The First Society of Spiritualists and thints hold regular meetings at Lyceum Hall 200 Septent 2 and 7 p.m. Lyceum at 10 a.m. Lowic King, ctor, hits. D. A. Eddy, Guardian, D. A. Eddy, Gor.

matural Science and Philosophy gy, with scientific expriments and cal apparatus. Lycaum is the ruling at 75 o'clock, by valunteer of Spiritual Philosophy.

Polytechnic limitate, corner of Seventh and Chestmit.
Locares at 10 a.m. and 8 p.m.; Lycome 3 p.m.
Lycome 4 p.m.
L

Progressive Association hold meeting lills Hall. Childrens Progressive Lyces: S. M. Terry, Conductor; J. Dawy, G. Perin, Cor. Sect.

Richmono, morning brea's Progressive Lyc. Lousvilla, Ky.—Sp. at 11 a. m. and 7 k p. a. between 6th and 6th.

O.—The Spiritualists of this place held regular thompson Center. The officers are E Halbert, M. Hall Jr, Trustees; and A. Tilletson Sec-rosurer.

reserve...—The "Friends of Progress" organized per-pt. s, 1866. They us ethe Hall of the "Balem cistion," but do not hold regular meetings. J. Translass: Kim. Carrie S. Huddieston, Vice Prud-toman, Secretary; D. A. Gardner, Transurer; with Chileston.

NOT.
TOPETA, KANIAR—The Spiritifalists of Topola, Kanna, most for feedal Services and importational speaking every Bonday revening at the Odd Follow Hall. No. 188 Kanna Arenne. Mrs. H. T. Thomas, Impirational Speaker.
F. L. Carse. Provi.
WHILLERSTON.—Spirital meetings for importational and Trance Speaking and Spirit Test manifestations, every Sun-

to Prysident. Speakers on the Rev.; C. Francie Allyn, der y et 2 P. M. Mrs. E. P. Celli che, Amistalt Conductor.

PLYMOUVE, MARK.—Lycous Association of Spiritualists meetings in Lycous Hell typ Sandays in mask menth, draw's Progressive Lycous mosts at 11 o'alocks. H. Spi-counged:—Hrs. S. A. Spyson, Jan. 5 and 12; H. B. Sp Ph. 3 and 5; I. F. Greenland, March 1 and 8.

Prompte, Man.—The spiritualize hold meetings over funds; afternoon and ovening in Bolding and Diskbarry. Ball. Spinker composit.—Hire G. P. They during Jamery. Qurrow Man.—Sincings at Sty and T o'clock P. m. Pro-preserts Lycoma mosts at 13 g. s.

rill, Conductor; M. le jobé at 11/2 p. m. H. Y.—Programive Spiritualists hold meetings in uy Hall, sormer of Third and River street, at 1914 a. m. 5 p. m. Childenn's Lycenas at 1915 m. Meuros J. Conductor; Mrk Louise Estab Guardian.

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