

The Arts and Sciences.

From the Boston Journal of Chemistry. Our Little News.

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 their dull glazes. During one half of the hours we are permitted to spend upon planet earth, we are in shadow, and it becomes necessary that we should devise some little sun to imperfectly compensate for his absent rays.

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 light. Of these devices there are many, all dependent upon the agency of electricity for obtaining results.

What is known as the incandescent 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 zirconia, for lime, or magnesia, in what is known as the Drummond light. It requires for its ignition, a single stream of oxygen and hydrogen, and this renders it unsuited for ordinary purposes.

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 has discovered a cheap method of taking care of the magnesia as it forms, depositing it in some receptacle, and thus enable consumers to secure and sell it to the druggists as medicine.

As I stood there shivering in my warm cloak and fur, I cast my eyes to the spot where the half clothed newboy was standing. His face had a care-worn expression most painful to behold in youth 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.

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 newboy. 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.

When the little boys and girls who read about the poor, ragged newboys, resolve 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 become more virtuous and happy.

lar to those raised by turns. 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.

Insulation of the Atlantic Cable.

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 perfect. The cost of the cable is four years' salary, less than the last one.

Our Children.

"A child is born; now take the germ and make it a bed of roses; beauty. Let her eyes be windows of knowledge, and the light of virtue, and make it in richest fragrance and in purest love."

The Newboy.

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!"

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

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Voices From The People.

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, so doubt, misrepresented the facts.

likes her. She is just as hateful as she can be. There is hardly a girl in reason 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 school was treated more better, she would treat them better. But she is made to feel that she is black, and that she can't be despised and ridiculed. I am for trying another method, simply the law of kindness."

"Well, Nellie, if you want to make a fool of yourself, do so. All the girls will laugh at you."

"Well, Nellie, 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, did not afford them many luxuries. Never had Susie so many treasures before. Her heart was wild with delight.

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. The first priest came alone, about three years ago. As soon as he landed, was robbed and was to have been killed and eaten, but the chief interfered, and chose to have him for his slave.

How Long We Might Live.

Professor Faraday adopts Flourin's physiological theory that the natural age of a man is but hundred years. The duration of life he believes to be measured by the time of growth.

When once the bones and elyphusare united the body grows no more, and at twenty years this union is effected. The influence of the sun and light in the home at five; in the rabbit at one. The natural termination of life is five removes from these several points.

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, so doubt, misrepresented the facts.

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; in the organization 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 Convention practically arrests itself against these desirable objects, and yet will realize the dilemma in which you have placed this worthy State Society.

Correspondence in Brief.

A gentleman writes to us from New-York, in which he publishes more than spirit presence. Why, the JOURNAL each week contains several well authenticated tests of spirit presence and power.

Alexander Hogue, of Rutland, makes the following inquiry: "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."

B. N. Kenyon, writing from Des Moines, gives the following: "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 fortune to listen to on the subject treated, replete in both manner and matter. His closing lecture on the 'Nature and presence of Delly,'—in its sublimity, originality, and clear, free and comprehensive reasoning, was a most royal feast."

W. Candel writes us stating that the Spiritualists of Maquette, 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 philosophy.

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

Isaac Farley is doing a good work for the JOURNAL. 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 took two copies of your JOURNALS and read from the same about half an hour, whereupon, the gentleman handed me 50, 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 months' 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.

- FULLY RECORDED GRATUITOUSLY EVERY WEEK. [To be useful, this list should be reliable. It therefore behooves lecturers to promptly notify us of changes whenever they occur.] ... [List of speakers and their locations follows]

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O. R. Hamilton, Mass. Mass., Va. Feb. 14, 1891. Dr. W. H. Wall, Superintendent, Federal Prison, Boston. Miss J. J. Hubbard, Address, 215 Canton street, Boston. Mrs. E. A. H. Horton, Lake County, Ind. Mrs. E. A. Horton, 215 Canton street, Lowell, Mass. Mrs. E. A. H. Horton, Address No. 20 Wilcox street, Worcester, Massachusetts.

Mr. F. O. H. B. H. 223 E. Madison street, Baltimore, Md. Dr. A. H. Hunt will receive calls to lecture Sundays. Cold Water, Michigan. Dr. E. E. H. H. H. North Carolina, N. C.

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Religio-Philosophical Journal

CHICAGO, APRIL 17, 1869. OFFICE 24, 26 & 28 DEARBORN ST., 24 FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. S. B. JONES, FRANKLIN ST. CHICAGO.

ORTHODOXY AND SPIRITUALISM.

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 morals.

THE IRRECONCILABLE 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 infant being.

LETTERS FROM A 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.

PERSONAL AND LOCAL.

D. C. Seymour has been lecturing in Kansas. Ex-Senator Guthrie, of Kentucky, left about \$1,000,000. Five octogenarian sisters recently attended a funeral in Brownstown, Pa.

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FAITH 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 Spiritualists, receiving, under the name of agents, compensation for services.

CHINESE NORTHERN YAK.

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 potatoes.

FLANCHETTE NO TOY.

The Universe, a Catholic Journal of Philadelphia, in speaking of Flanchette, remarks: Some call Flanchette a toy. If it were a toy, its motive power could be detected by the eye, and taken to pieces by the hand.

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Communications from the Spirit World.

He shall give His angels charge concerning thee. All Communications under this head are given through MRS. A. H. ROBINSON, well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be the spirit world.

INVOCATION.

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

QUESTIONS AND ANSWERS.

QUESTIONS BY A GENTLEMAN PRESENT. Q. Did you ever visit the Moon, as a spirit? A. No, my brother, I never did. Q. Do you know whether it is inhabited or not? A. Only as I hear from those who claim to have been there. Q. What do they say in reference thereto? A. They say that it is inhabited. Q. Do they describe the inhabitants thereof? A. The same as you would describe the inhabitants of earth, were you to describe the planet where you now exist. Q. Can you give a description of the Moon, as detailed to you by those who have visited it? A. Only that it is similar, yet more refined than the planet upon which you exist. Q. What causes the dark shades on the Moon? A. As I can not say that the Moon really has dark shades. Q. What is the cause of the northern lights, or 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 you. Q. Have you any knowledge of a pre-existence of an existence anterior to the life which you now possess? A. I have not. Q. Are there spirits who claim that? A. It is a fact that there are spirits who claim that they have impressions of things that transpired before their existence upon the material plane of life. Q. Do you believe it to be true? A. True to the individual. Q. Do you believe it to be true, in fact? A. 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 did that such spirits or individuals will confine their ideas to about the time of their 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? 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 ether? 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 law 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 reference thereto? A. My dear brother, as the man said, "Just so." Q. That is true? A. Precisely so. Q. That is my idea in reference to it. A. Then you have a spiritual idea in reference 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 you can give expression vocally. Q. That's so? A. Well, now, when once transmitted 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 doesn'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 analyze that, then you can tell just what you 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 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 possesses 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 choose—that 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 thereof? A. You particularly desired to write upon that subject did you not? Q. Yes; and I know nothing of the subject that I did write upon, and had not the remotest idea of treating that subject. A. You said you had a desire to write upon a particular subject? Q. Upon a particular subject, yes. A. Ah, have not been able to do so? Q. No. A. And you want to know the reason why? Q. Yes. 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 ease, 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. MONRELL, MEDIUM. Chicago, June 6th, 1868. Contrasted 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 of expression of life, so it is by this 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 wild 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 shriek 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 tormented him; maddened by rage or despair, he goes howling along through the dark and staid 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 agitated with lurid fire, the wind whirls in fitful gusts, the thunder peals, the spirit shrieks 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 proportions. 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 as 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 willfully, 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 darkened soul, desperate, and still gnawed on to greater desperation, every act sinking him apparently deeper, groaning, cursing, shrieking, 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 faint ray of light away off through the smoky darkness, 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 at the vision of an angel appeared, clad in garments of peerly 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 unfulfillment." 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 condemnation had subsided, she began her first lesson

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 lessons 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 ball. '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 wretchedness 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 for 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 made me see that 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 and sisters. 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 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 life. Many a poor soul has copied 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 corruption, 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.

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! I 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; Thy light and truth. We ask, oh, Father, Thy submission, that we bow humbly Thy decree! But if it be in accordance with Thy will, let the poor lured 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 church. He baptized their children, and in this communication, he evidently refers to his baptism. In less than three weeks, we heard (two evenings in succession in that little room, music thrillingly sweet and plaintive—a! it is beyond 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 congregation), 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 every thing noble and good would be taught them. I have grown in knowledge and stature. Brother Henry and I are not very often together. FROM REBECCA PARKER. I will not take but a very few minutes of your time. My husband, Henry, 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 him 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 own. The belief that we really die is painful, and the belief that we really live hereafter is beautiful. Yes, it was pleasurable. 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. A notice posted on a bridge near Athens, Ga., imposes a fine for driving over it faster than a walk; "If a signer, twenty-five lashes on the bare back." N. B.—Half the above reward will be given to the informant.

Frontier Department.

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 Marietta R. Road, and a nice little country place...

On reaching Farmington on the 9th, we found Union Hall full of overflowing and Brother Wheelock speaking. Soon it was Prof. Craft's turn...

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.'"

"What do you know of this?" He answered, "I have never lost a wife a child." "We did not say that you had lost either. Now, sir, we will describe the woman, and did so, and then the child, adding, 'I never 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.'"

Organization. The cry for and against organization seems to be about equal, one party claiming that organization tends to fossilize conditions, hence, forms, ceremonies, 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 Barren on Lyons, E. S. Jones, of the Religio-Philosophical Journal; 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.

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 organizations.

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.

Our goal is to be won 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 Spiritualist college, under the auspices of the American Convention of Spiritualists.

February Report of the Illinois State Missionary, Dr. W. C. Dana. The first of February found me in the little village of Curran, 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.

Money received for the month of February: Current, \$20.00; Springfield, \$15.00; Total, \$35.00.

E. 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.

A church member of a Western city was recently asked to subscribe for a chandelier for a church. "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. AVONDALE, MASS.—Lycosm meets each Sabbath at 11 o'clock P. M. Conductor, E. H. Webster; Guardian of Group, Mrs. L. E. Allen.

CHICAGO, ILL.—The First Society of Spiritualists hold meetings every Sunday at 11 A. M. at Webster Hall, Water street, corner Orleans Street, at 3 and 7 1/2 o'clock, P. M.

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Tolain, O.—Meetings are held and regular speaking in O'Connell Hall, Summit street, at 7 1/2 P. M. All are invited. Children's Progressive Lycosm in the same place every Sunday at 11 A. M. Conductor, Mrs. A. A. Woodcock; Guardian, Mrs. A. A. Woodcock.

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PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the study of SCIENCE and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plant the seeds of the rising generation. In fact, we intend to make our journal a comprehensive character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

TERMS OF SUBSCRIPTION—IN ADVANCE: One Year, \$3.00; Six Months, \$1.50; Single Copies 8 cents each. CLUB RATES: Any one sending the names of five new subscribers will receive the JOURNAL for one year each at \$2.00 per year.

ADVERTISEMENTS: Advertisements are invited for the first, and twenty cents per line for each subsequent insertion. All letters must be addressed JOHN G. BUDY, Drawer 6023, Chicago, Ill.

INDUCEMENTS TO CONTRIBUTORS. In order to greatly increase the subscription list of the RELIGIO-PHILOSOPHICAL JOURNAL, we offer magnificent inducements for procuring subscribers. Men and women, ladies especially, will find it profitable to canvass for this paper.

WHOLESALE AGENTS: We will be attentive to business and do our best to send you an acceptable paper every week.

HOW TO KEEP EGGS FRESH. For the Eastern Egg Preservative. A New Preventive for decomposition. Eggs when preserved in this liquid are warranted to remain fresh for years if required.