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

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BELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, APRIL 17, 1869.

· VOL. VI.-NO. 4.

Biterary Zepartment.

Written for the Religio-Philosophical Journal. OUR YOUTHFUL DAYS.

BY J. WILLIAM VAN NAMES. Our youthful days are fied for aye, And we are older grown, Then let us not recall again The joys and pains we've known, For 'mong the memories of the past Are many shadows deep, And if we call them up again, We can but sigh and weep.

Weep o'er the broken idols then, And faded dreams so bright, When we thought life a happy day, Filled with the sunshine bright, And in those early days of life, With joyous, buoyant heart, We learn the lesson sweet, to love, But soon we learned, to part.

For death with icy fingers closed Around our loved ones dear, But now, living in brighter spheres, Thei rapirits hover near: And as we journey on in life, We feel the weight of years, And know how vain are all regrets, And sight, and dreams, and tears.

Then let us not recall the past, But leave it buried there. And to the future turn our gaze, And overcome despair. Our youthful days are fled for aye, With all their joy and pain, And as we journey on in life, Recall them not again.

WILFRED MONTRESSOR:

OR,
THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND ORIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE

COQUETTE." RTC.

BOOK FOURTH-THE CONFESSION.

CHAPTER XXX. THE SEVENTH-THE CONFESSION.

The sun went down without a cloud, and a

bright star-light evening succeeded.

At half-past seven o'clock Mark Masters, the police officer, posted himself at the corner of Broadway and Leonard street. His mind was apparently absorbed in the contemplation of the passers-by. For a long time he had been accustomed to judge of the pursuits and characters of men from external signs, and he had acquired great facility and accuracy of discrimination. His keen eye detected the slightest difference of dress, walk, gestures, and his judgment, with almost unerring certainty, referred them to their peculiar causes, whether of occupation or of character.

The twilight slowly departed while the police officer was thus employed. During the space of three-quarters of an hour, he remained standing quietly at his post. At the expiration of that period, a person of medium stature and gentlemanly address, with his face partially muffled in a black silk handkerchief, approached the officer, and said, in a disguised tone of

"The stars are out, Mr. Masters."
"You have the word," replied the police officer, but who are you?"

"I am the Seventh." "Follow me," said Masters.

Mark Masters turned into Leonard street, and proceeded at a moderate pace in the direction of the Tombs. On reaching the prison he did not seek the main entrance, but passing along the rear of the gloomy structure, he stopped at a side entrance in Franklin street, principally employed for the admission and discharge of prisoners. He jerked the bell handle somewhat rudely, and the heavy door was opened by one of the turnkeys, a stout pursy, bull-necked man, with long arms, broad shoulders, and a large head, covered with thick curly hair.

"Donovan," said the police officer, addressing the turnkey, with a significant gesture, directed toward Wilfred Montressor, "this is the gentleman concerning whom I spoke to Justice Drinker in your presence, this afternoon He desires an interview with Simonson, the burglar. Will you conduct him to the proper cell?'

"I will, Mr. Masters," replied the turnkey. "Mike Donovan is a prudent man," said the police officer to his companion. "A safe man, and understands his business. I leave you in his hands."

The police officer departed, and Wilfred Montressor, passing the threshold of the prison, removed the handkerchief which had partially

concealed his features. "It is chilly out of doors," said the traveler. as if apologizing for the use of a muffler, "but the air within these walls is hot and close,"

"Neither honest men nor rogues like to breathe it," said the turnkey, chuckling. "Sure I am there is no hurt in it, for I have breathed it many a day."

The turnkey took a portable lamp from a pine table near the entrance, and conducted Wilfred Montressor toward a long corridor or passage way, on either side of which, at regular distances, were small doors leading to as many

cells for prisoners. At the distance of five or six yards from the commencement of the corridor, the attention of the traveller was arrested by a low, moaning cry issuing from a crevice in one of the cells,

"That chap takes on hardly," said Mike Don-ovan, in reply to an inquiring glance from Mon-tressor. "He is a new hand at his trade, and was taken last night in company with your man

"His name?" asked Montressor, sharply.

"Williams—yes—Williams."
"Unlock the door of the cell for an instant. I will speak with him before I visit Simonson." "My orders extend only to Hugh Simonson," said the turnkey. "I suppose everything will be right, sir?"

Montressor made no reply except by a trifling gesture, but the features of Donovan instantly brightened, and without any further difficulty he unlocked the door of the cell and threw it open. As Montressor and the jailor entered the cell, Andrew Williams sprang from the straw pallet on which he was lying, and clasping his hands

together eagerly demanded:
"Tell me—tell me! Am I accused of burglary or murder? "Murder?" said the turnkey, Donovan, in a

tone of inquiry.
"Yes," exclaimed the prisoner, shaking as

with an ague. "Is the policeman dead?—the one who was stabbed by Simonson? "No more than you or I," replied the turn-key. "Milman will be on duty again in a day or two; the stab was only a flesh wound in the

- "Thank God!" said Williams, joyfully; but relapsing almost instantly into his former con-dition, he murmured audibly, "Still I am a

murderer; for I have killed my poor wife."
"Your wife is living," said Montressor, in a kindly tone

"Have you seen her to-day?" asked the pris oner, tremblingly.
"No, Mr. Williams, I received my informa-

tion from the physician who is in attendance

'Is she better, sir? tell me that, for mercy's sake."

"Doctor Everard speaks encouragingly."
"They have taken me from her sick bed," said Andrew Williams. "They have separated us forever, but it is my fault. I have only my-

self to blame." "If you could procure bail," remarked Montressor, "you might go at liberty until the day of trial."

"Who would stand bail for a poor man like me?" replied the despairing prisoner. "It was poverty, sir, that drove me to this-it was indeed. I was willing to work for a living. I didnt want any man's riches. It was the fear of starvation that urged me on to this false step, besides being over-persuaded. And yet, sir, I don't believe that I could have used the money gained by robbery if I had got off safely. I have been thinking of it to-day, as the folly and wickedness of my course rose up before

"It may not be so difficult to procure bail as you imagine. If you will solemnly promise to abstain hereafter from dishonest courses, your temporary release from prison shalf be effect-

Andrew Williams sank upon his knees, his eyes gushing with tears, and in a tremulous voice made the required promise. "See to that poor fellow, Mr. Donovan," said

Montressor, in a whisper to the turnkey. ture never intended him for a thief." The cell of Hugh Simonson was the next but

one to that tenanted by Andrew Williams.
"Hallo, Simonson," said the turnkey, as he entered the burglar's cell, "a gentleman wishes to see vou."

The burglar was stretched, at full length, upon a narrow mattrass, with his face buried in the scanty bed-clothes. His coat was hanging upon the back of a rickety wooden chair-otherwise he was in his ordinary dress.
"A gentleman!" muttered the thief. If I had

been born with a silver spoon in my mouth I might have been a gentleman myselt. Hugh Simonson turned upon his couch, and

partly raised himself upon one elbow. His coarse, matted hair—his bloodshot eyes—his swelled, disfigured features—and the sayage, almost fiendish, expression of his countenance, were repulsive in the extreme. He eyed the jailor and Montressor with a malignant scowl, and demanded, in harsh, unmusical tones:

"What do you want of me?" "I will leave you alone with him," whispered the turnkey, addressing Montressor. "When you are ready to go, tap lightly against the door of the cell, and I will release you immedi-

ately." Donovan placed the small lamp which he carried, in the hands of Montressor and retired, closing and locking the door after him.

The sound of the closing door, and the harsh grating of the key roused Simonson more effectually from the stupor of his broken slumber. By an awkward, ungraceful movement, he brought his feet to the floor, and assumed a sitting posture on the rail of the bedstead.

"What do you want of me?" repeated the burglar, surveying Montressor with a stare partly of mistrust, partly of defiance.—"Are you a parson, or a lawyer?" 'Neither.'

"I don't believe in the devil," said the rufflan, coarsely, "and I am destitute of money, so that I have no need of the services of the former, and cannot purchase those of the latter." "Your career of villainy and crime has not thoroughly stifled the voice of conscience."

"Conscience!" exclaimed Hugh Simonson, flercely. Get me out of these stone walls, and I will laugh at conscience." "Every hour of imprisonment will sharpen her stings," said Wilfred Montressor. "The

events of the past will intrude upon you by day and by night, in frightful memories and hideous

"What have I done, more than others?" said the burglar boldly. "The world owed me a liv-ing, and I took it. The rest of mankind are pursuing the same end, save that they rely upon fraud and trickery, instead of violence?"

"The casuistry of thieves and burglars may

iustify them, in their own eyes, in depredating on the property of others, but no man can sleep quietly with the guilt of murder resting upon

Simonson threw an anxious, uneasy glance at the speaker.

"Do you come here to frighten me?" said the robber, with an effort to appear calm and reso-

"Not to frighten you, Hugh Simonson," re-plied Montressor, fixing his eyes upon the burglar, " but to tell you that your gullt is known to man as well as to God, and to bid you reflect perpetually upon the dying agonies of your innocent victim."

The countenance of Simonson changed perceptibly, as he listened to his visitor, and he an-

swered, tremulously:
"I killed him in self-defense."

"Him!—who?"
"The policeman, last night."

"I speak not of him—the policeman is not dead—but of her—of Zorah."

The thief rose from the bed, and gazed at Montressor with a look of undisguised astonish-"A woman!" he stammered, almost inaudi-

"Yes-of her whom you murdered, in cold

blood, in the dead hour of the night." "It is a lie!" said Hugh Simonson, stamping violently on the floor of the cell. "I have plundered rich men, and bullied strong men,

poor man out of a cent, during my life." "You cannot deceive me," said Wilfred Montressor, scrutinizing the features of the ruffian, the proofs are too strong."

"Have you ever seen this gold lepine watch? this diamond cross?" demanded Montressor, displaying before the eyes of Hugh Simonson the articles which had been pledged at the pawn-broker's establishment of Benjamin Hoskens.

The burglar's countenance grew dark and sullen as he silently inspected the articles. "You are seeking to entrap me," said he, an-

grily. "No man is compelled to criminate "Fear not; I shall not appeal to the ven-

geance of the law. The doings of last night will consign you to the walls of a dungeon for twenty years." "Twenty years! a life-time!" muttered the

robber.

"In every hour of that weary space, the stings of conscience will grow sharper and sharper, haunted as you will be, day and night, by the ghost of your murdered victim." "You will madden me." exclaimed the burglar

furiously. "I am no murderer." "You stole these articles from a dressing table in the bed-chamber of a house in A-street, on Friday night of last week-"

Simonson was silent. On the same night, in that very apartment, a lovely woman, Zorah, was basely, cruelly murdered. You are her murderer."

"It is a lie! shouted Hugh Simonson. "Denial is useless; the cruel deed was committed during my absence, on the night of the robbery. These trinkets were taken from Zorah's bed-chamber, were in your possession, were pledged by you at a pawnbroker's shop in Chatham street. You have been tracked successfully in your career of crime. The law will pronounce one penalty, conscience another. Ten years hence, you will be able to tell me whether bodily suffering or mental torture is the severest

infliction.' As Wilfred Montressor uttered these words, the angry, sullen expression disappeared from the countenance of Hugh Simonson, and a glance of intelligence beamed from his blood-shot

"It was your house, then?" he asked, blunt ly:

"Yes." "You were absent in the dead of night. At what hour did you return home?"

"About one o'clock." "If a murder was committed in your house on that night, you are more probably the murderer than I."

The trayeler was surprised at the brazen audacity of the prisoner. "I confess to you that I scaled the second sto-

ry of a house in A-street, last Friday night. by climbing on the root of a small rear building, and unclosing the blinds of a window, whose lower sash was raised. At the moment when I entered the apartment, which was dimly lighted by a small lamp, I was startled by the creaking of a door in the lower part of the house. I siezed a gold watch and some trinkets, which were lying exposed on the top of a bureau, and, hastily left the chamber as I had entered it.

Having gained the roof of the rear building, I crouched behind a chimney until I could ascertain the cause of the noise which had disturbed me. After two or three minutes, the door of the apartment which I had left was opened, and I heard distinctly the sound of footsteps. I determined to retire as quietly as possible with the booty I had obtained. As I cautiously descended to the ground, my attention was excited by a quick, anarp cry, which died away in an instant, and was followed by low, protracted moanings. If murder was that night committed, the person who entered the apartment after me

"Can I rely upon your statement?" inquired

Montressor, with a mixture of surprise and in-"I have told you the truth, for there seems to

be a dreadful mystery connected with the affair; and I cannot bear to be thought worse than I

"If your confession is confirmed by evidence, you will have no reason hereafter to regret your

At the appointed signal, the turnkey presented himself at the door of the cell, and releasing Montressor from durance, conducted him'to the

entrance through which he had been admitted.
Wilfred Montressor departed from the Tombs in a state of perplexing uncertainty. The narrative of Hugh Simonson was connected and plausible, and his manner, bold, insolent, and even rufflanly, added to the internal evidence of its truth. But Montressor reflected that his confession was the confession of a villain-a hardened offender against the laws of God and man-one to whom the selfish interests of life were everything, and honor, justice, and the

sanctity of oaths, nothing.

"Besides, if Hugh Simonson be innocent," he asked himself, "who is the murderer of Zorah?"

Suddenly, in the midst of these reflections, the allusion of Alfred Tracey to the exploits of the Due be Richelieu, in his career of gallantry, was recalled to his mind.

Hugh Simonson was forgotten. A wild; terrible suspicion fastened itself irrevocably upon the soul of Wilfred Montressor.

For the Religio-Philosophical Journal Anniversary Celebration in New York City

BY LEO MILLER.

DEAR JOURNAL: Last evening, the Spiritualists of this city, commemorated the twenty-first anniversary of Modern Spiritualism, in the large hall of the Cooper Institute. Two thousand people at least were assembled on this occasion, and I do not think Cooper Institute ever, had a more intelligent audience gathered within its walls. The New York TRIBUNE speaks of it as a "very intelligent assemblage."

The time was occupied with brief addresses, interspersed with singing and music.' Mr. P. E. Farnsworth presided in the absence of Judge Edmonds, who was kept away by illness, though the very able address which he had prepared for the occasion, was read by Mr. Farnsworth.

A selection from the opera "Trovatore" was then played upon the piano by Mrs. Manzerauch.

and was received with great applause. Hon. Warren Chase gave a brief but foreible review of the growth of Spiritualism during the last

twenty-one years. A solo and chorus entitled, "Realm of the West," was then rendered by the choir of the Everett Room Spiritualist Society, after which your humble

correspondent was called upon for an address. I endeavored to show that the advent of Modern Spiritualism demonstrated the truth of the religous hopes of humanity concerning a higher life; that it confirmed the universal conviction of the race in its belief of an over-ruling Divinity that shapes the destiny of nations and individuals; and shows us that this "divinity," and these "gods" and "guardian angels," were none other than the dear departed of earth, who were watching over the nursery of human existence with a solicitude as deep and loving as that which a mother feels

over the cradle of her new-born babe. Another solo and chorus entitled, "Life, Beautiful Life," was followed by the introduction of our great ploneer author and lecturer, Mr. A. J. Davis. Mr. Davis made a very brief speech, but it was in his happiest vein. He said that it seemed to him that Spiritualism should be taken as a notification served upon mankind that the world has taken a new step in its progress, that it is the ringing the bell of the Car of Progress. It was the blowing of a steam whistle on this new volocipede. He said that Spiritualism was unorganizable. There had been several disastrous attempts during the past twenty-one years to get it in an organized form, and these had failed because Spiritualism was as yet only an announcement, and it does not yet appear fully what it shall be. Mr. Davis said he had been in New York City more or less of the time for the past twenty years, was familiar with its principal places and streets, and yet this city was not more a reality to him than the Summer Land.

Mrs. Mary F. Davis was then introduced and read a note from Mrs. Charlotte B. Wilber, regreting her inability to be present, and expressing her joy for the advent of Spiritualism. It had given to woman everywhere the right to speak, sing, pray, and appear before a public audience. It was a religion for woman as well as man. Women were foremost in promulgating its principles and re-

Mrs. Davis then read an original poem on "The Soul's Question." It was a beautiful production, and when she had done reading and the last cadence of her clear, sweet matronly voice had fallen upon the audience, bursts of applause followed her

Mr. Charles B. Patridge made the closing speech, and offered some resolutions which were unanimously passed by the vast andience.

Miss Katie Fox was on the platform and very frequently during the exercises responsive raps through her mediumship, were heard in all parts of the hall. At half past ten o'clock the audience dispersed, all seeming to feel that it had been good to be there.

New York, April 1st, 1869.

Scientific Daring.

One dull day in August, just after noon, a balloon rose in the air at the foot of Cleet Hills, on the western edge of the central plain of England. It was inflated with the lightest of gases which chemical skill could produce, and it rose which chemical skill could produce, and it con with amazing velocity. A mile up, and it en-tered a stratum of clouds more than a thousand feet thick. Emerging from this, the sun shone brightly on the air ship; the sky overhead was of the brightest and deepest blue, and below lay an immeasurable expanse of cloud, whose surface looked as solid as that of the earth now wholly lost to view. Lofty mountains, and deep, dark ravines, appeared below; the peaks and sides of these cloud mountains part the peaks. and sides of those clond mountains next the sun glittered like snow, but casting shadows as black as if they were solid rock. Up rose the balloon with tremenduous velocity. Four miles above earth a pigeon was let loose; it dropped down through the air as if it had been a stone. The air was too thin to enable it to fly. It was as if a ship laden to the deck were to pass from the heavy waters of the sea into an inland unsaline lake; the bark would sink at once in the thinner water, Up, up, still higher! What a silence profound! The heights of the sky were as still as the deepest depths of the ocean, where, as was found during the search for the lost Atlantic cable, the fine mud lies as unstirred from year to year as the dust which imperceptibly gathers on the furniture of a deserted house. No sound, nor life—only the bright sunshine falling through a sky which it could not warm.

Up—five miles above earth! Higher than the maccessible summit of Chimborazo or Dawngiri. Despite the sunshine everything freezes. The air grows too thin to support life, even for a few minutes. Two men only are in that adventurous balloon—the one steering the air ship, the other watching the scientific instruments, and recording them with a rapidity bred of long practice. Suddenly, as the latter looks at his instruments, his sight grows dim; he takes a lens to help his sight, and only marks from the falling barometer that they are rising rapidly. A flask of brandy lies within a foot of him. he tries to reach it, but his arms refuse to obey his will. He tries to call on his comrade, who has gone up to the ring above; a whisper in that deep silence would suffice—but no sound escapes from his lips-he is voiceless. The steersman comes down into the car; he finds his comrade in a swoon, and feels his own senses failing him.

He saw at once that life and death hung upon a lew moments. He seized, or tried to seize the valve, in order to open it, and let out some of the gas. His hands are purple with intense cold—they are paralyzed, they will not respond. to his will. He seized the valve with his teeth: t opened a little-once, twice, thrice. The balloon began to descend. Then the swooned marksman returned to consciousness, and saw the steersman standing before him. He looked at his instrument, they must have been nearly eight miles up; but now the barometer was rising rapidly—the balloon was descending. Brandy was used. They had been higher above earth than mortal man or any living thing had been before. One minute more of inaction-of compulsory inaction-on the part of the steersman, whose senses were failing him, and the air ship, with its intensely rarefied gas, would have been floating unattended, with two corpses, in the wide realms of space. - Once a Week.

A Shiftless Man.

In the spring of 1841 I was searching for a studio in which to set up my easel. My nousehunting ended at the New York University. where I found what I wanted in one of the turrets of that stately edifice. When I had fixed my choice the janitor who accompanied me in my examination of the 100ms, threw open a door on the opposite side of the hall and invited me to enter. I found myself in what was evidently an artist's studio, but every object in it bore indubitable signs, of unthrift and neglect. The statuettes, busts and models of various kinds were covered with dust and cobwebs; dusty canvases were faced to the wall, and stumps of . brushes and scraps of paper littered the floor. The only signs of industry consisted of a few masterly crayon drawings and little luscious studies of color pinned to the wall.

"You will have an artist for your neighbor said the janitor, though he is not here much of late; seems to be getting rather shiftless; he is wasting his time over some silly invention, a machine by which he expects to send messages from one place to another. He is a very good painter, and might do well if he would only stick to his business but Lord! he added, with a sneer of contempt, the idea of telling by a little streak of lightning what a body is saying at the other end of it! His friends think he is crazy on the subject, and are trying to dissuade him from it, but he persists in it until he is almost ruined." Judge of my astonishment when he informed me that the "shiftless" individual, whose foolish waste of time so excited his commiseration, was none other than the President of the National Academy of Design—the most exalted position in my youthful artistic fancy, it was possible for mortal to attain | S. F. B. Morse, since better known as the inventor of the electric telegraph. But a little while after this his fame was flashing through the world, and the unbelievers who voted him insane were forced to confess that there was at least "method in his madness.—Editor's Drawer, Harpers Magazine.

The Morgan County Agricultural society has leased twelve acres, about a quarter of a mile west of Martinsville, for a fair-ground. The lease runs for ten years, and the work will be commenced as soon as the weather will permit.

Pacific Department.

DE..... BENJANIN TODD

Spiritualism.

When Modern Spiritualism was introduced into our world some twenty-one years ago, it was not announced by any great prophetof ancient or modern times; nor was it guided in its course by any pillar of cloud by day or pillar of fire by night ; nor was its principles given from any cloud-capped Sinni whose enshrouding darkness was cleaved hither and thither with shafts of lurid fire like the teachings of Moses; nor was it like Chritianity of miraculous birth, a Divinity clothed in mortal flesh wrapped in swadling bands and in a manger cradled; nor did it come from any effete mythology or theology worn thread-bare by time.

No seared ranks of marshalled armies with fire and sword forced it on unwilling subjects, like Mahomedanismo

Is was never cradled in the arms of any church or eact or sought to establish the same. But it came all warm from the heart of the spirit world. heaven-born and angel-crowned.

Like some mighty river whose source is inexhaustlblo, it pours its resistlers tide broad and deep all along the shores of mortal life; and on its wavy, oilvery breast, guided by the hands of our loved and gone before, there floats those god-hallowed arks laden with the riches of immortal existence. Itoinspiring genius, all beautiful like the roseate hues of the morning hour, startled the slumbering world from the religious sleep of centuries, and before its onward, stately march, the darkness of ages folded up their chadowed curtains and hastily fled away. It does not seek especially to affiliate itself with the rich, the proud and the great in the land, nor does it desire to dazzle the minds of mankind with its greatness, by the rearing of towering spires or lofty rounded domes. But it comes to the scenes of every-day life, where the poor, mourning, downtrodden and toiling millions, grow heart-weary, and it administers to them a balm for their trials and sorrows, whose fragrance and healing qualities the balm of ancient Gilead never knew.

Its principles take deep root in the human heart, spring up luxurisatly, bearing flowers whose fragrance sweet, day by day becomes a holy incense before the pure shrine of the angel world. It goes into the chambers of the human soul where the chords of affection lie bleeding and torn, severed by the hand of death and reunites it in indirectal tie.

Its bright bow of promise, all radiant with immortal heauty over-arches every dark cloud of sorrow and care, until it sweeps itself away in tears which like dazzling pearls of unsurpassing splendor shall adorn our future crown.

It breaks the chains from every fettered human coul that listens to its teachings and gives to every heart a higher and holier aim in life. It seeks to dwell not in the temple, but in the willing hearts. and worships at no shrine but that of the Divine in

It sweeps away with one mighty swoop the holoeaust of the Christian world where thousands on thousands have been sacrificed to a religious idea, and erects instead an alter sacred to the supremacy of the human soul and daily worship at its shrine.

It acknowledges no eacrificial blood as shed for human sins, whether it be on Pagan, Jewish or Christian altars; whether it be bird, beast or god incarnated in human flesh; but it affirms personal responsibility for all acts by the person performed. It sells no indulgences to commit sin like the Christian world at large, nor does it deal in New Jerusalem stock and sell preemption right to a goldenpaved heaven, to the favored few.

It accepts, concentrates and crystalizes all the truths of the past and present revelations and stands pledged for future needs; and finally, it has stripped him of his power that once was known as the King of Terrors, and changed the shadowy vale into a way of beauty that leads to life and light beyond.

Modesty.

There is no quality, perhaps, more estimable in woman than modesty. I love to see it for it is one of her greatest charms; but when in the name of modesty all other qualities are obliged to succumb, and are rendered insignificant, it loses its virtue altogether, and becomes worse than none. I can conceive of no greater misfortune than an over abundance of modesty, or at least of that kind which affects some of our women at the present time. It is, indeed, sickening in the extreme to meet a nature of this description, and I am sorry to say that objects of this character eross my pathway frequently.

Here is a lady who possesses to so great an extent this quality, that were I to judge I should consider it a most direful calamity. She is harassed from morning until night, and made perfectly miserable for fear of committing some impropriety, She would sacrifice everything she held dear rather than to render herself immodest in the eyes of any; but more especially in the eyes of a certain class, and whom do you think this class may be? Why, the mesculine persuasion, of course, for whoever heard of a lady having an extra amount of modesty. that did not seek their approbation first of all, and could rest quite content without the good opin

ion of any others, were they sure of theirs. One would suppose that modesty consisted in making one retiring, unassuming and natural, but strange to say, it seems quite the reverse. Those women who are so terribly devoted to modesty, are those who make the greatest display, who har rangue the loudest, who are often seen in public places, and on the broad high-way, displaying the bistest styles and fashions, by which to attract and create a sensation, who court the gentlemen's society, decorating themelves for the purpose of pleasing and drawing their attention, paints and daubs, and what they do not do to excite their notice, has not yet been discovered. They are distressed to death at the idea of female suffrage, for it would bring them so much in contact with the common element,

Poor things, how their modesty must tremble at the thought!

Ladies whose minds are ever upon the stretch, devising means by which to attract, please and fascinate this very element of society, I do not wonder are opposed to this step, for in opposing this. they are certain of gaining its approval to the greatest extent, and this seems to be their only object : and yet these women are too modest to vote, too modest to be in favor of woman's rights, too modest to appear other than to excite the pleasure and passion of the gentlemen, to modest to dress in a manner which will give to herself and offspring, perhaps, health. She is so extremely modest, she would rather murder her unborn jufant than give it a chance to develop itself as God designed. It would be so decidedly vulgar to dress and act in any other manner.

I say this is not to be wondered at. They are acting consistant with their operatings; but they never made a gross alundar than when they assume the name of morety. A woman who would quietly pass to the polls and east her vote for the alleriation of a depressed sister, and beneat of her own daughters, would be considered immodest. masculine and bold. She would be spit upon by our refined and modest women and not fit to touch the hem of the garments which enshroud them.

LEOLINE.

Itoms,

"B. F. Barrett has addressed a book of seven letters to Rev. Henry Ward Beecher, in which he un-dertook to prove that the Swedenborgian idea of the trinity, the union of love, windom and power, is

Which has the most respectable and sensible idea of God, B. F. Barrett or Rev. Henry Ward Beech-

"A student in the Assyrian Tablets in the British Museum places the date of Abraham at 2,290 years before Christ, nearly 400 years earlier than Fisher's chronology. Other chronologists have placed it at various periods ranging from the six-teenth up to the twenty-ninth century before Christ."

What is the Bible chronology worth to the student of history when it can be varied a thousand years. The majority of the Bible writers commenced their historical facts, "And it came to pass in those days." What days or when, no one can tell. We suppose It means somewhere from the commencement of all things until now. That would be definite enough for Bible purposes.

"The Hartford (Conn.) ministers' meeting has been discussing woman suffrage, and all but two out of forty, opposed it as unscriptural.".

What a blind set of bats these ministers are. Only two in forty have got their eyes open yet. It will take something more than Gabriel's trumpet to resurrect them.

"Rev. L. W. Bacon one of the Directors of the American and Foreign Christian Union, accuses that body with publishing indecent, mendacious, fraudulent and otherwise scandalous books—a pretty serious charge."

A sad commentary on the American and Foreign Christian Union. We venture the conjecture that, the Rev. L. W. Bacon has been reading the Christian Bible.

"At a monastery in Thibet a praying machine is turned by water power, and while prayers are thus offered at the rate of two a minute, the monks occupy their leisure in playing cards."

This praying machine, we consider a rare invention, and worthy of being patronized by the christian world that have a large amount of that kind of labor to perform.

For the benefit of all concerned, we hope it will not fall into the inconsistent practices of human praying machines, who habitually contradict themselves as often as once for every minute they pray. Again, we hope that it will not lack the good taste that humans manifest in making suggestions to God as to the manner of his conducting affairs generally. With these improvements attached, we go in for the machine as a matter of saving time, and just as harmless as any other kind of praying.

The Bostrum.

For the Religio-Philosophical Journal.

Witnesses for Spiritualism. A Lecture Delivered by G. W. Field, at Mon-

ticello, Iowa. The witnesses for Spiritualism, are both numerous and intelligent, competent and credible,

and belong to all ages of man's history. If we glance back at the records of mankind. we shall find them replete with accounts of spiritual intercourse, angelic ministrations, and various forms of spiritual manifestations. Particularly is the Bible filled with evidences of

this character. It is a great reservoir of spiritual experiences and phenomena. In these respects it is, perhaps, unsurpassed, though the religious and sacred writings of other nations and people, con-

tain much of a similar character. That I am sustained in my statement, in regard to the Jewish and Christian Scriptures by the record, allow me to refer to a few passa-

Gen., xvi, 7: "And the angel of the Lord, found her by a fountain of water in the wilderness. * * And he said, 'Hagar, Sari's maid,

whence comest thou?" Gen., xviii: "And the Lord appeared unto him (Abraham) in the plains. And he lifted up his eyes and looked, and lo! three men stood by him; and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground."

Gen, xix, 1,2: "And there came two angels to Sodom, at even; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them. * * * And he said, 'Behold my Lords, turn in I pray you into your servants house, and tarry all night, and wash your feet, and ye shall rise up early." * * * And they turned in unto him, and entered his house, and he made them feast, and did bake unleavened bread and they did eat. * * * And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be consum-

ed in the iniquity of the city."

Gen., xxxii, 1,2: "And Jacob went on his way and the angels of God met him, and when Jacob

saw them he said, 'This is God's host."

1 Kings, xix, 5,7: "And as he (Elijah) lay and slept under a juniper tree, behold then an angel touched him, and said unto him, 'Arise and eat.' * * * And the angel of the Lord came again the second time and touched him, and said, 'Arise and eat, because the journey is too great for thee."

Numbers, xxii, 31: "And the Lord opened the eyes of Balaam, and he saw the angel of the

Lord standing in the way," Daniel, ix, 21: "Yea, while I was speaking in prayer even the man Gabriel, whom I had seen in the vision at the beginning, * * touched me about the time of the evening oblation .-And he informed me, and talked with me."

But there is evidence for Spiritualism found in I Samuel, xxviii, which deserves more than a mere reference. It relates to the consultation of a spirit through the famous medium—the woman of Endor, by the Jewish King Saul.

This record furnishes the most convincing

evidence of the ministry of angels or spirits; and as there are thousands of instances and experiences at the present day, similar in many respects, which many deny for want of evidence as they suppose of these things to be found in the scriptures, it may be profitable to read the whole account relating to this ancient and mem-

It is as follows: "Then Saulsald unto his servants. Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said unto him, ' Behold there is a woman that hath a familiar spirit at Endor."

And Saul disguised himself and put on other raiment, and he went and two men with him. and they came to the woman by night; and he on a said, "I pray thee divine unto me by the familiar says:

spirit, and bring me him up, whom I shall name unto thee.' (Saul went like many at the present day un-

der cover of the night.) "And the woman said unto him, Behold thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land; wherefore then layest thou a mare for my life, to cause me to die?"

And Saul sweer to her by the Lord, saying, "As the Lord liveth there shall no punishment happen to thee for this thing."

From this part of the account it is evident that noth situated by Saul had "cut off" those that had familier Spirits, or the mediums of that time, still he had faith in them; and was desirous of consulting the spirits through one. There is much of this same inconsistency at the present day.

The civil liberty we enjoy, secures us against any positive interference of political or religious

tyrants. But if we may believe some of the most dis-tinguished mediums of our country, they are frequently visited, and the spirits of loved friends consulted, by "ministers and clergymen," who many times caution their churches against these things, and even actively aid in extending the prejudice of the uninformed and the ignorant against the mediums of angel ministration of the present time.

Then said the woman, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel."

And when the woman saw Samuel, she cried with a loud voice; and the woman spoke to Saul saying, "Why hast thou deceived me? for thou art Saul."

What an evidence does this furnish of the presence of super mundane intelligence? The medium was not only informed of the presence of the spirit of Samuel, or "perceived" it, but she likewise was (probably by Samuel) informed that her guest was the distinguished King, Saul himself, the persecutor of mediums.— Thousands of similar occurences and tests have in recent times been given by the numerous

mediums of our land, But to continue the narrative: "And the King said unto her 'Be not afraid; for what sawest thou?' And the woman said, 'I saw gods ascending out of the earth.' And he said unto her, 'What form is he of?' And she said, 'An old man cometh up; and he is covered with a mantle.' And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

It will be perceived from this part of the story that Saul as well as the woman, "perceived that

It is hardly consistent for those who claim the Jewish Scriptures to be an "infallible record," to deny that Samuel did in person, with his spirit body, actually appear, and become vis-ible to the spiritual eyes of the woman of En-

Saul had never been so fully convinced of the truth of spirit intercourse. The popular theory of the world, he probably accepted; but the tests he had received, were overwhelming, and as the conviction of the actual presence of his old friend Samuel, the nearness of the spiritual world and the glorious privileges growing out of these facts, rushed over his mind, he like thousands of the nineteenth century, was humbled, "and he stooped with his face to the ground."

"And Samuel said to Saul, 'Why hast thou disquieted me, to bring me up.' And Saul answered, 'I am sore ditsressed for the Philistines make war against me and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore, have I called thee, that thou mayest make known unto

me what I shall do. Then said Samuel, "Wherefore then dost thou ask me, * * * for the Lord hath rent thy kingdom out of thy hand.

Moreover the Lord will also deliver Israel with thee, into the hands of the Philistines :-And to-morrow shalt thou and thy sons be with

The prophecy herein contained was similar to thousands now made through mediums from the spirit-world; and it will be remembered by those familiar with the history, was fulfilled in every particular. But more especially does the spirit-world aid

and assist, many times, through suitable mediums, to perform cures by the simple laying on of hands, that are most wonderful and apparently miraculous. Time will not permit me to expound or illus-

trate this subject. It has frequently been done by the most successful healers of our time; and public demonstrations of the efficacy of this mode of healing, has frequently been given within the last ten years. Mark, xvi, 17, 18, contains the following as

the language of Jesus: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues, * * * they shall lay hands on the sick and they shall recover."

So likewise, wisdom, learning, prophecy, po etical gifts, the discerning of spirits, the gift of tongues and the interpretation of tongues, are among the common manifestations of the spirit world; and now (as in former times) are "given to every man to profit withal."

Jesus, many of the apostles and others, possessed these gifts in early times; and they, or some of them, are enjoyed by thousands of mediums of the present day. Jesus plainly inti-mated that greater things (wonders) should be done than he performed, because he would go to the spirit-world where he could accomplish more wonders by spiritual presence.

These gifts were recognized and encouraged by the christian church for a time; many of the Catholic Fathers practiced in particular, the art of healing in this way, some of them, St. Bernard and St. Xavia, for instance, obtained great celebrity as healers by the "laying-on of hands; and these cures are pointed to as "miracles," by Catholics at the present day.

But the churches have ceased to recognize

these "gifts." They prescribe and denounce those who do these good works, imputing them to evil spirits or the devil. They have in these respects departed from the taith (in angel ministry), and are giving heed to seducing spirits, and the doctrine of devils." (Tim., iv: 1, 2.) Thus we find in the religious experiences of the Jews, and in the teachings of primitive Christianity, to which so many look for light, and an infalible guide, abundant evidence of

spirit intercourse and spirit manifestations. Not only have we these witnesses, but the brightest lights of all nations and people, both ancient and modern, have given their testimony for the cause. The most prominent philosophers of ancient Greece, it is well known to the student of history, entertained very generally a belief in the intercourse of spirits with men, Such were the views of Socrates, Plato, Apolonius, and many others. I might refer to a long list of poets of all ages and peoples, of similar views, and whose sentiments as recorded in their

language of Milton, "Millions of spiritual beings walk in the air unseen, both when we wake, and when we sleep." Some of the brightest luminaries of the churches of modern times have been of this class—men eminent for their virtue and learning.

Among these, we may place John Wesley, the eminent reformer, and the founder of Meth-

productions, indicate their belief, that in the

odism. On page 269, volume 2, of his Journal, he "What pretence have I to deny well

attested facts, because I cannot comprehend The highs in general, and indeed, got an of the highs in general, and indeed, got an of the high in general, and indeed, got an of the high in general, and indeed, access to many old wive the less of an orry for it; and which high lake his opportunity of entering my seleming periods against this violent compliment, which so many who believe the Bible new to those who do not believe it. Bible pay to those who do not believe it. I take knowledge that these are at the bottom of the outery which has been raised, and with such insolance has been apread throughout the nation, in direct expedition, not only to the Bible, but to the suffrage of the wisest and best

men of all ages and nations.

Indiels and materialists well know (whether Christians know it or not) that the giving up of apparitions, is in effect the giving up of the Bible; and they know on the other hand, that if but one account of the intercourse of men with spirits be admitted, their whole castle in the air deism, atheism, materialism) falls to the ground. I know of no reason, therefore, why we should suffer even this weapon to be wrested out of our

One of the Capital objections which I have heard urged over and over to these thing, is this: "Did you ever see an apparition yourself?" No, nor did I ever see a murder ,yet I believe there is such a thing; yea, and that in one place or another, murder is committed every day. Therefore, I cannot as a reasonable man. deny the fact, although I never saw it, and perhaps never may. The testimony of unexception-able witnesses, convinces me both of the one, and of the other."

The singular spiritual experiences of Elizabeth Hobson, and his views of the same, are thus set

forth in the same volume, page 280, to 283. Elizabeth Hobson was serious from a child, and grew up in the fear of God; and the whole tenor of her behavior was suitable to her Christian progression. She told me she had seen spirits from her childhood, and especially on the occasion of the death of relations or intimate friends they would appear to her. The follow-

ing are her own accounts:
"A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas day, about midnight, I saw him standing by my bed-side sur-rounded by a glorious light, and looking earn-estly at me. He was wet all over. That same night the ship in which he sailed split upon a

rock, and all the crew were drowned."
"On April 9th, 1767, about midnight, I was lying awake, and saw my brother standing in front of my bed. Just at that time, he died in

On page 696, of the same volume, Wesley relates the following accounts of another spiritual medium:

Margaret Barstow came to me by invitation, and I asked her an abundance of questions. I was soon convinced that she was not only sincere but deep in grace, and therefore incapable of deceit-Iwas convinced likewise that she had frequent intercourse with a spirit, that appeared in the form of an angel.

Her account was: "For above a year I have seen this angel, whose face is exceedingly beau tiful; her raiment is white as snow, and glistens like silver; her voice remarkably soft and musical. She tells me many things before they come to pass—She foretold that I should be ill at such a time and in such a manner, and well at such an hour, and it was so exactly. She has said such a person shall die at such a time and he did so."

On page 496, referring to spiritual gifts, he remarks: "The grand reason why the miraculous gifts were so soon withdrawn was,-not only that faith and holiness were well nigh lost, but that dry formal orthodox men began even then to ridicule whatever gift they had not themselves; and to decry them all, as either madness or imposture."

Who can deny in view of this record, made by Wesley himself, that he was a believer in the

ministry of spirits?

It is interesting to notice the similarity of the manifestations of spirits, to those mediums, referred to by Wesley, and those in the New Testament, before referred to. Moses and Elias "appeard in glory," and to those who visited the sepulchre, the spirits, angels, or men, appeared "in white and shining garments," as testified to by several of the evangelists. Elizabeth Hobson saw her brother "surrounded by a glorious light;" and Margaret Barstow saw an angel spirit, "whose face was exceedingly beautiful: her raiment * * white as snow, and glistening like silver; her voice remarkably soft and musical."

The concluding portion of this interesting

narrative is as follows:

"Then Saul fell straightway all along the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him, for he had eaten no bread all the day, nor all the

he was sore troubled, and said unto him, 'Behold thy handmaid hath obeyed thy voice and I have put my life in thy hand and have hearkened unto thy words which thou spakest unto me. Now therefore hearken thou unto the voice of

And the woman came unto Saul and saw that

thy handmaid, and let me set a morsel of bread before thee, and eat that thou mayest have strength when thou goest on thy way.'
But he refused and said 'I will not eat.' But his servants together with the woman compelled

him; and he hearkened unto their voice, so he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house, and she hasted and killed it; and took flour and kneaded it: and did bake unleavened bread thereof. And she brought it before Saul and

his servants and they did eat. Then they rose up and went away that night." Perhaps there is not a more touching and tender incident in the Jewish scriptures, than this contained in the concluding portion of the narrative, relating to the interview between Saul

and the kind woman of Endor.

Belonging as she did to a persecuted class, a class who held communion with the departed, a class against whom it appears, the malice or prejudice, and the tyranny of Saul himself had been directed with most sanguinary results, a woman under the ban of the law, and still called by many by the odius appellation of "witch of Endor," still a woman in feeling and action, kindly turnishing Saul with unmistakable tests of the spirit presence of Samuel, and also valuable and truthful information both present and prophetic; and though probably poor and unappreciated by the world around her generally, not only fur nishing to Saul the information he desired, but moved with compassion for the unfortunate king, the tired and exhausted, the weak and hungry, the oppressed and defeated Saul, whose power and glory and honor were about to depart, urging and persuading him to arise from the earth where he was prostrated, and partake of the best hospitalities which her house afforded, the

unleavened bread and the fatted calf. These acts, noble, generous, hospitable, womanly, should furnish themes for the most exalted encomiums, instead of odius epithets; praise instead of persecution.

Nor is the New Testament a less pointed or important witness for Spiritualism.

Matthew (xxviii: 23), referring to the tomb where Jesus was laid, and his resurrection, says; "The angel of the Lord descended from heaven, and rolled back the stone from the door, * * *. His countenance was like lightning, and his

raiment white as snow." Mark (xvi: 4, 5,), says: "They entered into the sepulchre and found not the body of the Lord

Jesus,* * *. And much perplexed thereabout, behold two men stood by them in shining gar-ments.* * * And they said unto them, ... Why

seek ye the living among the dead?"

Tanka (xxiv., 8, 4), "The stone was rolled Luke (xxiv. 3, 4), "The stone was rolled away. * * And entering into the sepulchre they saw a young man sitting on the right side clothed in a long white garment." John (xx: 17), records as follows:

"But Mary stood without at the sepulchre weeping; and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white, sitting the one at the head and the other at the feet, where the body of Jesus had lain. And they said unto her, 'Woman why weepest thou?' She saith unto them, 'Because they have taken away my Lord and I know not where they have laid him.' And when she had thus said she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, 'Woman why weepest thou?' She supposing him to be the gardener, saith unto him, 'Sir, if thou have borne him hence, tell me where thou hast laid him.' * * * Jesus saith unto her, 'Touch me not, for I am not yet ascended to my father * * and your father, and to my God and your God."

Again; Luke records (ix, 28, 30): "And it came to pass, * * * he (Jesus) took Peter and John and James and went up into a mountain to pray. And as he prayed the fashion of his countenance was changed, and his raiment was white and glistening. And behold there talked with him two men, which were Moses and Elias; who appeared in glory and spoke of his decease which should be accomplished at Jerusalem."

It is recorded in Acts (xii, 13, 14, 15), as fol-

"And as Peter knocked at the door of the gate, a damsel came to hearken named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said to her, 'Thou art mad.' But she constantly affirmed that it was even so. Then they said, 'It is his angel.

Also Acts (xxiii, 8 9): "For the Sadducees say there is no resurrection, neither angel nor spirit; but the pharisees confess both. And the scribes that were of the Pharisee's part, arose and strove saying, "We find no evil in this man (Paul); but if a spirit or an angel hath spoken to him. let us not fight against God."

And again in Revelations, (iv: 1), "And after this, I looked and behold a door was opened in heaven, * * * and I heard a voice as it were of a trumpet, talking with me which said, 'Come up higher.

And finally, in Revelations (xxii 8, 9), John says: "And I, John, saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he (the angel) unto me, 'See thou do it not, for I am thy fellow servant and of thy brethren the

prophets; * * * worship God."

From the foregoing quotations it seems clear that the words "angel," "angel of God," "angel of the Lord" and "spirit," mean the same thing, individualized and celestial persons from the spirit-home, once inhabiting the earth. but resurrected by death.

We also conclude from the record, that spirits or angels can come back to the friends they have left on earth, and manifest themselves in various ways; that the early Christians were familiar with various manifestations from spirits and that they saw and conversed with them. Samuel appeared and was perceived both by the woman of Endor and by Saul, held a lengthy conversation with Saul, and he uttered some

prophetic truths. Angels and men in shining garments, appeared and conversed at the tomb where Jesus was laid. Peter's friend supposed his spirit or angel had come on the gale, on his release from prison by spirit power, and that the rapping thereon by him must be spirit rapping. John affirms that the angel from whom be obtained all of his curious and wonderful visions and revelations, was from his (the angels) own account and declaration, but a fellow servant, and one of

the old prophets.

These translated and celestal persons thus appearing in early times,appeared like men; they were frequently called men. They appeared in no ways different from their appearance while on earth except, perhaps, a brilliant or luminous surrounding. This appearance is frequently surrounding. This appearance is frequently spoken of by the clairvoyant mediums of the present day. Not only is there a similarity in this respect between spirits as they appeared then, and as they appear now; but also in the prophetic character of their information. Moses and Elias talked familiarly with Jesus, it would seem, about his death at Jerusalem. Jesus also said, "If I go, I will come again;" and made frequent predictions that he would appear to his friends after his resurrection, by the death of his physical body. And Jesus did frequently appear to them, and made himself manifest in no other or different way, than many other spirits appeared. He appeared as they did-like Moses and Elias; like spirits, or angels, or man, or 'men in shining garments" at the sepulchre; like the prophet who showed John the things which he saw.

He appeared in form as he appeared on earth, and like many who pass the river of death at the present day (if we may credit many clairyoyant mediums), seemed to linger for some time, near the scenes and persons with which he had been associated; for to use his own language, used shortly after his decease to Mary,

he says: "I am not yet ascended to my Father, * * and your Father, and to my God, and your

And in this language there would seem to be a recognition of the universal Fatherhood of God—that in the same sense that God was his Father, he was the father of all mankind. The law that controls spirit manifestations,

must be the same to-day as in the days of the apostles; it must be uriversal and unchangable, the same yesterday, to day and forever. There is another class of semi-spiritual manifestations that were quite common with the old prophets, and with Jesus and the early Chris-

tians. I allude to healing by magnetic influence or the "laying on of hands." This mode of healing is now successfully practiced among us at the present day. It has been shown that the laying on of hands, in connection, with the will of the operator, imparts, many times, an electrical or, magnetic influence, of great virtue in restoring to health, those dis-

[To be continued.]

At a recent naval court-martial the following dialogue is said to have taken place, between one of the witnesses and the court:

"Are you a Catholic?" "No, sir."

"Are you a Protestant?'. "No sir."

"What are you then?" "Captain of the foretop."

An Irishman was employed to trim some fruittrees. He went in the morning, and on returning at noon was asked if he had completed his

"No," was the reply; "but I have cut them all down, and am going to trim them in the atternoon."

The Arts and Sciences.

From the Boston Journal of Chemistry. Our Little Suns.

Those vast masses of matter called planets, in obedience to great natural laws, revolve around the sun, and their dark surfaces are lighted up by his effulgent beams. During one half the hours we are permitted to spend upon our planet, he leaves us in shadow, and it becomes necessary that we should devise some little suns to imperfectly compensate for his absent rays. Our forefathers used rush lights and tallow candles, in more modern times the rich "harvests of the sea" supplied oil, and the simple devices of the primitive people of olden times, were in a measure cast aside and forgotten. Then we began to bore great auger-holes into the bosom of mother earth ; down, down, through sand, clay, and rocks, the sharp revolving instruments were thrust, and upon their return, a strange black liquid bubbled up; this we call oil, and by its combustion millions of very excellent little suns are produced, about which scores of happy families revolve every evening.

But we have to speak in this writing more particularly of that class of artificial suns which the learned and ingenious chemists have suggested or devised, and which have more recently attracted the world's attention We will allude to them very briefly: First, we have the electric to them very briefly: First, we have the electric light. Of these devices there are many, all dependent upon the agency of electricity for obtaining results. As a class, they are more or less imperfect, the main obstacles in the way of complete success being the cost of production, and some mechanical difficulties comparatively unimportant. A score of indefatigable, laborious students, in various parts of the world, are hard at work more the important, sclentific, problem at work upon the important scientific problem of the production of a cheap and practicable light by the use of the electrical forces, and it indeed furnishes a promising field for labor and research. Moses E. Farmer, of this city, one of the most intelligent and indefatigable experimenters in the country, has devoted several years to this special department of study, and the results are exceedingly interesting and important. He is not yet ready to report progress, but this much we venture to say: a very confident expectation may be indulged, that before many months pass away, a cheap, practicable electric light will be ready to dispute with gas and kerosene a place in our work-shops and

What is known as the ziconia light is attracting some attention in Europe. It presents no claims unworthy the attention of housekeepers, inasmuch as it is a simple substitution of the rare earth ziconia, for lime, or magnesia, in what is known as the Drummond light. It requires for its ignition, a mingled stream of ogygen and hydrogen, and this renders its use impracticable for ordinary purposes. The new metal magnesium, as is well known, affords a most intense light when it is formed into thin ribbons and burned. One serious objection to its general employment—that of cost—has been recently removed by the discovery of a new and wonderfully cheap method of producing it.

Another still remains, and that relates to the production of clouds of impalpable magnesia dust, formed during combustion, which is precipitated upon furniture and renders it unpleasant and injurious. Undoubtedly some lucky experimenter will soon devise a lamp capable of taking care of the magnesia as it is formed, depositing it in some receptacle, and thus enable consumers to secure and sell it to the druggists as medicine. We entertain strong expectations that some practical good will flow from the light produced by burning magnesium.

The recent discovery by which oxygen is very important bearing upon the subject of artificial illumination. A full supply of oxygen to flame proceeding from ignited hydrocarbon bodies, increases the luminosity in a wonderful degree. We secure in our gas-lights but about one half the illuminating power which should result, and which would result, if perfect combustion took place. Our atmospheric oxygen, by which alone any combustion or luminosity is obtained, is largely diluted with that dead, negative element, nitrogen. This prevents a full supply of oxygen entering into combination with the carbon of the gas, and developing its higher luminous capabilities. Now, if we get rid of the nitrogen, and by artificial contrivances are able to pour a stream of pure oxygen into the jet, we very nearly double its power, and consequently we need not consume but half as much. Here is a cheapening process, provided we can obtain the oxygen at cheaper rates than the carburetted hydrogen or street gas.

We have heretofore described in the Journal. Tessie du Motay's new method of producing oxygen. He procures it from the atmosphere. by first combining it with manganese and soda, and then expelling it from these bodies. The same quantity of manganese and soda will answer for an indefinite amount of oxygen. It is an ingenious but simple process, and the wonder is, that it was not suggested before. The powerful agent is thus turnished in great quantities at a low cost, and it is easy to see that it must have an important bearing, not only upon the matter of artificial illumination, but upon many industrial processes.

The air light, so called, is formed by making atmospheric air the vehicle for the conveyance of hydrocarbon vapors, as that of benzole or light naphtha to burners. All the dozen or more "atmospheric," "gasolene, " "automatic," "liq-uid gas" machines involve this simple idea, and nothing more. We may rightfully be regarded as the parent of the whole of them as a class. as twenty years ago we published the results of our experiments in this direction, as the readers of the Journal very well understand. We shall hear but little regarding these devices ten years from the present time. They are open to many

We must exercise considerable patience in this matter of devising "httle suns" for our health and comfort. We are manifestly on the borders of that field of discovery from which the most desirable and important results are to be realized. The chemist is pushing his way in that direction, passing long days and sleepless nights that he may bring immortality upon himself and confer a blessing upon the race.

Fresh Texas Beef For New-York.

Lying in the East River, at the foot of Nine-teenth street, is the steamship William Taber, fitted up under the superintendence of Prof. Lowe, for the purpose of transporting to this market the carcasses of beef cattle from Texas. where beef is comparatively worthless. The gentlemen who have taken the enterprise in hand, have incorporated themselves into what is called "The Refrigerating Steamship Company," with a capital of \$300,000 The Taber is a vessel of about 960 tuns measurement, and is so arranged that she will carry 400 tuns of carcasses in such a manner as to allow a free circulation of air around each carcass. The entire hold of the ship is lined with a non-conducting felt, two inches in thickness, and when the proper machinery is in working order, the ship's hold can be cooled in an hour and a half. The extreme degree of cold is produced by a presure upon carbonic acid gas, condensing it to a liq-nid form, and then allowing it to revaporize. This process produced so intense a degree of cold that personal contact with the ice or machinery will produce blisters on the flesh simi-

lar to those raised by burns. As a matter of course, this temperature is altogether unnecessary for the preservation of meat, and would in fact be useless, and it was only produced as an experiment. The refrigerator on board has a capacity of 800 lbs at a time, and ice was made and the ship cooled yesterday morning in one hour and a half. The air in the ship was reduced to a temperature of 260 above zero. The air, as it came from the supply-pipe by which the cold air was thrown into the hold, indicated a temperature of 180 below zero. The temperature can be reduced to from 18 to 200 below zero, but it is undesirable to freeze the meat, and the object is to keep it in an atmosphere where vaporization almost ceases, and where it is dry and cold. The Taber will sail for Texas on or about the first of April, in command of Captain Bulger. Prof. Lowe and other scientific gentlemen will accompany her on her first voyage. The Company has an agent in Texas who will provide the cattle, and their arrangements are such that they will be enabled to slaughter and stow away 100 head per day. This will shortly be increased to 200. The round trip will be made in from 30 to 35 days. and the meat will be delivered in this market in about 12 days after it is slaughtered. It will be retained in and sold from the vessel until the Company have built a refrigerating house.

Insulation of the Atlantic Cable.

The Boston Journal of Chemistry asserts on The Boston Journal of Chemistry asserts on the authority of a gentleman intimately connected with the working of the Atlantic Telegraph Cable that the insulation is growing monthly more per-fect, and that the first cable, laid four years since, leaks less than the last one. The loss, at the pres-ent time, does not reach half of one per cent upon both cables. This is surprising, and very encour-aging to the owners of the line. The extreme cold of the deep see basin in which the wires reaging to the owners of the line. The extreme cold of the deep sea basin, in which the wires repose, is favorable to the retention of the electrical impulses in the channel provided for them. The time consumed in charging and discharging the conductors is a bar to rapid communication; but this is to be overcome by new methods of insulation. A device has recently been brought forward which promises to fully remove this obstacle, and thus enable submarine cables to perform double the work able submarine cables to perform double the work in the same length of time. The success of deep sea cables is now fully assured, and we may look for a large increase in the number during the next quarter of a century.

Our Children.

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

The Newsboy. BY MRS. H. W. GREENE.

Standing upon the steps of the Revere House, in Boston, waiting for a horse-car to take me to Cambridge, a little boy jostled against me, crying at the top of his voice:

"Herald, five o'clock! two cents." Then dodging into an apothecary shop to warm his stiffened fingers, I heard him exclaim: "I wish I had sold

It was nearly dark, a cheerless night in November. A strong wind was blowing from the East, rain-drops commenced falling from the om inous looking clouds, and people were hurrying and jostling each other in every direction.

As I stood there shivering in my warm cloak and furs, I cast my eyes to the spot where the half clothed newsboy was standing. His face had a care-worn expression most painful to behold in vouth and childhood. There seemed to be no joy, no elasticity lighting up his features; but a dull. leaden expression gave evidence of suffering, privation and misery. My first impulse was to buy the papers as much as I detested them. But while I was deciding the case a half a dozen more newsboys passed me with the same cry : " Herald, five o'clock." As it seemed quite impossible for me to buy the whole edition, I took my hand from my pocket and hurried into the car that was to take me to my destination.

After I had arrived at the comfortable home of my friend, seated with his interesting family at their hospitable board, I still thought of the newsbov. I wondered if he was out in the driving rain trying to sell his papers. And I thought, too, what kind of a home had that boy to go to when he had sold out his papers. Perhaps in a damp cellar, or in some cheerless garret, this poor boy had what he called home. He may have been beaten by an intoxicated parent because he had not sold his papers, or he may have gone home to a widowed mother, who was depending upon the sale of the papers for their supper and breakfast.

To-night, while I am writing, the wind moans piteously, and the driving snow is sifting down from the leaden clouds, I am thinking where the poor newsboy is to-night, and if he has sold out his pa-

I wonder if the little boys who have comfortable homes, nice food to eat, warm clothes to wear, books to read, pictures to admire, kind parents to love and care for them, ever think of these poor news boys who have none to love them. It is a sad and fearful thing to be without a home, to be educated in the street, and become old in crime before arriving to manhood.

It seems to me that the good Father who created us. has made provisions for all his children. I do not think he designed that a part of his children should be over fed while others starve and die. It seems to me that the angels of mercy must drop their tears of pity, as they hover over the crowded city and hear the plaintive cry: "We starve, we die, oh, give us bread."

May all the little boys and girls who read about the poor, ragged newsboys, resulve that they will do what they can when they become men and women, to bring about a better state of society where all shall enjoy the good things of this world, and hecome more virtuous and happy,

For the Religio-Philosophical Journal. The Christmas Gift.

BY MRS. H. W. GREENE.

"O. Nellie, what a beautiful doll! Lwonder who is to have such a nice present." Nellie brushed back the brown curls which half

concealed her beautiful face, and said, "Well, cousin Bell, you must guess."

"I can't guess, unless it is for your special favorite, May Stanton."

"No, it is'nt for May Stanton, as well as I like her. You must gress again." "Come, Nellie," said Bell, half out of humor,

" tell me who the doll is for." "Well, I suppose," said Nellie, "that Susie Johnson will have the doll."

"What Susie Johnson, the colored girl! I can't believe that you are in earnest. Why, nobody

likes her. She is just as hateful as she can be. There is hardly a girl in school that wants to sit beside her."

"That may be one reason why she is so hateful. Nobody likes to be despised. I think if the scholars would treat Susle better, she would treat them better. But she is made to feel that she is black, and on that account may be despised and ridiculed. I am for trying another method, simply the law of kindness. I don't suppose that Susie ever has received any presents, and I think I shall try the experi-

"Well, Nellie, If you want to make a fool of your self, do so. All the girls will laugh at you." "Well, Bell, I can afford to be laughed at. I shall probably get as much happiness as they do

who laugh at me," said Nellie, firmly. Poor little Susie Johnson was made very happy on Christmas morning, when she found a beautiful doll, and many useful articles placed on the little

rude table, in a ruder cabin by the sea side. Susie's mother was very poor and earned what she could by taking in washing, which, however, adid not afford them many luxuries. Never had Susie so many treasures before. Her heart was wild with delight. She sang in her wierd-like way snatches of negro songs, and laughed and danced till the snow birds stopped their chickadedee and

wondered what had happened to little Susie. But Susie, "hateful Susie," never forgot Nellie Mellville. A few months after, when Nellie lav prostrate with a dangerous fever, and many of her most intimate school mates turned away lest it should prove contagious, little Susie sat by her bedside day after day, bathing her fevered brow, or culling from woodlands the fairest flowers to adorn Nellie's sick apartment. It was surprising to see how gently Susie would smooth the stray curls back from Nellie's pale forehead, and how nicely she would arrange fevered pillows so that the aching head of the invalid might find a cool and easy posi-

I hope that all my little readers will take pattern of the good Nellie Melville. Remember that there is nothing lost by being kind to the lowest of your associates.

Eastern Island.

An English officer, who has recently visited Eastern island, in the Pacific, relates that he found there three Catholic priests, who had exercised a most wholesome influence on the man-eating inhabitants. The first priest came alone, about three years ago. As soon as he landed, was robbed and was to have been killedand eaten, but the chief interfered, and chose to have him for his slave. The next who came was a Frenchman, and a most resolute looking man, with a very powerful and determined cast of physiognomy. The moment he landed, they crowded down and endeavored to stone him, but he got near them and struck the first fellow he came across such a blow with his walkingstaff as to stun him on the spot, when he walked unmolested through the crowd of swarming savages, now thoroughly cowed, and since then he has never but once been molested, but has them well in hand on the whole. Ot course, the first thing he did was to procure the liberation of the other priest, and they have impressed on the minds of the people the idea, if they kill and eat either one or the other, a ship will come and destroy them.

How Long We Might Live.

Professor Faraday adopts Flourin's physiological theory that the natural age of a man is one hundred years. The duration of life he believes to be measured by the time of growth.
When once the bones and elyphysus are united

the body grows no more, and at twenty years this union is effected in man. In the camel it takes place at eight; in the horse at five; in the rabbit at one. The natural termination of life is five removes from these several points. Man. being twenty years in growing, and lives five times twenty years, that is one hundred; the camel is eight years in growing, and he lives five times eight years; that is to say, forty years; the horse is five years in growing, and he lives twenty-five years; and so with other animals. The man who does not die of sickness, lives everywhere from eighty to one hundred years. Providence has given to man a century of life, but he does not attain-it because he inherits disease, eats unwholesome fruit, gives license to passions, and permits vexations to disturb his healthy equipoise. He does not die; he kills himself. The learned professor divides life intoequal halves, growth and decline; and these halves into infancy, youth, virility, and age. Infancy extends to the twentieth year; youth to the fiftieth, because it is during this period that the tissues become firm; virility from fifty to seventy-five, during which organism remains complete, and at seventy-five, old age begins to last a longer or shorter time, as the diminnution of reserved forces is hastened or retard-

Voices from The Zeople.

A Correction.

BRO, JONES: -in your Issue of March 13th (not Feb. 13th as you have it dated at the head of the editorial page), in your article referring to the action of the Massachusetts Spiritualist Convention, you unintentionally, no doubt, misrepresented the

You state that the above mentioned organization, "Denounced in a most unmistakable manner, the aims and objects of the American Association of Spiritualists."

Let it be remembered that the objects of this Association are to co-operate with State and Local Organizations in the promulgation of the Spiritual Philosophy; in the organization of all such Societies; encourage the formation of Children's Progressive Lyceums, and the establishment of a National College for the education of persons of both sexes, on terms of equality, free from all sectarian dogmas, etc., and that the action of the aforesaid Massachusetts Spiritualist's Convention practically arrays itself against these desirable objects, and you will realize the dilemma in which you have placed this worthy State Society.

The facts are these: Dr. Gardner drew up a Resolution, supposed to contain seven reasons for the disapproving of the action of the Fifth National Convention in resolving itself into an American Association, etc; which, after reading, he made it the special subject of debate at aspecial time. It was very imperfectly discussed pro and con, and out of an audience of nearly five hundred, probably one third of whom were members of the State Organizations, less than twenty votes were expressed in its favor and its passage.

Perhaps I am not a disinterested party, but I heard one good judge say that even this vote was owing more to the psychological power of the author of the Resolution, than to his arguments. Certainly this does not warrant the assertion of being "denounced in a most unmistakable manner."

Please make this correction, and oblige. Respectfully yours, GEORGE A. BACON Boston, March 10th, 1869.

Crrespondence in Brief.

A gentleman writes to us from New Y ing us to publish more tests of spirit presence. Why, the Journal each week contains several

well authenticated tests of spirit presence and

Alexander Hogue, of Rutland, makes the followine inanire .

"Please inform us what has become of that little girl near Milwaukee, who was supposed to be lying in a trance for twenty-five days, on last account. We want to know what has become of her,whether she is dead or alive. You promised to keep us posted."

Can some one of the readers of the Journal give us the desired information?

B. N. Kenyon, writing from Des Moines, gives the

ollowing:
"I crave a place in your well filled columns to say only, that Bro. A. D. Hume has just closed a course of the most able and interesting lectures before the First Spiritualist Society of Des Moines, consisting of ten lectures, occupying five Sundays, that it has ever been my good fortune to listen to

on the subject treated, replete in both manner and

matter. His closing lecture on the "Nature and

presence of Deity,"-in its sublimity, originality, and

clear, free and comprehensive reasoning, was a

most royal feast." W. Cundel writes to us stating that the Spiritualists of Maquoketa, Iowa,have formed an Association with W. M. Arnold, President, and himself as Secretary. We have no doubt!that some one of the State Missionaries of Iowa, will visit that section

soon, and dispense the glorious truths of our phi-

Jacob Slonigan writing from Palmyra, Illinois. inquires, "Why is it that some of our best speakers do not give us a call?"

We presume they would, if you would only extend to them an invitation.

Byron Reed writes us an interesting letter from Kokomo, Indiana. He has more calls to lecture than he can possibly answer. He alludes to Bro. Maxel, of Richmond, Indiana, as being an excellent speaker and medium; he also pays Mr. Graves a high tribute of respect. Mr. Graves is now State Missionary for Indiana.

Isaac Farley is doing a good work for the Jour-NAL. He has our sincere thanks for his interest in the cause of truth. He writes as follows:

"A few days since a neighbor called at my office, and in the course of conversation, expressed rather liberal theological views; whereupon, I proposed for the sum of twenty-five cents, to furnish him with the best theological Journal in the world, for the term of three months, and that if he would agree to read it, that I would pay for it, which he readily consented to do.

I then took one of your Journa's and read from the same about half an hour, whereupon, the gentleman handed me \$3, saying, "Send me that paper for one year." He did not know that there was such a paper printed.

I mention this, not only as an evidence of the wisdom of your three month's plan, but to encourage others in assisting to carry out the same. We little know how many such are longing for just such literature and know not that there is an abundance for all.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

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

C. Pannie Allyn, Stoneham, Mass. Mrs. N. N. K. Andross, trance speaker, Delton, Wis.

Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. Mrs. Orrin Abbott, developing medium, 127 south Clark-St

J. Madison Allen speaks in Elkhart, Indiana, until further notice. J. Madison Alexander, trance speaker, Chicago, Illinois.

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J. H. Bickford, Charlestown, Massachussetts. John Corwin, Five Corners, N. Y. Mrs. G.S. Coles, 735 Broadway, N. Y. Warren Chase, 544 Broadway, New York.

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Dr. J. R. Doty, Stockto Ill. Miss Lizzie Doten. Address Pavillon, 57 Tremont street, Bouton, Mass.

Henry J. Durgin. Permanent address, Cardington, Ohio George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Oranga, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Dr. E. C. Dunn, lecturer, can be addressed Bockford, Ill. Miss Eliza Howe Fuller, inspirational speaker, San Fran isco. Cal. Miss Almedia B. Fowler. Address, Sextonville Wis.

A. T. Fose, Manchester, N. H. N. S. Greenleaf, Lowell, Mass. Isaac P. Greenleaf. Address for the present 82 Washing

ton avenue Cheises, Mass., or as above.

white Pine District, Lander Co., Nevada.

Mrs Laura De Force Gordon, San Francisco, Cal. K. Graves, author of "Biography of Satan." Address Richmond, Ind. Lawra De Force Gordon, will lecture in the State of Novade till further notice. Permanet address. Treasure City,

Dr. L. P. Griggs. Address box 1225, Fort Wayne, Ind. R. D. Goodwin, lecturer, Kirkwood, Mo. S. H. Wortman, Buffalo, N. Y., box, 1454. Mrs. Juliette Yeaw, address Northboro', Mas Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory.

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Mrs. P. O. Hyzer, 122 E. Madison street, Baltimere Md. Dr. A. Hunt will receive calls to lecture Sundays. Cold Water, Michigan.

Dr. E B. Holden, North Clarenden, Vt. W. A. D. Hume. vddress West Side P. O., Cleveland, O. J. D. Hascall, M. D. Address 204 Walnut street, Chicago. Lyman C. Howe, inspirational speaker, Box 99 Fredom.

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Mrs. No J. Willis, 3 Tremont Row, Room 15, Boston, Mass.
Mrs. M. J. Wilcoxson will speak in Onarga, Ill., during June. Will receive calls for March, April and May, in Ill. and Wis. Address, Care of S. S. Jones, 84 Dearborn Street. Chicago, Ill. Henry C. Wright. Address care of Banner of Light, Bos-

Mrs. E. M. Wolcott. Address Danby, Vt. Mrs. Hattie E, Wilson, (colored). Address 70 Tremon street, Boston, Mass.

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Fergeson. Mass. Fannie T. Young, care of E. H. Gregg, Fort Dollge,

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Religio-Philosophical Journal

CHICAGO, APRIL 17, 1869.

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

S. S. JONES, PUBLISHER AND PROPRIETOR.

My For Terms of Schooription see Proximalists and Prospectus on eighth page. All Those sending money to this office for the JOURNAL, should be eareful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

S. S. JONES

SGP All letters and communications intended for the edi-torial Department of this paper, should be addressed to S. S. Sones. All business letters to John C. Bundy, 84, Deerborn Street, Chicago, Ill.

The Pen is mightier than the Sword."

ORTHODOXY AND SPIRITUALISM.

Moses having a high standing reputation and influence with the people of his time with whom he lived, made and published many false statements and declarations in his pretended history of the "creation," on subjects of very high interest and importance in the estimation and judgment of a very considerable portion of the world, and those statements having gained very general credit and belief throughout christendom. have been acted upon under the almost endless variety of human feelings and passions on the subject of religious opinions. Moses' history of the creation has been a principal part of the basis of discussion and contention on religious subjects. Does the progress and improvement thereby produced, justify the innumerable instances of strife and contention, of persecution, of holy wars, of torture, of cruelty and suffering, of murder, of assassination, of the "inquisition," of burning at the stake, of martyrdom in numerous ways? Are such the ways and means to promote religion, the approbation and love of God and good will among men? And all this done in the pretended name and service of God. What must necessarily be the character of a religion thus obtained?

But in the lapse of time, great changes have taken place, in relation to the general and public feeling, passion and opinion in matters of religious belief. More toleration and charity and liberality and oregard for individual right prevails, and of course, many erroneous opinions are seen and discarded or neglected, and some corresponding advances made in the admission of truths in matters of religious belief. Now, then, in calm consideration, has not, what s, and has been called "religious belief," been the cause of all this disturbance, persecution, human and inhuman barbaric cruelty; and all done in the professed service of a righteous God? Such religious belief influences its possessors to see what they believe God ought to do with the unbeliever, the wicked sinner, and in their holy zeal, they at once undertake to do, what they believe God neglects to do. Fortunately, to all such scenes, there is a decided comparison and contrast.

What is this wonderful, miraculous power of " belief," that gives such right and authority to compel the assent and acknowledgement of it. and its acceptance and professions by the unbeliever; or else to suffer the consequences of persecution, imprisonment, torture and death? In reality and truth, it is a confession and acknowledgement of such believer, that he is ignorant of the subject of his professed belief. He is as ignorant as he is lacking in knowledge. It is ignorance then, and his zeal in it, that gives this false and self-righteous claim to persecute his fellow beings. Bare belief is always weak, needing knowledge to sustain it or to disapprove and overthrow it. Belief may be the governing power of a fool as well as of a zealot or biget, each of whom would use it as a settled matter of fact. It has often been the instrument of the self-righteous, the oppressor and assassin, showing it to be a dangerous weapon with those who allow it unlimited power; as often, it is neither the true representative of fact, knowledge or truth. The revolution in public sentiment on the subject of religious knowledge and belief, under the name and power of Spiritualism, exceeds any previous revolution on that subject, in its peaceable and rapid progress, freedom from violence and bloodshed, and in the number of its converts, forms a very significant comparison, and contrast to all former revolutions on that subject.

A great contrast is the knowledge it gives us of immortality and its accompanying truths. which in a great degree, were otherwise left to doubts, conjecture and belief.

Another very important fact of contrast is, it does away the fears of future punishment, and especially of "endless misery."

Another contrast is, it establishes the fact and the invaluable truth of the communication here. between persons in this life, and the spirits of those who have left it, and who live in the next world, giving the priceless enjoyment of social intercourse with relatives and friends, as well as with others.

Another priceless contrast is the gift and power of healing the sick and diseased "by the laying-on of hands."

By the evidences of its truths, it appeals to the reason and judgment of the inquirer, rather than to the old views and opinions of the Jews, which is another contrast.

Its peaceable and present widely extended and progressive success in its reformatory movements, its converts being numerous among the various classes and conditions of men and women, forms another contrast to all former revolutions in religious knowledge and belief .-Instead of a division of the human races into saints and sinners, righteous and unrighteous, holy and unholy. Spiritualism teaches the brotherhood of man, the right and freedom of private judgment, and the free and public ex-

This is a true preventive of the spirit of persecution, and of ill will and enmity between | lecture,

pression of it.

men. The opposite spirit promotes division,

ill will, enmity and persecution.

The spirit of this age is progress, advancement, a more thorough knowledge of right and wrong, in science, religion, and ought to be in

In this connection of inquiry, is it not appropriate to ask, what progress, advancements and additions have been made in a religious point of view, by the popular theology of the past half century? Has there been any thing further than the renouncement of errors, or a neglect to support them, to which they have been compelled by the advancing progress of more liberal views. They not only have been, but are now stationary till driven by public sentiment to renounce errors and yield a cold and silent assent to the advancing intelligence and spirit of the present age.

THE IMMACULATE CONCEPTION.

The first glance of this religious dogma shows its absurdity and falsehood. It necessarily discloses and determines the sex of the parties, and by the means of their sexual intercourse, the result was the birth of a male child, a human intant being. In the historic account of this infant child until he was about thirty years old, there is nothing very remarkable, as being out of or above the common course and character of most other children, excepting the dispute with the doctors in the temple. From about the age of thirty years, until his crucifixion and death, which was about three years, he appeared a considerable portion of that time in public, saying and doing many wise and wonderful things. During his life, he had the common qualities and physical condition of other children, and of youth and manhood.

It is evident he was not God; but was a human being, having like frailties, feelings, passions, appetites and like need of support as other human beings.

This statement of his humanity is made for the purpose of showing by contrast and comparison, what kind of a being he must necessarily have been, if he had really been a matter of fact lineal descendant of the Holy Ghost, one of the three Gods of christendom Under such circumstances the offspring should have been one-third God, or three-thirds Holy Ghost, or one-half Ghost, and the other half, human. These must be the legitimate results of the theologic dogma of the triune God.

The Westminister Catechism says: "There are three persons in the God-head, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

Equality destroys supremacy.

A son can not be as old as his father, unless he outlives his father.

By the aforesaid authority, the Holy Ghost is a person, and one equal joint, third part of the God-head, and yet acting separately with the virgin Mary, because it could not act with the son, he not then being in existence, and out of all due respect to the Father, it is not even alleged that He had any part in the transaction of the generation of the son. Therefore, the Holy Ghost must claim to be the Father of the son, or allow "Joseph the carpenter" to be the rightful father, as he was the true husband of

The dogma of the trinity has attempted to sustain itself by the science of mathematics; but as mathematics will not lie, even to favor the Holy Ghost, and will not permit one to be three-nor three to be one, it has discarded it. from the multiplication table, and sent the dogma to the four winds of heaven, and the Holy Ghost may go with them.

The ancients were very expert in manufacturing Gods, and usually kept themselves we'l supplied for all purposes. In this respect the good people of christendom are evidently beginning to take the back track, and to become satisfied with one God, without worshiping any other gods or ghosts. In truth, they were in a great measure, excusable for believing in more than one god, as the two additional ones were already made and delivered for their acceptance, by those most interested in their formation and adoption.

LETTER RROM 1 WORKER.

Bro. Jones:-We have sent you about one hundred and forty, three months' subscribers to the Journal, from this place. Our town numbers two thousand and five hundred inhabitants.-Will be three years old next June. We have a graded school of four hundred scholars, with four teachers, and our motto is, "Nature and Reason," versus "Theology and Superstition." Truly, Carthage is alive.

Fraternally yours. C. C. COLBY. Cor. Secretary.

Carthage, Mo.

REMARKS:—We return to our brother and all the friends in Carthage, our heart-felt thanks for their efforts in our behalf. The cause of liberal principles is bound to be the controlling element for good, in that young and thriving city

The Carthageniaus are now, as of yore, a brave, fearless people. They love the right, and do it. Our brothers of sister towns in the West, as well as in other parts of the world, will do well to imitate so worthy an example, by devoting time to the same work. We will guarantee that

any one who shall regret making a similar effort,

shall have his or her time compensated for in

any amount required. Think for a moment of the influence which will be effected by so large a number of the RELIGIO-PHILOSOPHICAL JOURNALS being received and read in a town of twenty-five hundred inhabitants.

Say, Bishops and Priests of old theology, is Catholicism or any other "strictly evangelical religion," to rule America?

MRS. E. A. TALMADGE.

Of Westville, Indiana, will answer calls to

FAIR PLAY.

Under the above caption, Col. Fox of the PRESENT AGE, makes a lame attempt to avoid the question of the officers of the American Association of Spiritualist, receiving, under the name of agents, compensation for services. We assumed that if those officers could appoint themselves agents and fix their own salaries, while under the constitution of the Association-they were prohibited from receiving compensation, it was no better than a political dodge, to constitute themselves agents and fix their own pay for the same. We say so yet, and so will the millions of Spiritualists who are called upon by these officers, -agents, to blindly pay over their money for membership and under other pretenses, to the American Association of Spiritualists, aye, more, to pay over fire dollars a year to such officers,—agents, even to be permitted to hold membership in a state organization. No; Col. Fox, this subterfuge won't win with the mass of Spiritualists throughout the United States .-The state organizations will follow the course of Massachusetts. We believe your own state, Michigan, has already a second state organiza-

Illinois will never submit to a draft of five dollars per year from each member, to support the American Association, whose officers presume to appoint themselves to agencies to use up the money so raised.

If necessary, we are prepared to state just how that little scheme was carried through the Springfield adjourned convention, consisting of thirteen delegates, professing to represent the Spiritualists of Illinois! Col. Fox, President of the American Association of Spiritualists, says,

speaking of the same.

"It already has several agents in the field who are doing good service, and so far as reports have been transmitted from the Secretary, to the Presi-dent, have paid into the treasury of the Association, more than the amount of their salary drawn; thus making the agencies a source of actual gain to the association financially, besides the amount of labor performed under its auspices. Mrs. Brown is to be an active agent; and when she assumes her duties as such will sustain a corresponding relation to the Association, entirely independent of her official

The insinuations of "pretense" and political intrigue thrown out by the author are gratuitous, and do not merit our notice."

They may not merit the notice of Col. Fox, but he will find they will merit and receive the notice of the Spiritualists of America. Massachusetts and Michigan have already spoken; other states are ready and will speak in a voice that will give assurance that Spiritualism is not to be governed by intrigue, which has been the peculiar province of all theological institutions, to practice upon blind devotees in ages past, for the benefit of those holding positions and pow-

An inquiry is being made by thousands already to the effect: "What is being done with the money that has been paid into the treasury of the American Association?" That inquiry will be continued.

It is generally believed by Spiritualists that there are two classes of officers in that Association: One class is of sterling integrity and would do nothing it they worked at all, but that which was believed to be for the best interest of Spiritualism, and some are so uncharitable as to believe, that there is a breach daily widening between the officers, and agent-officers of that board, which will shortly result in an open rupture.

We will endeavor to keep an eye single to this subject. It will "merit our notice."

PLANCHETTE NO TOY,

The Universe, a Catholic Journal of Philadelphia, in speaking of Planchette, remarks:

Some call Planchette a toy. If it were a toy, its motive power could be detected by the eye, and taken to pieces by the hand. But neither the sight of the eve nor the touch of the hand can discover the spring by which Planchette moves. Therefore it is not, in its movement, a toy. It moves; undoubtedly it does. And how? Intelligently! It answers questions of any kind put to it in any language required. It does this. This cannot be done but by an intelligence.— Planchette is, therefore, moved by an intelligence. Well, by what description of intelligence. It cannot be supposed that the divine intelligence is the motive; for how can God be conceived to make such a manifestation of Himself as Planchette exhibits? A corresponding reason cuts off the idea that it is presided over by an angelic intelligence. And it is evident to all that a human mind does not control it. There is but one more character of intelligence-that of the evil spirits. Therefore Planchette is moved by the agents of hell * * But why should the devil connect himself with a Planchette-with a little triangular board set on small wheels, furnished with writing facilities, and having hands lightly placed on it? Does not such a thing appear very ridiculous? That is true. No one can give the devil's reasons for this act. He can operate in countless ways. He is not restricted to this, or to that, or the other reasons. Anything that may assist him in endangering the salvation of men is welcome to his judgment. He has found his way into persons, why not into Planchette? The success of the thing proves his malignant understanding. We suppose the experienced scoundrel is ready to do anything human wickedness may ask of him, when souls are the price of his condescen-sion. But his reasons for particular manifesta-tions are of small importance here. Facts are facts; and the point is that Planchette is not a toy; that it is moved by an intelligence; and that the intelligence which moves it is necessarily evil. We would, therefore, advise all those who have a Planchette, to build for it a fire of pitch and brimstone. It is bad ornament on the side-board, and a bad amusement in the drawing-room. No one has a right to consult the enemy of God. They who do so are in danger of becoming worshippers of the devil and dwelling with him forever.

Right again, our Catholic friend. True: Planchette is something more than a mere toy. And we are very greatful, indeed, for the candidadmissions made in favor of the true agency of control contained in the foregoing extract. Let Protestants admit as much, and then Spiritualists have only to prove (which is more than half done for them by such admissions), "God" and angels may, can or might, control Planchette: which would fairly and undoubtedly establish the facts of Spiritualism.

Our readers will doubtless recollect that we claimed a great deal for Spiritualism through the agency of the little plank; and we cite this

as another evidence of the correctness of our speculations. Yet, it is not what it will do, so much, as it is the agencies it will set to work to spread the facts and philosophies of Spiriutal-

THE JOURNAL.

This number of the JOURNAL will be found to contain much that is very interesting. The address of G. W. Field furnishes an unusual amount of food for reflection, for he draws on the Bible for incidents to establish the truth of Spiritualism.

In the Inner Life Department, too, the reader will find in the questions and answers, much that will interest. The communication from Jane Darling sparkles with beauty and love, and is well worthy of a careful perusal. We hope to hear from her again. The communication from Henry to his Father, reported by Lavina L. Ingalls, is one of great interest, and will be read with pleasure,

Tests of spirit presence, Addresses from our best mediums and speakers, articles on the Nature of God and Man, and the Philosophy of Spirit Intercourse, etc., will constitute the principal features of the Journal.

Fearless and out-spoken, ever advocating the cause of humanity and justice, the Journal is becoming a power in the land. Our circulation is rapidly increasing, convincing us that our efforts are fully appreciated.

NEW OFFICERS.

The Society of Spiritualists of Springfield, have elected the following named officers,for the present year:

John Ordiway, President ; A. A. Bracket, Vice Pres.; W. H. Plauek, Sec'y; Mrs. L. M. Hanson, Treas.

SPIRITUELLE.

The above named pamphlet by A. M. Laflin Ferree, will be found of service to the investigator. For sale at this office. Price 30 cents, postage 2 cents.

M. H. HOUGHTON

And his gifted wife intend to take a trip soon through Michigan and Ill., and will answer calls to lecture. Mr. Houghton's address is Milan, Obio.

CHINESE NORTHERN YAM.

See Wm. R. Prince's advertisement of the above named valuable vegetable, in another column, and send for a book explanatory of its value as a substitute for notatoes.

L. D. ROUSE.

Writes to us that a good Healing Medium would do well to locate at Binghamton, New

Literary Botices.

"The Herald of Health and Journal of Physical Culture," advocates a higher type of man hood-physically, intellectually and morally. It should be in every family. Miller, Wood

and Co., Publishers, 13 and 15 Laight street New York. Terms \$2 per annum; single copies 20 cents. Scientific American comes to us regular-

ly. As a Scientific Journal, we prize it highly. Every mechanic, every business man, every farmer, in fact, everybody should take it. Munn and Co., Editors and Proprietors, New

Terms \$3 per year.

Zersonal and Zocal.

D. C. SEYMOUR has been lecturing in Kan-

Ex-Senator Guthrie, of Kentucky, left about

Five octogenarian sisters recently attended a funeral in Brownstown, Pa.

Jefferson Davis denies that he has heart disease, and says that he was never better.

It is said that the daughters of Andy Johnson left the Presidential mansion in better order than it has ever been left before, by an out-

going President. Frank Pierce's Cabinet was the only one in the history of the United States that remained unbroken from the beginning to the end of the administration.

As a proof of the remarkable decline of Alexander Dumas' popularity as a romancist, it is mentioned that the manuscript of his last novel was offered to six publishers, none of whom would give him more than a few thousand flor-. ins for it.

Bayard Taylor, in his last work, "By-ways of Europe," bids farewell to his duties as a literary

W. E. Woodward, Esq., of Roxbury, Mass., has issued a catalogue of his private library, numbering over 6,000 volumes, almost exclusively American, which will shortly be sold in New York. The library contains some very early American imprints, and some of such rarity as to be unique. The sale will probably attract the universal attention of some book-

Francis Dwyer, a Major of hussars in the Imperial Austrian service, has written a book on Seats and Saddles," which will shortly be published, giving a minute description of the horse as an animal to be ridden, telling also how the saddle should be adjusted and what are the different styles of riding.

The burgomaster of Leipzig has prohibited velocipede riding in the streets of that city, owing to the numerous accidents which have recently be-fallen the velocipedists of Leipzig.

Three epicures, who dine every day at the famous Parisian restaurant, "Les Freres Provencaux," pay a hundred and seventy-five france for every meal they eat.

A Paris book-seller, M. Gosselin, has just been sentenced to three years' imprisonment, and fined one thousand dollars, for selling books and pamphlets not very complimentary to Napoleon and Eugenie.

Queen Victoria will this year, visit Switzerland again, and make also a trip to Sicily and Greece. She will, however, keep away from Florence and Rome, and go by steamer from

Genoa to Palermo. The presents which Henry the Fifth, the Legitmist pretender to the Frenchithrone received on New Year's Day, from his adherents in France were worth upward of one hundred thousand

A Gppsy prophesied to Guizot in his childhood, that he would live until he was over a hundred years old. It seems as if the prediction sha!l be fulfilled.

Amusements.

"The Flash of Lighting," flashed to good audiences, during the two weeks it was kept upon the boards at McVicker's theatre, but has finally flashed out to make way for the more steady light of the standard drama, which was recommenced on Monday the fifth inst., at Mc Vicker's, with Mary Gladstane, being her first appearance in this city. Her first appearance was in the character and play of "Mary Stewart." She also appears in "Leah," "Katherine and Peturchio." Mrs. Gladstane is an English lady by birth, but is thoroughly Americanized as an actress. She will doubtless continue to be as she has been, well patronized during her stay in this city.

The great Pantomine, "Humpty Dumpty," which drew such packed houses at the Opera House last fall, remodeled with many valuable additions, was on Monday the 5th inst. again put upon the stage, at this grand resort of amusements, for a three weeks run. Tony Denier is the clown, Mr. Sloan the Pantaloon, Mr. Leslie the Harlequin, Alles. Aurial the Columbine. M.St. Ody, Miles Antonino, Venturoli, and Alexandrina are the attractions of the ballet. Mr. Alfred Moe is the champion skater.

It will be heartily welcomed during its entire run, no doubt by a large anditory.

Contrary to our expectations Mr. Aiken presents a new sensational play, which has taken the habitues of the Dearborn Theatre, both by surprise and storm. It is entitled, "The Knaves of the Pack," a translation from the French, and has manifested its sensational character by full

Much new scenery has been prepared for the piece, and the cast includes Messrs. McKee, Rankin, Padgett, Keller, Wilson and Crisp, Miss Cluer, Mrs. Stoneall and Alice Holland.

The "Ticket of Leave Man," has been upon the board at Wood's Museum, for the first time under the new management, during the present week, with the following cast: Mr. Blaidsell as Robert, the "Ticket-of-LeavelMan:" Mr. Ling. ham as Hawkshaw; Mr. Dillon as Green Jones: Mr. Little as James Dalton; Mr. Edwards as Mr. Gibson; Miss Josie Booth as May Edwards; Mrs. Marble as Mrs. Willoughby; Miss Crocker as Emily St. Evremond.

At Theatre Comique more new Stars are announced. First appearance of Miss Carrie Duval, Mr. Sam Cole and the Hawley Brothers.— Friday evening benefit of the great Campbell. Admission only 35 cents.

Velocipede exhibition, Tuesday, Wednesday and Saturday evenings of this week at Zouave Hall.

Admission 25 cents,

PEN AND SCISSORS.

Kansas will cultivate grapes extensively this

The latest idea is to run machinery at Buffalo by the water power of the falls of Niagara. The bridge proposed to unite New York and

Brooklyn will, if built, have the enormous span

of 1,600 feet. A Houston genius sews cows' tails on old horse hides, and thus converts the latter into a merchantable article.

The rubber works at Newton Conn., have received an order for a rubber belt three hundred feet by four. Sereno Edwards Todd, of the New York

Times, receives a cent a word for all the articles he writes for the press. It is estimated that there are 255,000 threshing machines in the United States, without counting

the "school marms." The great depth of snow in the woods of Maine the past season proved fatal to a large amount of game, as the hunters were able to

approach very near. A few days ago, in Manchester, New Hampshire, a man worth one hundred thousand dollars earned twenty-five cents for carrying home a fowl for another man. He said he thought himself lucky to get pay for taking needed

The Rock Island Argue lately said: It is'nt generally a good plan for young men whom nobody knows to be writing letters to young ladies. who haven't the pleasure of their acquaintance, and don't wish to have-by no means. So, it Henry Marston, of Rock Island, will call at this office, he can receive the very silly and impertinent letter which he wrote to a young lady across the river a few days ago.

A block of red cedar was found 22 feet belowthe surface, while digging a well at Vinton,

A citizen of Keokuk has discovered that he owns 40 acres of land within the corporation. limits of St. Louis,

A demented preacher, at Fort Wayne, wants to discuss the "hell business," and challenges.

any Universalist to meet him. Waterloo, Iowa, has 5,000 inhabitants. No more quail shooting in Minnesota till | for them, like him, they may say, "I am ready to go and

A Minnesota Natural History Society has been organized, to be located at St. Anthony. A stranger was numerously introduced in St.

Paul, as John C. Breckinridge. A poor man named Horan, of Washington, Iowa, found a \$300 roll of greenbacks, and then

hunted up the owner and returned them. A very large colony of Swedes is coming to

this state this spring.

PLANCHETTE-THE DESPAIR OF SCI-ENCE.

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

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

UNDERHILL ON MESMERISM.

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

Talyor's Hed Springs.

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

LIFE'S UNFLDINGS.

WONDERS OF THE UNIVERSE

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

Publisher. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-

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

uested farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal. The Introduction entitled "The Unvailing" treats of man as the grand objective ultimate of Life's Unfoldings .

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

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

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

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

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

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

Chicago, Ill.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH

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

ALSO THE LITTLE FLOWER GIRL.

THE ORPHAN'S STRUGGLE.

By the Same Author. S. S. JONES, Publisher, RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

84 Dearborn St. Chicago Ill. The above named little works of about thirty

pages each are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries. Mrs. H. N. Greene is one of the most popular

writers of the present age and especially adapted to the writing of popular liberal books for Chil-

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

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

A reasonable discount to the trade. J.C. BUNDY, 84 Dearborn Street Chicago, Ill.

Married.

In Commerce, Oakland Co., Mich., March 18th, by Mrs Lydia M. Pearsall, at the residence of the bride's father's Mr. Pliny Phillips; Mr. Henry Austin to Mrs. Sarah R. Nash, both of the above named place,

Obituary.

Passed on to higher life, Jan. 29th, from Stryker, Wms. Co., Ohio, John Silver, in the eightieth year of his earthly pilgrimage.

Brother Silver often spoke of his companion and children in spirit life, and his ardent desire to depart and be with

Let this blessed faith that was his, comfort and cheer the hearts of those still in the fiesh, that when the call comes

join those friends that have passed on before,, Called to the Summer-Land to gwell with angels; from Brookfield, Wankesha Co., Wis., on Feb. 5th, Effie May, aged, 20 Months.

Also on Feb. 10th, Clarence Elmer, agel 4 years; children of Monroe and Aches Phillips.

"There will be a sweet reunion, When the tolls of earth are o'er; You will meet your angel children, On that bright immortal shore, Where no more shall sin and sorrow, Pain and care and darkness come: They will ready stand to greet you. In their glorious spirit-home."

J. C. PIMLIPS.

Passed away, Feb. 9th, 1869, after a painful filness of four weeks, Genie, son of Asa G. and Haunah Nichols.

Joyous and happy, this little boy is now in the Spirit World, and with flowers in his hands, he approaches his kind parents, and showers them lovingly upon them, whispering, "Mourn not for me, for I am constantly with you, and can kiss and love you as in earth life.

SPECIAL NOTICES.

Overwhelming Success Of the Great Spiritu-Remedy.

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

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

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

His wife, a devoted Catholic, said, "she had spent quite \$106, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

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

Abby M. Lapplin Ferent. Georgetown, D.C., January 7th, 1868.

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

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

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INVOCATION.

Our Father, unto Thos, as the living principle, we would give our thoughts at this hour. Not that they will be any more acceptable unto Thee becauce they are vocal utterances, but that Thy childron may feel and know of our ideas of Thee. We realize Thy goodness. We feel Thy perfecting influence throughout all forms of life.

We realize, oh, Father, Thy blessing in affliction : yes, and even in that which seemeth to possess nought but sorrow. We feel that everything is a part and portion of Thee. We would thank Thee for all things. We would bring every immortal soul upon the material plane of life to realize Thy presence of all times. Our Father, we would ever real ize Thy precence, and as we realize it, ever offer thankfulness unto Thee, as the great permeating, pervoding, and life-principle. We would have all to realize that Thou art ever near, ever mindful of their needs. As a loving parent watches over its child in infantile moments, so may we realize that Thou in Thy wisdom art ever watching Thy chil-

We thank Thee for this assurance. We thank They for the wiedom Thou hast given unto us, that we may feel that all is in accordance with Thy will, and that Thou mayst bring every one of Thy children to look upon Thee as Thou doth exista part and portion of each and every one of us. As we realize Thy perfect condition, we shall know more of ourselves, and by that knowledge know more of Thee. We thank Thee for every form and manifestation of life; we thank Thee for the knowledge that Thou hast given us in the past and in the present. We feel the assurance that all things are in accordance with Thy will and are well.

QUESTIONS AND ANSWERS. QUESTIONS BY A GENTLEMAN PRESENT.

- Did you ever visit the Moon, as a spirit ?
- No, my brother, I never did.
- Do you know whether it is inhabited or not?
- A. Only as I hear from those who claim to have been there.
- What do they say in reference thereto?
- They say that it is inhabited. Do they describe the inhabitants there-
- A. The came as you would describe the in-
- habitants of earth, were you to describe the placet where you now exist. Q. Can you give a description of the Moon,
- as detailed to you by those who have visited A. Only that it is similar, yet more refined
- than the planet upon which you exist. Q. What causes the dark shades on the
- Mcon? A. We can not say that the Moon really has
- dark shades.
- Q. What is the cause of the northern lights. on the aurora borealis?
- A. Such are the questions that have been given to us frequently, and we have never answered them. There are spirits that would be able to do so, but we are not.
- Q. Dr. Kane, when he was exploring the Arctic regions, found birds that had rice in their crops, and he supposed from that fact. that around the North Pole there was a climate equal in warmth to our temperate regions. Is that the case? I assume, of course, that spirits know something in reference to this matter?
- A. It seems that spirits should know, yet we can not say from experience individually.-There are spirits that devote their time wholly to such subjects, and if they should come and take possession of this medium they could tell
- Q. Have you any knowledge of a pre-existence—of an existence anterior to the life which you now possess?
- A. I have not.
- Are there spirits who claim that?
- It is a fact that there are spirits who claim that they have impressions of things that transpired before their existence upon the maternal plane of life.
- Do you believe at to be true? Q.
- True to the individual.
- Do you believe it to be true, in fact? So far as our experience goes, we should say that it was not true, from the fact that before you can make an impression, you must have something to make an impression upon.-Now, if the spirit or life-principle permeating and pervading the soul, had a previous individualized existence before it manifested itself upon the material plane of life, that, to us, does away with the idea of the natural birth of human beings. I can not see any necessity for any birth. Again, we do not see where they have existed. We do not find any place for them.-After the spirit is once individualized, we see no necessity for its taking upon itself a material organization for the purpose of an individualized entity of that life-principle. If they had life and memory, they must have had a body and brain, or soul cover. We do not see any thing of the kind. We are not conscious of any thing of the kind. Still, that individuals believe this to have been the case from their experience we know. We do not doubt their sincerity: but we find that such spirits or individuals will confine their ideas to about the time of t heir birth. They do not say much in regard to what they remember back of that. To us it would be the same, for their memory carries them right on, precisely the same as individuals passing from the material to the spiritual plane of life.

- Q. Do you ever visit other circles?
- Yes, my brother, I visit other circles. A. Yes, my brother, I visit other circles.
 Q. Do you know anything in reference to the manifestations of Father King, which are now taking place in Kansas?
- A. I will find out and report to you at our next sitting.
- Q. I would ask whether a spiritual organization can clothe itself with a physical organization again, as tangible as ever? A. We answer, square and fair, yes.
- Q. Now, I desire to understand the law by which that is done. I claim that it is accomplished in this way: on the same principle that governs the action of certain " chemicals when dissolved in water. You place a wire therein, and around it the dissolved chemicals will concentrate, in accordance with the well known Isw of "chemical attraction and affinity." Now, according to my idea, under certain conditions, the spiritual organization will attract from the elements and the emanation of the medium a body as tangible as our own, and all done, in accordance with the well known law of chemical attraction and affinity." As the substance in the water naturally concentrates around the wire, so, in my opinion, the constituent parts of the elements, under certain conditions, are attracted to the spiritual organization, forming a body as tangible as our own. What is your idea in
- A. My dear brother, as the man said, "Just
- Q. That is true?

reference thereto?

- A. Precisely so.
- Q. That is my idea in reference to it.
- A. Then you have a spiritual idea in refererence to it, because you are just as much a spirit to-day as you will ever be.
- Q. That may be, but I don't know anything in regard to this law.
- A. Well, you are first-rate about receiving impressions that come to you from the great fountain of thought.
- Q. Are you a believer in phrenology? A. I am a believer in everything.
- Q. Then you believe that we have faculties, that manifest themselves through the brain.
- A. I do not feel to say anything, only that it is so.
- Q. Does the brain, as claimed by some metaphysicians secrete thought the same as the liver does bile?
- A. We may say that the brain secretes thought, or in other words, there is an impression made upon the spiritual brain. Every thought that it has ever had,-no matter by what means it is obtained, the impression is there.
- Q. I wish you would explain why repetition is so necessary in order to permanently fix any fact or principle upon the mind? Why is it, we cannot remember it by going over it once, as well as we can by repetition?
- A. Thoughts make their impression. In order to become familiar with them so as to give them readily, they have to pass through the mind more than once. Now why is it? I can only say it is in accordance with nature's law. Some individuals are so constituted that they retain the thought, and its mode of expression much easier than others. For instance, take yourself. You can get impressions and transmit them to paper much easier than your can give expression vocally.
- Q. That's so! A. Well, now, when once transmited to paper, they are there, and can be referred to at any time. Now, from experience, we see that every act, every thought-we go back to our experience upon the material plane of life-has made an impression upon our life-picture, so to speak, and it is there. We can go over that at will and recall it; and that is the reason why individuals when they come in contact with another person, can go on and give incidents that transpired in years gone by. It don't necessarily follow that a spirit must of necessity, be there present when all such things are remembered. It is generally supposed that the spirit is present when an impression is made. With us, the spirit is judged from the appearance of the life-picture of the individual. For instance, the very emanations from your organism partake of all these different experiences through which you have passed. If you will
- have passed through. Q. I would like to learn something of this law of transmission of the thoughts of the spirit to the mind of the medium. Can you give us

analyze that, then you can tell just what you

- any information with reference to it? A. Precisely the same as the impression is made upon the spiritual brain, or spiritual mind, whatever you choose to term it; upon the same principle that impression is made upon you by the spirits, in other words, the law of positive and negative forces is brought into requisition. You must of necessity be negative to the spirit, else the impression would not be made. Light is positive; it posesses positive elements, hence the necessity of darkened rooms to produce certain manifestations.
- Q. It is accomplished on the same principle that the psychologist influences his subject,—is it not?
- A. Yes; you can call it that if you choosethat is upon the law of positive and negative forces-call it psychology, mesmerism, or any thing you choose—any thing that seems most acceptable to yourselves.
- Q. I have attempted for the past five or six weeks, to write upon a certain subject; and have not been able to do so. Can you give the reason
- A. You particularly desired to write upon that subject did you not? Q. Yes; and I knew nothing of the subject
- that I did write upon, and had not the remotest idea or treating that subject. A. You said, you had a desire to write upon
- Q. Upon a particular subject, yes. A. And have not been able to do so?
- A. And you want to know the reason why? Q. Yes.

a particular subject ?

A. Give me your hand.

The medium grasps the questioner by the

hand.] A. I will tell you. I will let you take a pencil and paper and sit down at the table by yourself, all alone, and I will hold my hand over your head and you can write with the greatest case, and ably so, too. Why? Because it will help to banish the positive influences around you, and every circumstance of business that you have been engaged in; and another thing. You particularly desired to succeed, and a failure would make you anxious the next time, and consequently make you a little positive. Now, when you least expect it, and you sit down to write upon something else, that particular subject which you have desired to write upon, will be the very subject of your writing.

JANE DARLING.

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

Continued from last week.

My home with all its beauty is poor and dull when compared with life beyond me, though my spirit is young and I am possessed of a fresh maidenly beauty.known only to the spirit world. yet when I occasionally see, by my spiritual clairvoyance an angel from some higher court of light and wisdom, I feel my own littleness, and I become as it were lost, and swallowed up, in the immensity of God's creation.

While I am blessed with instructions from the higher spheres, I am permitted to see and visit the spheres below me, as all of God's children are joined together by one continuous chain which reaches from the highest archangel, down through every grade of progression even to the very lowest form or expression of life, so it is by that chain of sympathy and love, that I can receive intelligence from those who have drank deep draughts from the fountain of wisdom, and by means of the same bond of connection, I can draw near to the poor, suffering wretch, who by his own will, or by his unfortunate organization has unwittingly plunged himself into a hell of torment.

The most lively imagination cannot depict the agony of those self-judged victims of lust and passion. Their habitations are of the most squalid kind that can be imagined; in some of the lowest grades of spirit life, you will see the man or woman who has given himself or herself to wilful murder, crouched back into a narrow cave under some slimy rock, which is reeking with a foul and poisonous fluid, infested with hissing and stinging insects, and reptiles. There the poor creature sits cowering back, with a vain endeavor to- hide himself from the world, while great monsters and serpents crawl up in front and behind him, and hiss and sting, and gnaw at his very vital life, until he becomes terrified or enraged, as the case may be, and with a bound of desperation, and a shrick that would make your spirit tremble, he tries to free himself from his torment, only to find that he has sent forth a monster from his own being more terrible in appearance than those that have formented him; maddened by rage or despair, he goes howling along through the dark and fetid caverns of his home or hell of torment, frightening or maddening others into a similar condition until it would seem that all the furies of the universe were let loose; the elements seem aglare with lurid fire, the wind whirls in fitful gusts. the thunder peals, the spirit shricks and howl until you would think that all earth and hell were being ground together, and swallowed up by some great fiery dragon of immense propor-

Sister, this is a terrible picture, but I assure you it is only a faint one; but when we contemplate that they, even they are God's children, and will in time be angels of light and love, I feel to say: "Great and marvelous are thy works: Lord God Almighty, just and true are all thy ways, thou king of saints."

Little children seem to have a striking mission with these poor creatures, as for illustration, my guide, though now a bright spirit, was once an inhabitant of this terrible place or condition.

I will give you his story in brief.

Being ushered into earth life an unwelcome guest, and inheriting all the bad mental attributes of both father and mother, but endowed with a strong physical body, he naturally followed the bent of his uneducated and unrestrained mind, which led him to set his hand against his brother, and to be an enemy and terror to the world. He led a long and desperate life on earth, and came here as all must, to settle his own accounts, and in the only way by which such accounts can be settled by performing such good acts as will in a measure overbalance the harm that has been done, and by being made to feel every pang of suffering and sorrow caused by him wilfully, and to carry the same until forgiven by his victims, sunk so low by the weight of sin, not one ray of hope or light reaching his dark. ened soul, desperate, and still goaded on to greater desperation, every act sinking him apparently deeper, groaning, cursing, shricking, crying, praying, defying, laughing, taunting and jeering at others.

Such he tells me was his life, when one day he thought he could discover a little taint ray of light away off through the smoky distance, and oh! how his soul yearned and prayed to keep it there, if it could not come nearer; day by day, hour by hour, was his heart encouraged by seeing this light more clear, and more near, until lo! the vision of an angel appeared, clad in garments of pearly white, and wearing a crown of glory upon her head; nearer and nearer did she approach, until bending over the poor crouching supplicant, she said with a voice melodious with heavenly love: "Brother, I forgive thee, and will aid thee in thy unfoldment." When she had thus spoken, a transformation as quick as thought, put her in the state to be recognized, and, lo! to my horror, he says it was an infant victim, that I had in my fury dashed into eternity.

When the first pangs of remorse and condem-

or message of love. She pointed out the first step to be taken, and then the next and so on, until I could see the light of my own existence, and feel that I was God's being, possessed of an immortal and indestructible soul.

Day after day, did that little child, as a child watch over me and instruct me in the first lesons of true religion and love; and as my mind began to expand, so did she gradually grow from child to youth, and from youth to full maturity, and angelic beauty. I watched her unfolding step by step, with the deepest interest, and oh, with what tenacity did I cling to her until I saw that she was no longer the little child, neither was she the young girl, full of confiding trust, but she stood before me the bright, and glorious angel I saw while in my

'Twas the same that brought the little child as I had supposed, but now a new lesson is learned, the bright angel was once a little child on earth. I had deprived it of earth life; it had matured in the spirit spheres, and by the will and wisdom of the great all-wise Father, it was permitted to come to me first as an angel of light, to show me that there was a heaven of love, and though wicked as I was, sunk into the deepest depths of wretch edness, and despair,

I, even I, might hope for deliverance. Second, she assumed the form, and simplicity of a little child, that she might place herself fully in my confidence, and teach me the infant lessons of true spiritual love. So when I had fully comprehended the work she had done for me, my heart overflowed with gratitude, and I prayed from the innermost depths of my soul, that I, too, might have a work of love to do.

My prayer was soon answered by my guiding angel, who directed me to old familiar scenes on earth, and said see thou it from whence thou didst come-go there, and thy work will be before thee; do that which you find to do, and remember that all God's children are thy brothers

I now began to feel that I had attained to a life of usefulness to others. My past life stood as a record before me to spur me on to works of love and mercy. As I felt that I had been raised by love, manifest to me, my soul overflowed with love towards others, and I went about my mission with an energy and zest only known to spirits of similar organization and experience.— I worked on overcoming obstacles which sometimes seemed piled up mountain high. Faith was strong, but when my lamp of hope burned low, and waned a little, my guiding angel would be near with me as a bright shining star, a beacon light to guide my bark in safety; then would I grasp the helm more firmly; then would I shake out my sails to the breeze, and ride the rolling billows of sin and misery of earth, and the horrid gulfs of the lower regions of spirit

Many a poor soul has coupled me in his prayers of thanksgiving, as his savior, and as the son of God, but thanks to the great all-wise Father, they soon find that they as well as those that have gone before, can, and will be saviors and sons of God, and all will sooner or later learn the true mission of Jesus of Nazareth, and interpret his teachings in their true light. He instructed his followers to love one another, and not be selfish, for according to their works here, so should be their mansion in heaven. This every spirit will find to be true, the one that comes here covered with blackness and corrup. tion, as I did, will find that he has no mansion, nor can he have one until he has created the materials out of which his guiding angels may construct one for him.

During my mission to earth and the troubled spheres, my good angel, was busy gathering every gem as fast as created by my good works or holy aspirations, and placing them in form of a temple of love for my reception.

Suffice it to say, I was soon called by my guiding star to view my new home. Home indeed thought I.: By what right have I a home. My works of love had been so easy, and so pleasurable, that I felt that I had been fully paid for all my labors as I went along, but sure enough, I soon found that a home was ready for me and oh! what a glorious home it was to me. As I neared the spot, I was surrounded by a band of bright spirits, each one playing some sort of musical instrument, and singing songs of praise and love; they were there to welcome me to my new home. Escorted by bright spirits, and my soul regaled by the sweetest music, we soon arrived at the foot of a mountain covered with lofty trees, and flowering shrubs; here my escort halted, and bade me go forward. Said they, note well your surroundings, for all of which you see, has'been prepared by hands of love.

FROM HENRY TO HIS FATHER.

Concluded next week.

REPORTED BY LAVINA L. INGALLS

You must not feel, dear Father, that because] communicate less frequently with you individually, that it arises from want of love and affec. tion. When I speak I include both you and mother, knowing you to be one in thought and deed. I am conscious of the yearning love which is ever present with you for your boy, and it is returned a thousand fold. When in the bitter hour of anguish that heralded my doom. I saw your form bent with sorrow, felt the struggle you were making for resignation, I resolved if it were possible to watch over you,to comfort and sustain. Angels have recorded the yow and have I not fulfilled my mission?

When grief or sorrow menaced you, I' have been with you turning your thoughts toward that land where there is no shadow of change. If with the lengthening of your days, comes the faltering step, the uncertain light and strength, you will not be desolate, dear father.— We from the not distant sphere of eternity will launch the life-boat, and when you are seated therein, we will drift away into the boundless expanse of spirit life. Our prayer is, that the harvest be ready for the gatherers near the same time, that one be not left long to mourn alone, that the hour-glass may gently and slownation had subsided, she began her first lesson | ly drop the sands of life into the reapers hand, | be given to the informant."

that passing from your labors on earth, you may speedily be reunited; that the life commenced on earth may be blended harmoniously into one in heaven.

HENRY.

I would here remark that nearly all of my communications were received at home through the mediumship of girls who at the time were members of our family. Two of them were developed after they came to live with us. At the close of the day, we usually had our sitting; generally no one but the medium and myself were present. At this time we had fitted up a little room in the house, for a bed-room, and decided in future to have our sittings there. The first evening as we were going into this secluded little place, I remarked, perhaps some of our spirit friends, would dedicate it for us. When to my astonishment, the following beautiful, dedicating prayer, was received.

O God! we thank Thee for past benefits and blessings. We beseech Thee, O, Father, still grant our righteous petitions, lead these thy children through whatever is required to elevate and refine. To thy purposes, we dedicate this, their retreat. Great and Almighty God! grant that no unholy thoughts enter, that the twilight hour be one of earnest struggle for strength to work thy will, earnestly and sincerely seeking light and truth. We ask, oh! Father, in submission, that we bow humbly to thy decree! But if it be in accordance with thy will, let the poor tired heart here be strengthened and comforted, that the balm of thy mercy be felt and acknowledged. If it seemeth good in thy sight, let the rod of affliction pass lightly over thy servants. May the struggle and strife of the outer world be removed from their hearts, that they may be sanctified to thy will.

We would ask, oh, Father! that strains of heavenly music be borne to their outward senses, that the light emanating from the spheres, be manifest to their sight. Grant, we implore thee, that the baptismal waters of past years, work every corroding sorrow from the heart. Enfold in thy love all that searcheth for thee here.

In thy name, Almighty God! we bestow the name, "Angel retreat." May none but pure and holy thoughts enter here. Hallow and decorate the temple as seemeth good in thy sight. May thy blessings rest upon thy children; guide their foot-steps into thy paths, oh, God! now and forever more. Amen.

William Graves, former minister of North Woodstock, Conn.

I would here remark that Mr. Graves has been in spirit life more than fifty years. My parents were members of his chur ch. He baptized their children, and in this communication, he evidently refers to my baptism.

In less than three weeks, we heard two evenings in succession in that little room, music thrillingly sweet and plaintive—ah! it is beyord my power to describe it. A few evenings later, two evenings in succession, beautiful spirit lights were seen, looking like silver ribbons, darting around the room.

The death of Mr. Graves, his being laid out in-state, the funeral being attended by thirty or more ministers. (forming the consociation), and the church draped in mourning, are associated with my earliest recollections.

The following was received from the spirit of an infant child (our first born), who passed from earth thirty-five years ago, without any reference having been made to him.

TO MY MOTHER.

When in the bitterness of grief and anguish. at the loss of your baby boy, you thought life was almost unbearable. You did not know there was a haven of rest for motherless children where everything noble and good would be taught them. I have grown in knowledge and stature.

Brother Henry and I are not very often to-

FROM REBECCA PARKER.

I will not take but a very few minutes of your time. My nusband, Harry, is a reader of your paper. One night after he retired to rest, strange sounds were produced at the head of the bed, and at the side, and all around. By the questions that was asked, he believed that I was one of the spirits, trying to manifest myself at that time. He has been from the first, anxious that I should come here, and say whether I had anything to do with it or not. Now, my husband. I did have something to do with it; not for the purpose of frightening you or injuring you, in any way either physically or in the estimation of your friends; but it was because I found you in a negative condition, your mind ready to receive truth.' Others were equally anxious with myself to call your attention to the fact of the possibility of such a thing. I did not do it alone, for I could not, it would have been impossible. I can only tell you I was there. And when you said, "Let us for fun, if for nothing else, ask them to rap; once for no, two or three times for yes." We did rap, just as you desired. Before you would fairly get the question formed in your mind, you would get an answer, negative or affirmative. It is not so much for my happiness that I want you to know this as it is for your

The belief that we really die is painful, and the belief that we really live hereafter is beauti-

Yes, it was pleurisy. I remember it now distinctly. It was that which caused my death. I like to have forgotten. It was in Brooklyn, New York, where I died. You wanted to know if I could tell where you are now living. I know how you are living, and I know where you are living at present. I know you are in St. Louis, I know that you intend to go from St. Louis to Dubuque. Now I will go.

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BY E. V. WILSON.

Farmington, Ohio.

Where is Farmington? you may ask. We answer, it is in Trumbull county, Ohio, ten miles north of the Cleveland and Mahoning Rail Road, and a nice little country place it is, and contains many liberal souls, and some of the truest Spiritualists in the world. From this pleasant country town, came our intellectual inspirational brother, A. B. French, and none better qualified than he to do our Master's work. Long may he live and prosper, and as I look up to his picture in oil, that hangs on the wall at my left (for I am stopping with his parents), I can not help saying, God speed thee, dear brother, and good angels guard thee in the good work before thee.

I have been here four days and nights; found here Brothers Wheelock, Sutliff, Kellogg and many othere from afar,-all drawn together to attend a discussion and a very annimated one, going on between our Brother Wheelock, Ohlo State Missionary, and Prof. A. M. Craft of the Western Reserve Seminary. under the control of the Methodist church. Both are young men of fine ability and good debaters.

Wheelock is very excitable and nervous, but a good reasoner and clear thinker, and holds his opponent well to his work.

Prof. Craft is steadler of nerve, better posted on his subject, evidently having given it a great deal of attention. Uses exhortation for effect rather than argument, and frequently very personal.-in shet, both parties are. On the whole, from what I have heard, Brother Wheelock has held his own remarkable well.

We were called here to give four lectures and readings, as well as tests, and when it was understood that we were to be on hand, the church people clubbed together and imported the Rev. Mr. Graham, a genuine Methodist Badger, from Pennsylvania, to meet us.

On reaching Farmington on the 9th, we found Union Hall full to overflowing, and Brother Wheelock speaking. Soon it was Prof. Craft's turn. On arising and after learning that we were in the house, under our magnetic presence, he, Prof. Craft, was made to cry with a loud voice, "Wilson! Wilson !! whale! whale!!" This man's cry reminded us of the days of Jesus, and the man among the tombs, and evidently the Professor was as badly affeeted by our presence on this occasion, as the evil spirits were at the presence of Jesus.

In the evening, we met our Badger, but received no bites or scratches of any account from him.

During the evening, we referred to a man near the desk: "You are a bundle of fish hooks done up in a package of sand paper," and then gave our explanation of the symbol, which was accepted as true by all present.

During the next day, this man called on us for an explanation of what we meant, which was readily given, and after this, we said: "Sir, to-day when in your seat there," pointing to the place, "we saw with you a young woman about eighteen or twenty years of age, holding in her arms a child about three months old. She held it out to you and said. 🔩 not yours but your wife's."

"I "What do you know of this?" He answered. "I have never lost a wife nor a child."

"We did not say that you had lost either. Now. sir, we will describe this woman, and did so, and then the child, adding, it is a boy."

Again he repeated, "Inever lost either." "We did not say you did; but, sir, we now ask you, are you not living with a woman who buried her first husband, and a little boy three months old?"

"I am," he answered. .

Again, we asked, "Have you not buried a sister?" He answered, "Yes, I have, but your description does not answer for her."

" Will you describe her?"

He did so and agreed with us in every particular. after which, he went over to the enemy, and told them that he had been told by Wilson, that his spirit wife had appeared to him, standing by his side. holding in her arms a little boy three months old. saying, "Your boy, yours," and that, too, in the face of the fact, as all his neighbors knew he had not lost a wife nor child.

In the evening, when Father Graham came to reply, he used our statement in this wise: "This world renowned medium from Chicago, this man greater than Christ, gives us a Spiritual test. Here it is, and I have it from the man he gave it to. who is a respected citizen and a christian man, well known to you all, and there is not a word of truth in it. It is this: "I see by you, your wife and she holds in her arms a little child, and says it is fours, and they died long ago." This like every other Spiritual test, is a humbug, and there is no truth in it, and our friend has never lost a wife." which was followed by a great laugh.

Our turn came soon, and we asked, "Who is your authority for this statement, Mr. Graham?"

34 He answered, "Mr. Hashmord." " Is Mr. Hashmord in the house?"

He answered, "Yes, sir, I am here; what do you want?"

"Did you make this statement, Mr. Graham has

read this evening?" "Yes, sir, I did."

"Did I tell you thus?" se Yes, sir, you did."

We then turned to the audience and repeated what we told the man, and asked him if this was

not what we told him, and he answered, " No." We then turned to the audience and asked. " Is there any one in the house who heard us make this statement to Mr. Hashmord?" and there stood up fifteen men, and all stated that which we said was true, and that which Graham, the minister, had read, was false,"

"Well, said Graham, Hashmord told me so;" after which Mr. Hashmord very imprudently called us to account before the audience, stating: "You said that I had lost a wife, and every body knows I have not."

We answered, "You have lost a wife, and your spirit elster says you abused your first wife to such an extent that she was compelled to obtain a divorce from you; hence, you have lost a wife, and, sir, your spirit sister tells me much more shout you." And then Mr. H. drew his head into his shell.

The discussion was an able one, and we are told by good judges that Brother Wheelock came off with honors well earned.

On Tuesday evening following, the friends of Spiritualism made a donation visit to Brother Wheelock from which he realized \$52. Altogether. it has done good, and our cause has lost nothing, but gained grandly.

New York uses 9,000,000 eggs a week.

Organization.

The cry for and against organization seems to be about equal, one party claiming that organization tends to fossilize conditions, hence, forms, ceremoni, ous and ritualistic teachings. The opposite view is that without organizations we cannot succeed; will ever remain fragmentary and will never be a power in the land.

From careful observation and marked attention to what has been said and written upon this subject, we find L. Colby, Esq., of the BANNER OF LIGHT; S. S. Jones, of the Religio-Philosophical Jour-NAL; Dr.Gardner, of Boston; A.E. Carpenter, late of the American Convention of Spiritualists; A. J. Davis and Mary Davis, besides many others, fully or partially opposed to the organization adopted at Rochester in August last. On the other hand. Wm. White, of the BANNER OF LIGHT; J. M. Peebles, Warren Chase, George A. Bacon, Dr. Hallock, H. T. Childs, D. M. Fox, and many others support the organization. With the Spiritualists at large from Marysville, Kansas, to Utica, New York, including seventy societies and calls we have lectured before and met with, we find a majority of them disposed to keep clear of the American Organization of Spiritualists, as understood from the Rochester platform, and the principle objections seem to be againt; 1st. The \$5 yearly membership : 2nd. The doing away with local delegations and in inaugurating or making up the American Convention out of the State Organizations; 3rd. The mass. the great body of Spiritualists that we have met, feel or seem to feel that the officers and board of trustees appointed by the American Convention of Spiritualists, have in a measure, exceeded their authority, or are doing what they are not authorized to do.

Again; State and local societies in many places feel indignant at the appointment of Missionaries to collect funds for a National College, when it is almost impossible to support local or State organiza-

Others complain of the one-man power, and that the board of officers and trustees ought to report at least every three months, if not every month, their proceedings. Others ask the question, "Who are the Missionaries? What do they get a year, and what authority have the board of managers under the action of the late Convention at Rochester.to appoint and pay the Missionaries?" Others feel that in the appointment of these Missionaries, there has been special favoritism shown.

Again; that it is in bad taste, to say the least, for a member of the board to accept pay as a Missionary, as in the case of Sister H. F. M. Brown. All these cries portend a stormy time, when next the Convention meets. Every action of the board of officers will be sifted, and they will be held to a strict accountability for their acts and doings.

Our position will be to stand by the right. Our record is before the world, both at the Cleveland and Rochester Convention. We are in favor of a declaration of principles, and in favor of local organizations, represented in State organizations, and delegates from State organizations, to make up the American organization. We are in favor of a Spiritual college, under the auspices of the American Convention of Spiritualists. We think it would have been wise and acceptable to the Spiritualists at large, if there had been no American Missionaries appointed during the first year's experiment, and instead thereof, would it not have been wisdom for the board of trustees to have called on the Spiritualists at large, to contribute as yearly honorary members, asking all speakers and mediums to act as agents in procuring subscribers under the \$5 resolution of membership, leaving the next Convention of Spiritualists to deal with the college and Missionary question. We do not approve of the Missionary movement thus far, and would advise the Missionaries to resign, and especially our Sister H. F. M. Brown, for we do not believe she can consistently act as such, and hold her place on the board of trustees.

We do not fully approve of all that the board has done; but we do approve of the American Association of Spiritualists, and shall stand by its principles, so long as justice and truth marks its proceedings and councils, yet we will be the first one to oppose usurpation and oppression, and will help overthrow any party or clique who may undertake to rule in arbitrary authority.

Then, brothers and sisters, let us watch and wait for vet in our bodies we shall see the glory of our God. More anon.

February Report of the Illinois State Missionary, Dr. E. C. Dunn.

The first of February found me in the little village of Curren, some twelve miles south of our State capital, where I had an engagement for the first two Sundays of the month. The weather being very unfavorable, and the roads impassable for teams, hence my audiences were small. Considering the inclemency of the weather, there was a much larger turn-out than I expected; many of my audience coming three and four miles on foot. I found a happy and comfortable home in the family of Bro. Wm. Johnson, a strong Spiritualist and a reformer in every sense of the term, fighting hard against the opposition of bigotry and superstition of the age. He is toiling and confident of success in the end. At this place, I received in all for my labors, twenty dollars.

From Curren, I went to Springfield, having been disappointed in my previous engagement. I remained in Springfield two weeks, healing the sick. and speaking for the First Society of Spiritualists. the last Sunday in the month. My evening address was attended by a large concourse of people, many members of the Legislature being present, and the Hall being crowded.

The Society in Springfield is not in the most flourishing condition, as they are laboring under many disadvantages, although the Lyceum is in successful operation under the skillful management of Bro. B. Richards, whose soul seems dedicated to the cause of the children. During my stay at the capital. I witnessed the quarterly exhibition of the Progressive Lyceum which was in every way a success. The closing series of tableaux, four in number, in statuary, put upon the stage under the skillful management of Munson Dubace, far surpassed the most sanguine expectations. I received in all from the Springfield Society, fifteen dollars and sixty cents. After a promise to return at some future time, I bade the Springfield friends, "good by." and and took up my route for Du Quoin, my next regular appointment.

Money received for the month of February: Curren.....\$20,00 Total,.....\$35.00

Rev. Mrs. P. A. Hansford is to supply the pulpit of the Universalist society at Waltham, Mass, for the coming year, in addition to her charge

R. V. WILSON

Will be at his home during May, June and July next.

Will accept calls to lecture Saturday evenings and Sundays, during that time, within one hundred miles of Chicago.

He is already engaged as follows: May 1st and 2nd, at Aurora, Ill.

May 8th and 9th, at DeKalb, Ill. May 15th and 16th, at Evansville, Wis. May 22nd and 23rd, at Ripon, Wis.

May 29th and 30th, at South Bend, Ind. June 11th, 12th, 13th and 14th, at Cassopolis,

Early calls will be attended to. Address, E. V. Wilson, Lombard, DuPage Co.,

A church member of a Western city was recently asked to subscribe for a chandelier for

"Now," said he. " what's the use of a chandelier? After you get it, you can't get any one to play on it."

NOTICE OF MEETINGS.

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

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

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

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

SPRINGFIELD HALL.-The South End Lyceum Association preserved final the source and Lycoum Association have entertainments every Thursday evening during the winter at the Hall No. 30, Springfield street. Children's Progressive Lycoum meets every Sunday at 10½ a. m. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

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

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

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

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

Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups. Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month foreneon and even-

ing, 1034 and 734 o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.

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

Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk. Du Quoin, ILL.—The First Society of Spiritualisat, hold their regular meetings in Schraders hall, at 10 o'clock A. M:, the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening. J. G. Mangeld, Conductor; Mrs. Sarah Pier Guardian of

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

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft. clairvoyant speaking medium. MILAN, O.—Children's Progressive Lyceum meets every

Sunday, at 10½ o'clock a. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle. Monmouth, Ill.—Lyceum meets every Sunday forencon. About one hundred pupils. J. S. Leveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

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

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Bockwood, guardian.

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

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

Worcester Mass.—Meetings are held in Horticultural Halfworkster hass—meetings are neid in Horicultural Half-every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lycsum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Sec-retary and Conductor of the Lycsum; Mrs. M. A. Stearns,

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weytoeset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 71% o'clock. Children's Progressive Lycsum meets at 3 P. M. J. S. Dow, Con-

PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 101/2 and 3 o'clock. BANGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Hourson, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and NEW YORK CITY,-The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, st 10½ s. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycsum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

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

RIGHLAND CERTER, Wis.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian. Morrissania, N. V.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Beats free. R. A. Seaver, President; S. Pushee, Secretary.

Terro Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "Spiritual Times," London, for the year 1869. J. H. Stauly

London, for the year 1869. J. H. Staniy

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 91. A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardiau. The First Association of Spiritualists has its lectures at Concert Hali, at 11 A. M. and 7. P. M. on Sundays.—
"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

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

Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10:45 and 7:30. Conference at 12 M. Clair R. DeVere speaks for December. All communications to be addressed to— J. Sperricus, Pres.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7:4 P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 22 block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

Cowardo, N. V.—The Spiritualists hold meetings every Sun-

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

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

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

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Super-ior St. at 2 and 7 p.m. Lyceum at 10 s. m. Lewis King, Conductor, Mts. D. A. Eddy, Guardian, D. A. Eddy, Cor.

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

Hammonton, N. J.—Meetings held every Sunday at 1034, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. C. Bansom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

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

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

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

Plum street Hall, every Sunday, at 101/4 s. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Conley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

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

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

CLYPE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

Braingrisid, Ill.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lambear Secretary. Children's Progressive Lyceum every Sunday at 20 clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

ards, Conductor, miss lizze Porter, duardan.
Ricencene, Ind.—The Friends of Progress hold meetings
every Sunday morning is Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m.
Lousville, Ky.—Spiritualists hold meetings every Sunday
at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Sycamors, I.L.—The Children's Porgressive Lyceum of Sycamors, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Hoatio James, Guardian. The Free Conference meets at the same place on Sunday at

3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary. ADRIAN, MICH.—Regular Sunday meetings at 10% a.m. and

ADRIAM, MICH.—Regular Stunday meetings at 10½ a.m. and 11½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwis, Secretary. LOWELL, Mass.—The Children's Progressive Lyceum held

meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a. w. E. B. Carter, Conductor; Mrs. J. F. Wright Guardlan; J. S. Whiting, Correspond-

Bandarour, Conn.—Children's Progressive Lyceum meets every Sunday at 10½ A. m., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian. Omoro, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-dian of Groups.

Thompson, O.—The Spiritualists of this place hold regular

meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.
Lorus, Inc.—The "Friends of Progress" organized per-

LOUIS, IND.—The "Friends of Frogress" organized permanently, Sopt. 9, 1866. They us ethe Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

Johnsthan Swain, Collector.

MAIO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor;

Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

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

F. L. Crane, Pres't.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Williamsburg.—Spiritual meetings for inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Gransda Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 71/2 o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO. CAL.-Meetings are held in Turn Verein Hall, on K. street, overy Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E.F. Woodward Cor'pnding Secre-tary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian ROUBETER, N. Y.—Heligious Society of Progressive Spiritualists meet in Solitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

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

Fireneuge, Mass.—The Spiritualists hold meetings every Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINUE, Mass.—Meetings at 23/2 and 7 o'clock F. M. Progressive Lyceum meets at 13/2 F. M. Foxbono', Mass.—Meetings in Town Hall. Progressive

CAMBRIDGEPOAT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged. Purnam, Conn.—Meetings are held at Central Hall every Sunday afternoon at 11% o'clock. Progressive Lyceum at 1014

Lyceum meets évery Sunday at 11 a. m.

DOVER AND FOXCEOFF, Mr. The Children's Progressive Lyceum holds its Sunday esselon in Mervick Hall, in Dover, at 1014 a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 114 p. m.

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

Washington, D. C.—First Society of Progressive Spiritualits, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. N. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Gnardian of Groups. Miss. Maggie Sloan, Assistant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Bociables Thursday evening once in two weeks. ning once in two weeks.

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

PROSPECTUS

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the LOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the riging generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanky, and an advocate of the rights, duties and interests of the people. This journal will be published by the

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at ...

84, 86 and 88 Dearborn Street, Chicago, Ill.

The Joranal is a large folio, printed on good paper with new type. The articles, mostly original, are from the penso: the most popular among the liberal writers in both hemis-

pheres.
All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, through Spiritual intercourse and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending contributes are a school of a sphere to make the

and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason.

A watchful eye will be kept upon affairs governmental While we stand aloof from all partizanism, we shall not hesitate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms of a party apparently in the minority or majority.

A large space will be devoted to Spiritual Philosophy and (communications from the inhabitants of the Summer Land.

Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge what will or will not interest or instruct the public.

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