\$3,00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.

BELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, APRIL 24, 1869.

VOL. VI.-NO. 5.

Biterary Department.

BURNS AND HIS HIGHLAND MARY.

The circumstances of the production of the following lines are these:

Mrs. Frances O. Hyzer, of Montpelier, Vermont, is sometimes influenced to write both poetry and prose, purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had ever communicated to her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would some time make known his presence, and answer a question she had in her mind, which question she did not express. A few days subsequently, Mrs Hyzer felt impelled by spirit influence to pen the following, which on being shown to the lady, was found to be an appropriate reply to the query she had in her mind.—Ex.]

Fair lady, that I come to you A stranger-bard, ful-weel I ken, For ye've known naught of me, save through The lays I've poured through Scotia's glen : But when I speak o' gliding Ayr, O' hawthorn shades and fragrant ferns. O' Doon, and Highland Mary fair. Mayhap, ye'll think o' Robert Burns.

I am the lad-and why I'm here. I heard the gude dame when she said Sh'd know, in joyous spirit-sphere, If Burns was wi' his Mary wed. I sought to tell her a' our joy-Na muckle impress could I make-And lady, I have flown to see, If ye'd my message to her take

Tell her that when I passed from earth My angel-lassie, crowned wi' flowers, Met me wl' glowing, love-lit torch, And led me to the nuptial howers; That all wo'd dreamed o' wedded bliss, And more, was meted to us thero-Than on the flow'ry banks o' Ayr.

Where Love's celestial fountains played. And rose buds burst, and seraphs sang, And myrtle twined, our couch to shade, I clasp'd the love I'd mourned sa lang: And while by angel-harps were play'd The bonnie" bridal screnade," Though na gown'd priest the kirk-rite said, Burns was wi' Highland Mary wed!

There's na destroying death-frost here To nip the Hope-buds ere they bloom-The bridal tour is through the spheres-Eternity the honeymoo And now, my lady, if ye'll bear These words unto the unxious dame, I think I can ye so reward, Ye'll ne'er be sorry that I came.

WILFRED MONTRESSOR:

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK FIFTH-THE APPOINTMENT.

CHAPTER XXXI.

THE SICK CHAMBER—THE SECRET.

"I have just run over to inquire after your health," said Mrs. Ramsbottom, as she entered the apartment of Mrs. Williams, on the following morning, "and I thought it might be you would like something palatable and strengthening for the stomach, so I have brought you a nice

custard of my own baking."
"You are kind, ma'am," replied the invalid, slowly and feebly, "but I have no appetite for

tood of any kind. "Try a little of it, Mrs. Williams," rejoined the visitor. "Jane, get a saucer and spoon for your mother, and I will persuade her to eat a part of the custard. Try and force it down. You can't live if you don't eat."

My race is nearly run." "Don't say that, Mrs Williams—the doctor don't give you up. I dare say you will get along very well yet if you don't fret yourself to death about your husband."

Jane Williams turned an imploring look upon the garrulous mistress of the boarding-honse,

"For my part," continued Mrs. Ramsbottom, "whenever any thing goes wrong, I remember the old proverb, what can't be cured must be endured, and you may depend upon it there is a great deal of comfort in that proverb. When dear old Ramsbottom died, I thought it was all over with me. He was taken away suddenly with a fit of apoplexy you know. I went on dreadfully, till it nigh upon made me sick; and where was the use of it, Mrs. Williams? It could not bring him back again to this vale of tears, as parson Thornton calls the city of New York. So as I was saying about your husband—don't fret yourself—it's his first offense, they say, and the courts never punish a man very

severely for his first offense. A loud rap was heard at the street door, and Jane Williams left the room. She returned almost instantly, followed by a young man, who surveyed the apartment with an expression of

wonder on his handsome features. "It is Mr. Tracey, mother," said the invalid's daughter.

Mrs. Williams glanced quickly toward the new "There is some mistake, Jane," muttered the

woman, feebly. Alfred Tracey advanced toward the bed-side. and said, in a kindly manner.

"You sent for me yesterday, Mrs. Williams."
"There is some mistake," the invalid repeated,
more distinctly. "Is your name Tracey?"
"It is—Alfred Tracey."

"Owen Tracey?"
"No, madam. Owen Tracey is my brother."
"You reside with him, perhaps?"

"At a glance I perceived that you are not the gentleman to whom I sent my child. You are young man, and he, Mr. Owen Tracey, must be pretty well advanced in years."

"Over fifty years of age, ma'am," interposed Alfred Tracey—"a grey-headed man."
"I wish to see him," murmured the invalid.
"My brother," said the younger Tracey, "is actively engaged in the city every morning, and has little belowe for viciting. If you are desired. has little lelsure for visiting. If you are desire-ous of making any communication to him, I will be the bearer of it. You appear to be very ill, Mrs. Williams, and in distressed circumstan-

"Yes, Mr. Tracey," replied the sick woman, gasping for breath, "and a dreadful misfor-

The tears flowed freely from the sunken eyes of the invalid.

"Her husband, poor thing," said Mrs. Rams-bottom, "was taken to jail this morning on a charge of burglary. He has always borne the character of an honest man, till he got out of work and money, and, for my part, I believe there are hundreds of well-dressed gentlemen in Broadway a great deal worse than he is. It isn't always the biggest rogues who are sent to

"The arrest of my husband," said Mrs. Williams, with a slight shudder, "has rendered it necessary for me to devise some mode of supplying the necessities of my family. In better days, when poverty was deprived of its bitterness by the absence of want and crime, I have often heard of the wealth of your brother, Mr. Owen Tracey. I never envied him, although a Lin danger of starvation; that in her extremity large portion of his estate was bequeathed to him by my father's will."

"Your father?" exclaimed Alfred Tracey. "Yes. I am the only daughter of Charles Mountjoy, of the ancient firm of Mountjoy and Tracey. At his death, my father left nearly all his property to his junior partner, Mr. Tracey, and cut me off with a mere pittance.'

"I have it," muttered the younger Tracey, inaudibly; "the mystery of the torged will is revealed.

"The pittance which my father bequeathed me," continued the invalid, "was soon exhaust-I incurred the serious displeasure of my relatives by my marriage with Mr. Williams, and have had no intercourse with them during many years. I have never complained, nor do I complain now, for my father's determination or the good fortune of your brother. But in this hour of poverty and distress, I resolved to apply to Mr. Tracey for relief in preference to the distant relatives of my own family, who have treated me so harshly. Will you inform him that the daughter of Charles Mountjoy is nigh unto death, and that her family is suffering for the common necessaries of life?

Without fail, Mrs. Williams," replied Alfred Tracey. "In the meantime you will suffer me, on my brother's behalf, to tender you a small sum for the relief of your most pressing wants." The young man placed a bank note on the

wooden table near the bed-side of the emaciated He was rewarded by a glance from Mrs. Williams, which bespoke the greatful feelings

Alfred Tracey passed slowly along the crowded streets, absorbed in reflection. The interview with Mrs. Williams had excited no real sympathy or true benevolence of feeling. His predominant emotions were those of exultation at the discovery of a trace of the secret guilt of Owen Tracey. And his mind was chiefly occupied in devising the best means of rendering the information, which he had obtained, subservient to his selfishness and malice.

On arriving at his brother's residence, the young man proceeded immediately to the library.

Mrs. Tracey was engaged in writing a letter to a friend, but she received him with a gracious smile, and put aside her writing materials.

The countenance of Alfred Tracey retained a grave seriousness of expression. "What now, Alfred?" said the lady, with a look of wonder. "You are grave and thoughtful

this morning.

"Does it appear strange to you?" inquired the young man, earnestly. "Am I usually gay and frivolous, or if I am, are you sensible that beneath the surface lie intense feelings, strong passions, wild, perhaps unavailing, desires; and that mirth and nonsense are the outside garments which I wear to disguise myself from the eyes of the world?"

" And wherefore?" "Because," replied Altred Tracey, with a fervid glance, "I am haughty and contemptuous toward the mass, and have no wish to be understood and appreciated, except by those

whom I esteem and love." "You astonish me more and more by your sentiments and actions. Of late you seem to be a different being from your former self, nor do possess the key to your apparent change of

—" the young man suddenly checked himself. After a moment's pause, he continued, in an altered tone: "My thoughtfulness will not excite your wonder when I assure you that I have just returned from a scene of extreme poverty, destitution. One, too, in which all of us—I refer to Owen, you and myself—are directly or indirectly concerned." Speak plainly Alfred."

Taking a seat near the table, Alfred Tracey remained silent and thoughtful during several minutes. At length he said, with some feeling: "You will excuse my hesitation, Mrs. Tracey,

when you learn its cause. The nature of the secret in my possession, the manner in which I acquire the knowledge of it, the conversation which occurred between us yesterday, combine to render uncertain the course which I ought to pursue. But you desire me to speak plainly, and I will obey you."

"On a stormy day, in the month of January last, I entered my brother Owen's sitting apartlast, I entered my brother Owen's sitting apartment to obtain a few sheets of writing paper. He was in his arm-chair, asleep, with his arms resting upon the top of the writing desk, and his head reposing quietly on his folded arms. As I approached the desk, he was muttering, indistinctly, in his sleep. I stood motionless a few seconds, and was startled at hearing him repeat, several times, 'I forged the will—I forged the will." These words made a profound impression on my mind; but I have never obtained a clue to them until my adventure this morning. I was passing an old wood house, morning. I was passing an old wood house, in Orange street, when a young girl implored me to visit her mother. Yielding to a sudden impulse of sympathy, I followed the girl up stairs, and was ushered into a small chamber, meanly furnished, yet neat and cleanly in its appearance. A middle aged woman, emaciated by disease, was lying upon a coarse bed, attended only by one of her neighbors. Weak and feeble as she was, I entered into conversation with her. She told me that her maiden name was Mountjoy: that her father, long since decreased was Charles Mountjoy the bead of the ceased, was Charles Mountjoy, the head of the old firm of Mountjoy and Tracey; that she was disinherited by his will, and that the bulk of his estate was bequeathed to his partner, Owen Tracey; that she had incurred the displeasure of her relatives, by marrying a poor man of the name of Williams; that of late years her husband's affairs had become more and more desperate, until he had been driven to the commission of crime; that he was now in the hands of the officers of the law, and that her family was she had applied to Owen Tracey for assistance, on the ground of her relationship to Charles Mountjoy, but without success; and that the only resource for herself and her family, was in the charity of strangers. At the confusion of her narrative, I gave her a small sum of money, and promised to see her again. The woman is not an impostor, Mrs. Tracey; and her disclosures have made a deep impression upon me.— As often as I think of the large bequest which my brother Owen received on the death of his partner, Charles Mountjoy, the words, 'I forged

the will, 'sound in my ears."
"Did my husband," inquired Mrs. Tracey,
"did Mr. Tracey really inherit the property of

Charles Mountjoy?" "He did. He succeeded to the business of Mountjoy and Tracey, and inherited, by will, the entire stock in trade, ships, merchandise—every thing belonging to the firm. Has he never told you this?"

"Never." "I have known it from childhood; but I never knew, till to day, that Mr. Mountjoy had disinherited his helpless daughter, from an unaccountable dislike, or the desire of doubling my brother Owen's wealth. Have I not unraveled a dreadful mystery? I reveal my suspicions to you because, in my judgment, they approach to certainty, and because you are deeply interested in palliating the terrible consequences of Owen's guilt."

Mrs. Tracey listened to the young man with a calm, serene countenance, which manifested neither her convictions nor her emotions. As he concluded, she looked steadfastly at him, and

gravely inquired; Are these your only motives, Alfred?" "No," exclaimed Alfred Tracey, impetuously. I seek also to fathom the state of your feelings toward my brother, and the cause of your mysterious connection with him. You are neither cold, nor selfish, nor thoughtless, whatever gossips and slanders may insinuate or assert; and yet, Owen and you are so opposite in character, in sentiment, in tastes and pursuits. that I am unable to account for your marriage. Of this, however, I am fully convinced; you cannot, do not, love him.'

Mrs. Tracey burst into tears. "Pardon me, my sister," said Alfred Tracey, kneeling to his brother's wife; "my sympathy for you has betrayed me into an indiscretion

which I deeply regret."
"Rise, Alfred," said the lady, assuming her usual composure of manner. "You have transgressed my commands; you have wounded my elf-respect.

"Pardon me," repeated the young man, peni-"On one condition," said Mrs. Tracey, seri-"You must promise to abstain entirely from such inquiries, or all intercourse as friends,

must cease between us." "I promise." "An infraction of this pledge will render us strangers to each other."

"I promise. Have you forgiven me wholly?"
Mrs. Tracey extended her hand, which the roung man pressed reverently to his lips

Both remained silent and thoughtful for a considerable space of time At length Mrs. Tracey remarked, in a tone of decision: The necessities of Mrs. Williams and her

family must be promptly relieved."
"Will you commission me to act as the almoner of your bounty ?" "No, Alfred. I shall visit her myself." The countenance of Alfred Tracey brightened

"Will you, Mrs. Tracey? You are truly generous.' "It is my duty to minister to the wants of this poor family," said the lady; "but in order to spare the feelings of my husband, I will perform the duty secretly. Give me their address, Alfred."

at this announcement, and he exclaimed eagerly:

"I have it not," replied the young man.—
"The house is in Orange street. I forget the number. I will accompany you thither, whenever you are ready to go."

"To-day, then—after dinner."
"I shall be arranged until nightful Mrs. Tro-

"I shall be engaged until nightfall, Mrs. Tracey. But the evening will be deliciously warm and pleasant, and the time altogether suitable for your purpose.'

"This evening, Alfred."
A servant opened the door of the library, and presented a card to Mrs. Tracey.
"Mrs. Willoughby," said Mrs. Tracey, looking at the card.

"The lady refuses to alight," said the servant, bowing respectfully, "and awaits you in her

Mrs. Tracey consulted her watch, and turning to Alfred Tracey, remarked:

"It is eleven o'clock—the hour proposed yesterday, at Mrs. Wiloughby's, to visit the National Academy of Design."

A quarter of an hour afterward, Mrs. Willoughby and Mrs. Tracey, attended by Frederick Willoughby, and Alfred Tracey, were slowly parading the suite of rooms, in Broadway, devoted to the annual exhibitions of the Academy. Portraits, landscapes, historical and imaginative pictures, miniatures—painted in oil and water colors—mounted in frames beautifully carved and guilded, studded the walls. These paintings, from the studios of a vast number of American artists, were of diversified excellence; a few, only, exhibiting the marks of great original

Mrs. Willoughby and her friends were discussing the merits of a magnificent landscape, by Cole, as a party of visitors—among whom were Doctor Everard, his daughter Helen, and Wilfred Montressor-entered the saloon.

"Yonder is a beautiful creature," said Mrs. Willoughby, in a low voice to her son. is evidently bewitching our friend Montressor.

Do you recognize her, Frederick?" Frederick Willoughby turned toward the advancing group and a flush of pleasurable emotion spread over his handsome features as he beheld the radiant countenance of the maiden. "It is Helen Everard, dear mother," replied the young man, "and the grave, dignified gentle-man on her left is her father, Doctor Everard. Did I not tell you of the pleasant evening I passed at his house not long since, and of the game of chess I played with Miss Everard?"

The sudden, involuntary emotion of Frederick Willoughby had not escaped the watchful eye of his mother. Be careful, Frederick," said Mrs. Willough-

by, with a smile; "chess is a dangerous game to play with a young and beautiful woman." This remark, spoken in a more elevated tone of voice, reached the ears of Mrs. Tracey.

"You have betrayed yourselves," said Mrs. Tracey. "I imagined that you were discussing the merits of a landscape.'

As Mrs. Tracey uttered these words, she encountered suddenly the stern, unwavering glance of the traveler, Wilfred Montressor. She returned his glance fearlessly, and bowed

slightly in token of recognition. The groups of visitors mingled together, and salutations were interchanged between such of them as were known to each other.

In the midst of the temporary confusion, arising from this cause, Alfred Tracey whispered to Mrs. Tracey:

"I have business with Messrs. Barstow and Rodman at twelve o'clock, and shall be compelled to entrust you to the matronly care of Mrs. Willoughby. Do not forget your appointment with me for this evening. Within a foot of Alfred Tracey stood Wilfred

Montressor, reclining against one of the columns which supported the ceiling of the large saloon. The significant whisper of the young man was overheard by the traveler.

Fflects of the Removal of Forests Upon Climate.

An interesting letter was recently read before the Geographical Society of London, which shows the effects upon climate resulting from the clearing away of large tracts of forest. The facts given are/of universal interest. The paper was "On the Effects on Climate of Fcrest Destruction in Coorg, Southern India," by Dr. Ridie. This district is composed of hills and valleys, which were formely covered with forests. The lower slopes, however, are now denuded and the rainfall is found to decrease with the arboreal vegetation. As regards the elevated crests of the Ghauts, which intercept the rain-bearing winds of the South-west monsoon, they would cause an abundant precipitation whether they were covered with trees or not, but the water supply and fertility of the lower slopes and plains to the East are seriously diminished by the clearing of forests on the hills, and the result is brought about in the following way: The natural forest acts as a check on the too rapid evaporation, and carrying off by streams of, the rainfall on the surface of the land. As the rain descends, it is gradually conveyed by the leaves of trees to the dense undergrowth of shrubs, and carpet of dead leaves, and below this it encounters a layer of vegetation mold which absorbs the water like a sponge. By these aided by the roots of trees, the moisture is transferred to the depths of this earth, and a reservoir of springs is thus made which keeps up a perennial supply of water to the lower land. But rain falling on the bare surface of cleared lands runs off at once by the nearest water-courses, and none is retained to keep up the flow during the dry season. Besides which, evaporation is so much more abundant from a surface exposed to the rain than from land screened by a clothing of forest and the flow of surface water tends to sweep away the clothing of soil and render a district utterly barren. There is no doubt that is one of the main causes, in hilly countries, of drought and floods. In

France, for instance, since the mountains of Vuvergne and Forey have been so denuded of forests, the Loire has been constantly flooded, occasioning vast destruction of property. The same cause, in Algeria, has caused frequent droughts,and the French government have lately been considering the proposition of some scientific men to replant these districts with

The Pie Boy Who Became a Prince.

The first Prince Menschikoff was a pie hov at The first Prince Menschikoff was a pie boy at Moscow, and was delivering things at a noble man's kitchen one day when Czar Peter the-Great was expecting to dine at the house. While waiting about, he over heard the nobleman give special direction for the preparation of a favorite dish of the Czar's, and afterward, while the cook was absent, the boy saw him place something in a dish which he believed to be poison. As soon as Menschikoff saw the Czar in the street, cried out his rolls more loudly than usual, and even began to sing, and approach the Czar and even began to sing, and approach the Czar to make himself seen. Peter called to him and asked him some questions to which he answered so happily that the Prince said"I will keep thee in my service." Menschikoff accepted the offer in my service." Menschikoff accepted the offer with joy. At dinner time, without orders, he entered the banquet hall, and stood behind Peter. When the dish appeared, he bent down and whispered not to touch it." Peter got up, and, with smiling face, made pretense to take the boy into an adjoining apartment, when Menschilleff evilained his suspicion Unon the Cart schikoff explained his suspicion. Upon the Czar returning to the table, the Boyard again offered the dish, and Peter asked him to sit by his side and partake with him. The noble colored, and said it became not a subject to eat the same as the Emperor, who seeing his embarrassment took the plate and offered it to a dog, who seed its contents. But a few moments afterward it have to man and how! then staggered, fell and soon expired. The Boyard was secured, but next morning was found dead in his led. Menschikoff had not to sell rolls any longer; the first step to his rapid fortune was made, and his descendants are a most powerful family in Rus-

Beecher.

sia to this day.

Let our regentance be a lively will, a firm resolution. Complaints and mourning over past errors avail nothing.

When the clouds drop down low, and it is rainy and chilly and misty, there is nothing in them but discomfort; but when the sun having risen, they get off a little distance, every body claps his hands, and calls out, and says," Oh! behold the rainbow?" What is the rainbow? Nothing but that cloud which, when it is passing you, weaves a garment that is disagreeable and hateful to you, but which, when it is removed a little distance from you, with the sun shining on it is clothed with glory and beauty Dull duties a little way off may become God's rainbows to men. The whole world, with all its floods of influence, passes by us. We are pained. We murmur and tret till that which pains us passes away. Then, looking back, we find that those very hours which we used for fault-finding were, after all, the most precious of hours-

A Pistol Plant.

A few evenings ago the librarian of the Long Island Historical Society was startled by the report of a pistol in the back alcoves. He made search, but discovered nothing, and at the same time no other person was in the rooms. The next day the assistant librarian heard a similar report, and a close investigation revealed the cause. An exhibitor had placed in the rooms a case of tropical plants, among which was the pistol plant, which is a sort of nut. At a certain stage of its growth the shell of this bursts with violence, and with a sharp sound exactly resembling the report of a pistol. The shivered shells of these were found in the bottom of the case.—New York Post.

137 JEROME CARDAN relates that eight reapers, who were eating their dinner under an oak tree, were all struck by the same flash of lightning, the explosion of which was heard far away. When some people passing by approached to see what had happened, they found the reapers to all appearance, continuing their repast. One still had his glass in his hand, an other was in the act of putting a piece of bread into his mouth, and a third had his hand in the

There are more deacons in Wethersfield han in any place in Connecticut. The other day a well known deacon went to the steamboat wharf to see a friend off, and as the boat started the friend said, Good by," whereupon twelve men, who stood upon the wharf, immediately tipped their hats, and responded, "Good by, sir."

In a recent discourse, in England, the Bishop of Oxford was especially severe on "the great strong, hulking men who come to church and are too lazy to kneel."

The Toronto Telegraph, a small, though harmless paper, prefers Roebuck's opinions on America to those of Goldwin Smith.

The old cemetery, in Waterville, Conn. is to be transfermed into a park, and a soldier monument is to be erected in the centre.

The Grosshorn, in the Bernese Alps, has been climbed for the first time, two German students accomplishing the feat. .

Bacific Department.

BY......BHNJAMIN TODD

Letter From Accop, Jr.

BRO, Topn:- I listened last Sunday evening to the most brilliant lecture I ever heard in my life on the spiritual idea of Deity, by 8. J. Finney.

It contained more original thought than I ever heard compressed into one lecture. Of course, you will readily believe that I as an Atheist was more than ordinarilly interested in what so mature a mind and renned intellect has to say on this myste-

He commenced his lecture by treating the Atheists to a slight castigation, particularly Mr. Spencer as their representative. He showed up the lilogical hypothesis of "no God," by showing the difficulty of proving a negative; that the Atheist could not assert the negative of the Delty till he had ransacked every nook and corner of the univorce. This illustration is old, and silly as it is old, and was the weakest feature in his lectures.

No Atheist writer that I know of, attempts to prove that there is no God; they only deny that evidence exists of the entity of God. They all readily admit the impossibility of proving the negoffive. Mr. Finney denies that proof exists of the existence of the Christian God. On the same ground, the Atheist denies that proof exists of the existence of any God.

Mr. Finney denies the existence of matter, and maintains that all existence is spirit, that what we call matter is but the different degrees of undulating motion of a homogenious substance which he gallo spirit. In illustration of this, he refers us to sound, color, light and heat, which science admits as various degrees of motion; to steam, iron and other substances, which are all convertible into gases and intangible matter. This universal principle, homogenious in character, manifested in the multiform organism, produced by its inherent activity, he calls God.

Now, the very arguments he produced as evidence of Deity, are the very arguments which I have always considered the most powerful against the theistic hypothesis. I believe in the homogenity of Nature, that it is eternal, therefore, uncaused; that it is universal and infinite, therefore, there can be room for nothing else, not even for God. Though I differ from him in the nomenclature of his ideas, in my estimation he has certainly struck the "bed-rock" of truth, and hope he will continue to lecture, for he will attract not only the Spiritualist and theologian, but also the literati, who will certainly be delighted with the literary

I do hope sometime the Spiritualists will drop a word which does injustice to their own idea of causasion.God has represented so many things and ideas. it is difficult to say what it has not represented, and as difficult to determine what is meant when it is used. Let Spiritualists determine the character of existence iff they can; but whether it be included in a multiverse or a universe, do not name It by so indefinite a term as God. Are they poverty-stricken in language? Let them coin a new word, and clothe it with their ideas, and when it is mentioned, we will know that neither Jehovah, Josh or Jesus, is referred to.

AESOP, JR.

The Principles of Spiritualism Taught in Nature.

The Christian world takes the ground that the Bible is the only revelation that God has made to the world of mankind of his will.

If such is the true state of things, what did the world do for a revelation before the Bible was written?

Again, only about one-eighteenth of humanity that exists on the globe to day have ever known even that there is such a book as the Bible. What then, shall become of the other seventeen eighteenths? If then, a knowledge of the Bible is necessary to salvation, God has provided a salvation at most, only for one-eighteenth part of mankind, and the Bible story that Christ died for all the world is without foundation, in fact.

They claim that the works of Nature are ellent on the matter of God and the relations that we sustain to him as the Divine Father, also, as to the revelation of his will towards his creatures. Were such the case, our condition would be lamentable,

But such is not the case; and thanks be to the Great Cause that it is not.

"What though in solemn silence all Move round this dark terrestial ball, What though no real voice nor sound Amid these radiant orbs be found: In reason's car they all rejoice, And atter forth with glorious voice, Forever singing as they shine, The hand that made us, is Divine."

Utility and beauty, progression and love, are enstamped upon all the wide-spread works of our heavenly Father. It matters not whether we turn our eyes to the tall old mountains, whose towering heights pierce the cerulean blue that over arches this world of ours, or gaze upon the smiling face of the bright-eyed daisy that peeps up from the emerald sod, all things everywhere tells us there is a God, and that God is love. This tells us that the law of progression is the law of life, and that use and duty are the fulfillment of that law.

But let us question nature somewhat concerning her waxing and waning days, her rolling years and wondrous works, and see what her teachings are, and also learn it progression, use and beauty are not her handmaids of honor and ever attend her in all of her productions

Go with us in the cold, grey hours of dawn and notice how slowly and progressively the light of day appears. Gradually the grey changes to crimson; by and by a flush of beauty spreads over the Eastern sky. Turn, now, and see how sweetly the beams of the rising sun rest on yonder mountain tops, and causes them to glitter like shining gold. Slow y they steal down the mountain side, resting on the hill-tops, and at last spread over all the plain. The bright beams chase the shaddows away down the glens, awaken the beautiful flowers from their soft repose and kisses the dewy tears of night from their sweet lips, shine down on palacehome and lowly cottage all alike; shine on the den where the young panthers play, on all the homes where birds and beasts rear their young. How proudly and grandly he rises to the zenith of his glory. His rays descend with flerceness which causes us to seek the cooling shade : nevertheless. they are of use. It is their mighty power that enables them to pierce deeply the bosom of mother earth and cause her to fructify and bring forth a bountiful supply for all her creatures. Like some mighty conquorer who has fought on the field of battle where liberty was at stake, and gained the victory; so the sun having reached the height of | hundred and fifty-six years.

his glory and use for the day, proudly sweeps down the Western sky to his couch of crimson and gold; and his last rays gild yonder mountain tops, lingering there to tell us that he has not lost his light. but is a sun still going on to shine elsewhere. But what language shall describe the changing beauty of a funset sky? I wonder not that the poet exclaimed:

"O, who that has gazed on the sunset at teven, Or the fast fading hues of the west,

Has not seen afar on the bosom of heaven Some bright little mansion of rest."

But now the ghost-like shadows of evening come creeping over woodland and world, gathering their dark curtains around the couch whereon resis the dying day. One by one the stars come forth from the ether blue, all divinely arrayed like so many glittering gems, to deck the dusky brow of night.

How instinctively the mind runs back to our early childhood years when we were folded so lovingly to the maternal breast, while the evening lullaby was sung, and we asked. Who made the stars? and were told, God made them to shine.

Long years have passed since then; that loved mother has ceased to sing here, but sings now in the realms of Spirit Life; but we have not forgotten "God made the stars." They are indeed, the alphabet of our divine Father, and teach wise les-

Ignorance and Conservatism.

How little many understand what they denounce or what they advocate, what they love or what they hate, who they crucify, or who they may applaud. Foolish, ignorant and superstitous, they grope and wander into all the coarse and vulgar paths of life, never dreaming that the miasma which surrounds them is so fifthy and contaminating. Bound up in conceit and importance, their strength of vision fails to behold the poisonous and lothesome atmosphere which always accompanies their presence. Oh, had some one the power to lift the yell and expose them to their own view !

Before we show a disposition to annihilate a religion or doctrine, before we would crush beneath our heel and exterminate a people from the earth whose daily walk in life may not happen to be after our own standard, let us purge ourselves, and see if any is not as good as ours, and as acceptable, perhaps. Were all capable of understanding what and who they denounce, or even the position which they occupy themselves, much less hypocrisy than now would be practiced. For instance: Spiritualism would never need come from the pulpit clothed in false garb by those who know it to be a liv. ing truth, but dare not breathe it unless under the cover of old orthodoxy.

I listened to a funeral discourse not long since, delivered by an orthodox elergyman, which was really pleasing. I was delighted to hear such sentiments advanced from one who prefended to represent a denomination, whose ideas were so entirely antagonistic to those I heard. Could it be, I wondered, that Spiritualism had been introduced into the church? If not, how dare he make such bold assertions? It was perfect Spiritual Philosophy, and nothing else. I cast my eyes around upon the audience, seeking to fathom the secret. A glance was sufficient, for the senseless, gaping stare told too well that pearls were being cast before swine. and the poor clergyman, although obliged to play the hypocrite for bread and butter, had the consolation after all of declaring his own sentiments, owing to the capacity of his hearers to digest

How much better it would be, if instead of cursing others for differing with us in views and action, we would examine ourselves and see it there is not more reason for cursing our own. Especially should we understand our position, before comdemning any other.

LEOLINE.

Egotism.

Those who pretend to know so much, always know the least. How truly is this verified. This terribly disgusting feature, no doubt, has tended to take a great share of conceit out of my composition, or at least, I hope so. It is a treat to meet persons who do not assume to know more than they really do, who frankly acknowledge the condition of things, although they may not be flattering. I heartily enjoy the company of such; there is honor and sincerity displayed which begets respect for those persons. I find that it requires much more decision and independence of character to admit one's inability and to show a disposition and willingness to be taught. Of all things to be despised and abhorred is this affectation and wouldbe superiority. Would that I could annihilate the contemptible practice. I know of but one effectual remedy, and that is to civilize and enlighten them to that degree that they may be enabled to see themselves as others see them. It will prove the greatest and only purifier. It will purge them clean and white, in comparison with their present condition. We hope for this period to arrive, and believe it will at some future day, but it will be a matter of time. Although growth and progress are as natural and necessary to our being as vital air is to sustain lite, still this onward march is very slowly recognized in some.

There is too much to be learned in this world to our great advantage to footishly ignore the slightest thing, and especially to assume a false knowledge of that which we have not the merest conception. Our time can be spent much more profits bly. None but a coward vill take such a position. -none but a very insignificant being. But because a being may be insignificant, we would not crush him. Charity should be more fully extended, for the more insipid the more needy is he. There are those who are less capable of seeing their actual wants and require to be led. They are blind to their greatest needs. But what a blessing although one may be too ignorant to be sensible of it, and not ashamed or alraid to admit it. By so doing we are always receiving new light and truth. The exchange will richly repay us. We cannot arrive to great knowledge while here, and how very absurd to assume such proficiency.

LEOLINE.

Personal.

The friends of Selden J. Finney, everywhere, will be pleased to learn that he has so far recovered his health that he is able to occupy the public ros trum once more. At present, he is lecturing every Sunday evening in Ban Francisco, to large and delighted andiences. May the good angels attend him and grant him a long lease of life. Spiritualism could ill afford to lose so powerful, eloquent and logical an advocate as he.

One who has ciphered it out save that two cents placed on compound interest would accumulate sufficiently to pay our national debt in four

The Kostrum.

For the Religio-Philosophical Journal.

Witnesses for Spiritualism.

A Lecture Delivered by G. W. Field, at Monticello, lows.

Concluded from last week.

Dr. Adam Clarke, the eminent clergyman and commentator, was also a Spiritualist. That is, he accepted the central thought of Spiritualism, a present intercourse with departed spirits.

Commenting upon the interview of Saul with Samuel, he says, on page 299 of vol. 2 of his com-

"I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world, and become visible to mortals. I believe Samuel did actually appear to Saul and that he was sent by the especial mercy of God, to warn this infatuated king of his approaching death."

The following comments by the Religio-PHILOSOPHICAL JOURNAL are most appropri-

"Here is an unequivocal expression of belief in the ministry of spirits to earth. And if, as Dr. Clarke believed, Samuel actually appeared to Saul; if the two men who were Moses and Elias really appeared, as all churchmen believe, and talked with Jesus, in the presence of Peter, James and John; if spiritual beings, interchangably denominated men, men of God, angels, &c., appeared to and held social intercourse with the inhabitants of earth, for a period of three or four thousand years, as the Jewish and Christian

Scriptures, testify, why not now?

Is God mutable? Have defic laws changed? Has the "door" that John saw opened in heaven been shut? Did the Nazarene falsify when he said, I am with you always? It was eternally a law, a divine method of procedure, for water to seek a level; for a bar of iron to fall earthward; for a kalies and acids to unite; so it was eternally in harmony with the infinite laws of the universe that spirits should continue to hold communion with the earths they once inhabited. The sacred books of all nations, the seers of all ages, and the poet, prophets of all past periods unite in their testimony corroborating the teachings of modern Spiritualism."

Swedenborg, the seer, a man of vast scientific and literary attainments, claimed to converse with, and obtain knowledge from the spirits of the departed; and to receive and enjoy views of the spirit world,

As there are several thousands of believers in the special views and theories of this seer, in this country; and of course of his revelations in the realms of the spirit, I will here introduce a few quotations from his writings and some comments on the same.

The following from a review of the life and character of Swedenborg, by Wm. White, for-merly Swedenborgian, now a Spiritualist—contains some very interesting testimony and com-

"The martyr Stephen and the Apostle Paul had visual perception of Jesus in a spiritual state. Many Roman Catholic saints and modern mediums have also enjoyed like visio, s. It is interesting to note Swedenborg's visions of what he took to be Jesus.

FIRST VISION OF CHRIST.

6-7 April, 1744-... I went to bed. ...-Half an hour after I heard a rumbling noise un-der my head. I thought it was the Tempter going away. Immediately a violent trembling came over me from mead to foot with great noise. This happened several times. I felt as if something holy were over me. I then fell asleep, and about 12, 1 or 2, the tremblings and the noise were repeated indescribably. I was prostrated on my face, and at that moment I became wide awake, and perceived that I was thrown down, and wondered what was the mean-

I spake as if awake, but felt that these words were put into my mouth: "Thou Almighty Jesus Christ, who by thy great mercy deigns to come to so great a sinner, make me worthy of tby grace."

I kept my hands together in prayer, and then a hand came forward and firmly pressed mine. I continued my prayers, saying:

"Thou hast promised to have mercy upon all sinners; thou caust not but keep thy word. At that moment I sat on his bosom and saw him face to face. It was a face of holy mien, and altogether indescribable, and he smiled so that I believe his face had indeed been like this when he lived on earth.

He spoke to me, and asked whether I had a certificate of health. I answered, Lord thou knowest that better than Is Do then, he said, as far as I perceived in my mind, to love him in reality, or that I should do what I had yowed. God give me grace to do so. I saw it was beyoud my own power, and I awoke trembling.-Again I came into a state of thought neither sleeping nor waking. I thought, what can this be? Is it Christ, God's son, I have seen? It would be sintul to be in doubt about it, but as it is commanded we should try the spirits,I considered all over what had happened last night, I found I had been purified, soothed and protected the whole night by the Holy Spirit, and thus prepared so far; also that I had fallen on my face and prayed not for myself, for the words were put into my mouth, and all was

So I concluded it was the Son of God himself. who came down with the noise like thunder, who prostrated me on the ground, and who called forth the praver.

So, said I, it was Jesus himself, from whom I asked mercy for having so long remained in doubt, and for having thought of asking for a miracle.

ANOTHER VISION OF CHRIST. 26-27 Oct -- I seemed to be with Carist, with

whom I conversed without ceremony. He bor rowed a little money from another, about five pounds. I was sorry that he did not borrow of one. I took two pounds, of which methought I let one drop, then the other. He asked what it was. I said, "I have found two," one being probably dropped by him. I offered, and he look them. In such an easy manner we seem to live logether. It was a state of innocence. Here follows an extract from his spiritual

HOW SPIRITS TORMENTED SWEDENBORG.

Sept., 1747.—From experience I have learnt that evil spirits cannot desist from tormenting. By their presence they have inflicted pains upon different parts of the body, as upon my feet, so that I could hardly walk upon the dorsal nerves so that I could scarcely stand, and upon parts of my head with such pertinacity that the pains lasted for some hours. I was clearly instructed that such sufferings are inflicted upon men by evil spirits.

21 Oct., 1748.—Evil spirits throw in troublesome, inconvenient and unhappy suggestions, and aggravate and confirm my anxiety. Hence arise the melancholy of many people, debilitated mınds, deliriums, insanities, phantasies.

A CONSPIRACY TO SUFFOCATE SWEDENBORG. 8 Jan., 1748.—When I was about to go to

sleep, it was stated that certain spirits were conspiring to kill me, but because I was secured I feared nothing, and fell asieep. About the middle of the night I awoke, and felt that I did not breathe from myself, but as I believe, from heaven. It was then plainly told me that whole hosts of spirits had conspired to sufficient me, and as soon as they made the attempt a heavenly respiration was opened in me and they were de-

In what follows we find some of his impressions of and experiences with spirits whose names are associated with the odor of sauctity by the self styled Orthodox church.

ST. PAUL.

28 Oct., 1748.—A certain spirit came to me of a sudden, and inquired whether I was not speaking ill of him. It was perceived that he was Paul. It was replied that I was not thinkng about him.

10 July, 1749.—A certain devil fancied himself the very devil who deceived Adam and Eve according to the vulgar opinion. . . . It was given to me to hear Paul speaking with him and saying he wished to be his companion, and that they would go together, and make themselves gods. but they were rejected wherever they went.

During my sleep I have been infested by adulterers, and this devil and Paul have leat their aid to my infesters, and, so stubbornly held me in an adulterous train of thought that I could scarcely release myself. . . . Hence Paul's nefarious character was made known.

Paul is among the worst of the Apostlés, as has been made known to me by large experience. The love of self whereby he was governed before he preached the gospel, continued to rule him afterwards; and from that time he had a pas sion for scenes of controversy and tumult. He did all things from the end of being greatest in heaven, and judging the tribes of Israel.

That such is Paul's character, if manifest from very much experience, for I have spoken with him more than with others. The rest of the Apostles in the other life rejected him from their society, and refused to recognize him. Besides, he connected himself with one of the worst of devils, who would fain rule all things, and pledged himself to obtain for, him this end. It would be tedious for me to write all I know

Paul associated himself with the worst devils, and wished to form a heaven in which he should be the dispenser of pleasures. This he attempted, but became worse in consequence, and was cast down.

Paul utterly disliked Peter, and says he understood nothing and could do nothing. The relation of Swedenborgianism to Spiritualism is a story for a humorist; stolid would he be who would not chuckle over its details

Years ago when familiarity with spirits was rare, Swedenborgians used to snap up and treasure every scrap of supernatural intelligence.-The grand common objection to Swedenborg was his asserted acquaintance with angels and devils; it seemed an insuperable obstacle to faith. For its reduction his followers maintained that open intercourse with heaven was man's ancient privilege. That he lost it by degradation into worldliness and sensualism; and that he would recover it by regeneration; moreover, they would urge, even in his present low estate he is not altogether left without sensible evidence of a world beyond the tomb, and straightway a budget of supernatural existence would be opened. Many of the early Swedenborgians had wonderful private experiences to relate.

A people in such a case we might fancy were manifestations; but had we so conjectured we should have proved greatly mistaken. Clairvoyants and mediums confirmed, in general, Swedenberg's other world revelations, but con tradicted him in many particulars. This was intolerable. Contradict our heavenly messenger? Quickly the old line of argument was abandoned. Nothing was wickeder than converse with spirits. Spirits are hars; intercourse with them is daugerous and disorderly, and forhidden by the word.

True, Swedenborg did talk with spirits, but he held a special license from the Lord; he warned us of its perils, and his example is no mie for all and sundry. . . . Whilst the Spirit ualist offer wide and easy access to the other world, the Swedenborgians would have all acquaintance with it couldned to the reports of their author. It you presume to any knowledge better or beyond his, woe unto you! The great black horrid beast of the Swedenborgians is the Spirnualist.

The Spiritualists have no animosity to the Swedenborg and who occupy but a corner in their great and growing camp. They rank Swedenborg among their chief apostles, and question and adop: his testimony at discretion; but this liberal indifference only adds fire to the jealousy of the Swedenborgians, and fiercer and thicker fail their blows. This the case of the big, jolly navvy and his furious little wife over again: "Why do you let her beat you so?" Ou, sir, it pleases her, and she don't hart me.'

Among the more progressive and radical men of learning and ability, who accepted Spiritualism as a truth, was Theodore Parker, the great and noble politico-theological reformer, a man "filled with ideas that were inspired from inherent principles," who readily detected wrong and unceasingly resisted evil.

Mighty and untakering in his conflicts with popular sins, " he gave the lurid lightning and the thunderbolts of vengeance to shock and blast political sinners; but his withering scorn and consuming satire was felt by the guitty without any mixture of revenge or selfishness."

To use the more expressive language of another, he he was "Greater than Luther and Calvin; greater than Swedenborg or Wesley; greater than George Fox or Channing; greater than Hobbs, Hume, Bacon, Paley, Reid, Siewart, Butler, or Immanuel Kant; because although he carefully read, and absorbed them so unrestrainedly, they could not compass and consume him; he reasoned inductively and deductively in sympathy with the combined authors; but in the end he out-thought and overmastered

Hear what such a man thought of Spiritualism and its claums.

OF THE PARTY THAT IS NEITHER CATHOLIC NOR PROTESTANT.

"This party has an idea wider and deeper than that of the Catholic or Protestant, namely: That God still inspires men as much as ever; that he is immanent in spirit as in space. For the present purpose, and to avoid circumlocution, this doctrine may be called Spiritualism. This relies on no Church, Tradition or Scripture as the last ground and infallible rule; it counts these things teachers, if they teach, not musters; below, if they help us, not authorities. It relies on the divine presence in the soul of man; the eternal Word of God, which is Truth, as it speaks through the faculties he has given. It believes God is near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God exhausted. It sees him in Nature's perfect work; hears him in all true Scripture, Jewish or Poœnician: leels him in the asoiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God, Father, not King; Corist brotner, not Redeemer; Heaven, home; Religion, nature. It loves and trusts, but does not

fear. It sees in Jesus a man living manlike, highly gifted, and living with blameless and beautiful fidelity to God, stepping thousands of years before the race of men; the profoundest religious genius God has raised up; whose works and words help us to form and develop the native idea of a complete religious man. But he lived for himself; died for himself; worked out his own salvation, and we must do the same, for one man cannot hve for another, more than he can est or sleep for him. It is no personal Christ, but the Spirit of Wisdom, Holiness, Love, that creates the well being of men; a life at once with God. The divine incarnation is in all mankind."

Of those who have been prominent in advancing the cause of modern Spiritualism, I may here mention Judge Edmonds, of New York; a man distinguished in his profession—of learning and ability—an eminent Judge; he early in its history gave the subject his careful consideration; and becoming converted to its truths, he has been since in public and private life, one of its proudest champions.

I may also mention here, the name of Robert Hare, late Professor of Chemistry in the Medical College of Philadelphia, and a member of several learned societies-a man who had pursued investigations in various departments of the Sciences, from early life until a ripe old age; and who brought all the advantages of his experiences and his scientific knowledge, in the full maturity of his in ellectuat faculties, to solve the problem of spirit intercourse; and who gave to the world as the result of his investigations in this department of inquiry, his final intellectual production, "Spiritualism scientifically dem-

The name of Robert Dale Owen, former member of Congress, and American minister to Naples, philosopher, statesman, reformer, friend, and private and confidential adviser of Lincoln, during the perilous period of his administration; and now his biographer, is associated with the

For more than two years he pursued his investigation of this subject in the old world, partly "by means of observations made in domestic privacy, partly by means of books,' embracing all themes and subjects calculated to throw any light on the same;" and the result was his interesting production, entitled, "Foot falls on the boundary of another world," and numerous lectures and articles in support of the philosophy.

I might add a long list of persons, prominent for learning and ability in all the higher and more useful avenues of public and private life. Poets, statesmen, scientists and philosophers, both in this and in the Old World—who, with others in this country, amounting to over 6,333, 000, not only accept Spiritualism, but cherish it as the highest and most philosophical expression of the religious wants of mankind, and the greatest blessing to the world.

The Appletons of New York, have recently issued a work entitled, "Christianity and its Conflicts, Ancient and Modern," by Rev. E. G. Marcy. In this work among other estimates of those classes who deny the Divinity of a personal Christ, Spiritualists of the United States, are estimated at 6, 333,000.

Last spring, a convocation of Roman Catholic Bishops and Archbishops, assembled at Baltimore, with the design among other things of considering the religious condition of the country. Each bishop brought the statistics from his own diocese which showed in reference to Spiritualism, that there were over 10,000,000 Spiritualists and fifty-thousand medit ms in this country alone. While Romanists and Protestants combined, numbered less than 9,000,000, with 45,000 priesis, and ministers. Judge Ed-monds thinks after a thorough investigation of

this subject, that this estimate is not too large. The following is a brief statement of the history of our cause and results thus far accom-

"The advent (or rather revival) of "Modern Spiritualism" commenced in the year 1848, with what is known as the "Rochester knockings," less than twenty years ago. From its beginning it has been misrepresented, falsified and ridiculed by nine tenths of the public press,opposed or ignored by all the church organizations of the day-and held to be too contemptible to attract the notice of scientific boxies or universities of learning, whilst an acciptance of its doctrines has subjected its recipients in a great measure to the deprivation of the honors, emoluments, and enjoyments of official, professional and social life. For the diffusion among the people of its truths or errors, whichever they may be, it has relied on no organized effort nor has it received any secular or pecumary aid.-The missionaries have in large part been unleareed women taken almost altogether from the humbler walks of life, not one of whom has ever entered's theological Seminary or School of Divinity, but have almost invariably, before beginning their mission, been subjected to the most trying mental suffering as well as personal privation, per-ecution and mornification. After being thus prepared in the furnace of affliction, these mediums have gone forth to a scoffing world, hterally without "scrip, or gold, or suver in their purses or change of garments or strees," and claiming to possess no other power thanthat winch alike attended the woman of Endor in her Divining and Peter in his healing, which they hold both to have been from the same source—and which was (whether manifested through the apostle or the witch) alike hated and persecuted by the priests and pharisees of

And what has been the result? Why in less than twenty years, by the admission of opponents and condemners, from six to ten millions of persons in these United States alone have been converted to a knowledge and consequent belief in Spiritualism, including in their number bundreds of the most accomplished and talented minds in the nations. Nor have the labors of these despised little ones been confined to one country, but they have passed over, and by the foolishness of their preaching have converted millions beyond the sea, including several crowned heads and thousands of the most eminent men and women of Europe. Nor has the mighty wave of spirit influx that commenced in so small a ripple, yet stayed its progress, but is passing onward with increasing power and volume-threatening in its progress to sweep away the church organizations, most or all of whose creeds have stready been sensibly modified by the presence of the newly revealed truths

of spiritualism," In conclusion allow me to say, that Spiritualism, the representation of all scientific, philosophisal and rengious truth, must continue to sprend its divine light into all the derk corners of the earth, until all nations and people shall see its beauty and glorious mission, and know that they are but a "a little lower than the augels."

Tortoise then jewelry is an article that is very artistically made in Providence, Rhode Island, and for which there is a demand all over the United States. This species of jewelry, especially the light colored, is quite expensive, a single vest chain for gentleman's wear, made of the amber colored shell, periecely plain, selling for twenty-five dollars. Dark colored shell chains, ornamented with inlaid gold, sell at from twelve to eighteen dollars each. The sets for ladies, wear are of great elegance and intricacy of pattern, and sell at twelve to twenty-five dollars each.

The Arts and Sciences.

The Gamgee Process.

Professor Gamgee's process for preserving meat, accounts of which we have heretofore published has lately been put in operation in this city; and we recently had the pleasure of inspecting the apparatus at the establishment of the Holske Ma. paratus at the establishment of the Holske Ma-chine Co.,528 Water street. Here we found a large air-tight chamber, in which a dozen or more car-casses of sheep were placed for treatment. The process consists, substantially, in submitting the meat to the action of carbonic oxide and sulphurous acid, under the pressure which is maintained for several hours.

The carbonic oxide combines with the coloring matter of the blood, forming a more stable compound than when that substance is combined with oxygen—thus preserving the fresh color of the meat and assisting in preventing decomposition. But the real antiseptic agent is the sulphurous acid, which may act in two ways: First, by entering in to combination with the bases of the meat to form sulphites; and, secondly, by destroying the living germs, which, according to Pasteur's theory, are the active cause of decomposition in animal and

vegetable matter. Nothing can be more complete or successful than this method of preserving mest. We tried, at home, some joints of mutton which had been treated as above, and the meat after hanging tel days or more in the air appeared to be as fresh as ever; when cooked no difference could be observed between it and the ordinary fresh meat of the market. We regard it as a very important and valuable dis-

The Dighton Rock Inscription Disappearing.

A correspondent of the Taunton (Mass.) GAZETTE says the inscription on the celebrated Dighton rock, near Taunton, is slowly disappearing, owing to the effect of ice upon its surface during the win-ter. The solution of this singular inscription, says the writer, has given rise to much speculative inquiry, and a great diversity of opinion. It has challenged the attention of many scholars learned in antiquarian lore. Mr. Harris, the learned orienin antiquarian lore., Mr. Harris, the learned orientalest, thought he found the Hebrew word melck (king) in the inscription. Colonel Vullancy considered it of Scyuthian origin. The Rhode Island Historical Society caused a carefully prepared drawing of the rock to be sent to the Royal Society of Antiquaries of Copenhagen, by whom it was submitted to Professor Rain, the eminent Runic scholar, and learned associate, Professor Finn Magnusson. A part of the inscription they declared to nusson. A part of the inscription they declared to be in the Runic character, and to read: "On this spot landed Thornfeun with one hundred and thirty-one men." Various drawings have been made of the rock and its inscription from that of Cotton Mather to the present day, all of them differing in essential particulars; but last summer a successful attempt was made to photograph the rock with a large plate as well as stereoscopic size, and the in-scription may now be critically examined by the

Assassination by Air Guns.

The numerous instances of finding men prone upon the most public streets of the Eastern cities injured as by a bullet, although neither the victim nor any other person had heard the discharge of a firearm, so far as could be ascertained, has caused the suggestion to be made that air guns have been brought into requisition. According to the authorities, this is a weapon "resembling a musket, for the purpose of discharging missiles by means of compressed air. It consists of lock, stock, barrel and ramrod. The stock is made hollow, and provided with proper cocks for fil-ling it with compressed air by means of a force pump. Each lock is nothing but a valve which lets into the barrel a portion of the air compressed in the stock, when the trigger is pulled, The gun is loaded with wadding and ball in the ordinary way, and the air suddenly introduced from the stock propels it with a velocity proportional to the square root of the degree of the compression of the air." By this weapon a person may be killed at a distance of sixty or eighty yards. Later improvements give it a propelling force almost count to the old tashioned musket. Its chief advantage to criminals is its noiseless discharge. The victim may be singled out in a crowd by a person standing concealed in an upper window, aud, if the aim is accurate, perforated by a bullet, without any chances of detection. excepting those indicated by angles and direc tion. Indeed, the body might fail in such a manner as to indicate conditions entirely eiffer ent from those which are real. Whether or not this theory is correct, it is evident that the ingenuity of crime keeps pace with the ingenuity of the most approved detective methods.—Chicago Republican.

Chemistry of Liquors.

The New York World and the Metropolitan Board of Excise, have, in the last month, directed their attention to a chemical examination of liquors sold in the city. Samples of liquor were purchased by the World and submited to Prof. John C. Draper, of the University Medical College, one of the most distinguished chemists in the city. The result is more than startling-it is appalling. Poisonous fusel oil, tannin in large quantities, burnt sugar, corn spirits, oak bark; these were the articles that entered into the composition of the liquors examined. Of all the specimens of brandy which were obtained there was but one which did not contain these substances in greater or less degree, and the whiskey was in an equally had concition. All the samples of so called pure liquor were largely ciluted, and there was not a single purchase made which, on analyzation, proved to be genuine.

Of the fusel oil, which was one of the chief ingredients in these liquors, Dr. Taylor, m his Medical Jurisprudence, says: "I have experienced its effects, and found them to be guidiness, accompanied with a feeling of suffocation and sense of lalling and headache followed, which lasted for nali an hour. Two drachms of the oil killed a rabbit in two hours, three drachms in an hour, half an ounce in a quarter of an hour, and an ounce in tour minutes." But the most startling part of the disclosure is in the fact that these liquors were bought at "first class" drinking piaces, and not at the corner-

saloons and low whiskey shops. The samples reported upon are the best liqnors sold at the best bar rooms in New York. The liquors obtained were from the glittering decanters from which fashjonable gentlemen are in the daily habit of taking their toddies, under the delusion that a pure article is insured beyond peradventure by the high prices paid. This exposure sweeps away the delusion, and fashionable drinkers may well' stand astonished and hop fied: for of all the liquor obtained not

a sample is pure—not one but is poisonous. Here is an explanation of the diseases which prevail among the lashionable drinkers of the uav. These adulterated liquors derange the system, create a morbid and irresistible craving tor stimulants, heat and craze the brain, and lead to drunkenness and death. No one can drink with salety; for the liquor which he sips is poison, as well as the fusel oil and other in gredients, and the fashionable drinker is the fashionable suicide.

The following are some of the samples METROPOLITAN HOTEL; Brandy, forty cents per glass; water sixty-six per cent; alcohol, thirty four. Contains slight traces of tannin and fusel-oil, and a very small quantity of sugar. ls an imitation brandy. Whiskey, twenty-five cts. per glass: water, sixty eight per cent; alcohol, thirty-two. Contains a very small quantity of tannin, sugar, and a considerable quantity of fusel oil.

FIFTH AVEUE HOTEL: Brandy, fifty cents per glass: water sixty four per cent; alcohol thirty-six. Contains tannin, sugar, and fusel oil. Is an imitation brandy.

ST. NICHOLAS HOTEL: Brandy, forty cents

per glass; water, seventy per cent; alcohol, thirty. Contains a small amount of tannin, sugar, and fusel oil, with raison and plum flavor. Is an imitation brandy. Whiskey, thirty cts. per glass: water, seventy per cent: alcohol, thirty. Contains the largest quantity of sugar, a little tannin, and a large amount of fusel oil. The above are but specimens of all. Only one or two samples were found which could be called anywhere near "pure." Liquor taken from what are called "low grogeries" proved to be quite as "pure" an article as those in the "respectable" and "fashionable" hotels in Broadway.

Ziterary Notices.

"The Three Voices."

Judge Baker of New York gives the following able and justly merited review of "Three Voices," a work of poems that is startling in its originality of purpose, and destined to make deeper inroads among sectarian bigots, than any work that has hitherto appeared. It has already been read by thousands, and should be, by all who dare to think.

NEW YORK DEC. 14, 1868. WARREN S. BARLOW, ESQ. - Dear Sir: Herewith find enclosed a letter to me (on the subject of your book, "The Three Voices") from Judge Baker. I send it to you because of its truthfulness and comprehensive view of the work in question. I most cordially endorse all he says on the subject, and at the same time, repeat what he therein states, that the work will pass through the valley and shadow of death, be severely criticised, shot at and publicly denounced by those of religious creeds and ecclesiastical bigotries, but the poisonous shafts of their arrows will rebound and return to wound the hand that shot them, when the work will stand forth a bright and shining light to all seeking after truth, a monument of your great and glorious deeds, that will live when you are no more. And when your spirit has left its earthly tenement, so tattered and torn and unfit for its longer protection, you will return to earth in spirit and enjoy your work in seeing others in the form enjoying it, aiso, and in blessing you for its purity of thought.

May the good angels prosper you in all good works, and the public fully appreciate your noble efforts here and hereafter. Your friend and

GEORGE C. BARNEY.

GEORGE C. BARNEY, Esq -Dear Sir : Being favored, through your kind offices, with the Au thor's Copy of "Barlow's Three Voices," I most cheerfully accede to your request "for an opin-

Doubtless you intended to ascertain from me, only in a general way, my opinion of the author's purpose and the efficiency of its execu-

If the work embraced only ordinary topics of instruction or amusement, or, perchance, had been limited to an airing of the author's peculiar views on some subject of every-day discussion, no other than such a general opinion of the work would be ventured upon.

Permit me to outrun your expectations in this respect, as I shall thereby be enabled to show how fully I realize the powerful influence which this unpretending volume is destined to work in the immediate future.

The observing reader will scarcely fail to notice the modest unfoldment of the work. He finds no preface made puffy with dignified persiflage, no introduction to placate his prejudices or forestall his conviction with apologetic

"To those who have ears to hear, the)" Voices," are respecifully decicated.

This is all. Sententious brevity abbreviated. Anything less than this would be-nothing. In conformity with the title we find the contents to be:

" VOICE OF SUPERSTITION."

"VOICE OF NATURE." "VOICE OF A PEBBLE."

The "Voice of Superstition "occupies fourfifths of the book, but, as a composition, is completely independent from the two which follow. The "Voice of Nature," considered as a literary effort, shows the greatest fluish, the nighest poetic ability, the greatest breadth of time philosophy, and, in a controversial sense, is by far the freest from creedal objection. Viewed as a distinct work, it would, most unquestionably, cause the author to be classed among the abiest and most gifted didactic poets of the age.

Not intending to return to this portion of the book, it may not be amiss to present, at this place, one or two quotations, as samples by which the reader may judge the whole.

Thus, concerning G d's unchanging law:

"Like as Himself, His law must be divine, Through which His attributes forever shine. God's perfectiuw can never be deranged; Is ever changoless, though all else is changed No clause abridged, none added, none repealed; Jehovah cannot change it-this is sealed! Perfection changed, would introduce a flaw; God cannot err, hence cannot change His law.

All Nature is but one stupenduous thought, Which God through love and wisdom bath outwrought Each world and sphere dependent on the whole, The whole on each dependent, as they roll, Each globe an aggregate of countiess grains; Each grain a key, a ponderous arch sustains. Destroy but one, the boundless spheres will fall, And tumble worlds to chaosone and all. Thus all are links in Nature's endless chain-

The hand that forged them never wrought in vain." Then the current theological scandal, in charging God with fore dooming man to endless woes, is most exquisitely and eloquently assailed in the following passages.

"But where is man-the apex of Go 1's love, The link connecting earth to spheres above? Hath he no part in this stupenduous plan? Heleft to grope his way as best he can? He made to walk a dim and dangerous path, Mid dangers, dogmas, superstition, wrath, With feeble s.ep, while doubts agail his mind, A hell perhaps to shun, a heaves to find? A hell 1 for whom? Who can believe, when taught by reason's light, That man is wholly wrong, all else is right? That God's great purpose fails with human souls. While all of lesser value he controls? That man alone is doomed to weep and wail, Through endless ages in a dismal vale; In vain to pray with supplicating cry, " My God, how long? must I forever die?" " torever"! echoes from God's awfil throne. With mocks and isers at every burdened grown ! Oh, thought ess man, reflect, can this be true, When God who made thee had thyend in view? Will He who hears the ravens wien they cry. Mock and deride thee when no hipe is nigh? Will He who clothes the lilies of the field, That neither foil, nor spin, nor niment yield, Who feeds the fowls that never esp nor sow, Extends His watchful care where'er they go-Will He who clothes the grass which is to day,

While all its beauty quickly fades away, Porget His image-life immortal child? Is he slone derided and defiled? Or left to tread the downward thoroughfare, With Satun to bewilder and ensuare, And urge him on to death and dark despair? "Oh, ye of little faith !" let reason sway? Are not your souls more costly far than they?" The splendid antithesis and peerless logic of

the following lines cannot be impugned: "Who will presume, in this stupenduous plan, That God, controlling all, neglected man? That He directs revolving worlds with care, Yet lays for man a fatal, artful snare? That God bath made immortal souls in vain Or, what is worse, made most for endless pain? . That God's own children, under any sky, Were made immortal to forever die?

Or that there can exist a human soul

Devoid of God's divine, supreme control ?" The following stanzas, selected from the "Voice of a Pebble," will serve to show the general style of the composition. There are many sprightly and some brilliant verses in this poem, but, on the whole, it would never, by itself, give celebrity to its author. The easy, gladsome cadence of the rhyme seems to have produced negligence in the rythm. A careful revision will, doubtless, expunge many lines and alter others, the presence of which denote haste rath-

er than lack of ability in the poet: Whenpriests and parsons crowd your path, With hell beset your way, And preach that God is full of wrath, Because von're not as thev.

> They little think that God bath made Unlike ten thousand flowers, And given each the sun and shade, And genial, gentle showers;

Each flower ordained itself to be, None other to desire, A type of Nature's harmony, That angels must admire. * * *

Each hath its mission everywhere; And all obey God's will, By being most of what they are, And thus their end fulfil.

Then let each soul with all its powers, Forever sock to be, As perfect in itself as flowers,

And us our feeble minds unfold, . We children of the sod, in every object may behold The alphabet of God.

Type of Divinity.

With God thy father, man thy brother, On be thyself a mun, Each for himself, yet for each other, Is God's eternal plan."

As heretofore remarked, the "Voice of Superstition" holds the cutef position in the work, fully encompassing the purpose of the author. Although turnished with the stately measure of the epic, and occasionally with the musical cadence of the lyric, it is not a work of the imagination. Considered in the light of a controversial or didactic poem, it is without an equal in cotemporaneous literature. The birth of an audactous mind, startling in its originality of purpose, provocative, as it must be, of the bitterest animosity, it is destined to excite greater and more wide encircing waves of sectafian agitation than any anti creedal work ever published.

As a literary production it may not present the firm, unfaitering and solemn music of Mitton. nor affect his stately sublimity. Neither has it the classical elegance, the boundless imagery and gorgeous metaphor of Young. The stern and repressive logic of facts forbids indulgence in the fascinating heense of fiction. Controversy chos the wings of metaphor and bridles imagination. Our author assails the stupendous labric of human superstition which a Milton, reveling in the limitiess realms of action, assist

ed to build. Barlow champions truth, by waging war against sacred toldes and errors deified by human bigotry. With a high and holy courage he essays to disrobe quant superstition of the gorgcous vestments turnished by ignorance, tashioned by the cunning device of serdshiess and orna mented with the grotesque fancies of questionable but unquestioned tradition. Milion, on the other hand, seats himself on a throne already made firm with established error, and with a right kidgly power dispenses new garments wherewith to deck the inscusate idols of popul lar worship.

The unsparing denunciations of Christendom. as well as Jewry, will ere long be hurled against this "Voice of Superstition." With iconoclastic purpose the author invades church and synagogue. He spaces neither the people nor the idois within the temple in which they worship. Images, graven and carved, vestments and pictures of tangible substances, and visible to the physical eye, were the objects of iconoclastic wrath in the eighth century. It has been given to the nineteenth century to rear a destroyer of the intangible images, the mental carvings, the educational representations of a no less idolatrous worship, because it has secured the seal

of civilized approbation. In a less tourant age the author would incur the danger of the rack, the dungeon or the lagot and his work would be made to light on any other object than man, seeking to acquire a true conception of his God. Fortunately for him and for us the days of persecution for opinion's sake. of bloody vengeance and the ten thousand cruei ties which got cause and apology only in the name of the God of Theology, have long since passed away, never to be recalled.

The work is almost cotemporaneous with the advent of free thought, and the former, like the latter, will grow in power in defiance of the watenful craft of a priesthood educated to propagate and defend the selfsame errors, by which they earn their livelihood. It has, therefore, the great advantage of self-assertion and rapidly advancing murvidual manhood-in an age toierant in all turnes, yet growing intolerant of craft and subtle mysticism of dogmatic religion. But the "Voice of Superstition" will, not with-standing, have to pass through almost the "valley and shadow of death" before it will be able to reach the summit of its predestined power. Months, perhaps years of travail may be its portion. Criticism it cannot escape. The anathemas of church and priest will assail it with virulence most surely, but as surely will the rebound cause to both sell destruction.

No adequate conception of the work can be gained from quotations, however lengthy. The book must be read to be appreciated. I will therefore conclude with but one passage, as a sample of the conspicuous ability and noble conceptions of Deity:

" Is this the God who made the beauteous earth? Who gave all other worlds their form and birth Who made our stellar orbs, that, one by one, Revolve in order round their parent sun? Made worlds on worlds revolve around each star, In silent grandeur, all without a jar ! Who marshalled all the glittering orbs of light? Gave each its path, and never ending flight? Who gave to Saturn his concentric rings, Within whose golden bands he whirls and swings? Thus suns and systems tread the depths of space, And leave no track for other werlds to trace. Unending spheres revolve 'mid viewless skiss, Till lost in thought, imagination dies; Yet all united, all one law obey,

Like I ittle wheels that keep the time of day; All speak one language to the enarptured car. To every clime, that Nature's God is here: That He who rales all worlds with constant care, Records His glorious image everywhere.

Oh God of Nature! infinite in power! Thy wisdom shines more radiant every hour; Yet nonebut Thou can ever comprehend Thy wondrous works, though ages never end. Thy boundless being circles all extent; Thy will all worlds and beings represent; The viewless shores of Thine sternal sea, Are gemmed with worlds that know no God but Thee. Yet thoughtless weak, irreverential man, Hath such defusive visious of Thy span, That he would measure Thee with square and rule, As he now takes dimensions of a mule; Hath such ideas of Thy most glorious head, He makes Theo covet ramskins dyed in red; Would wall Thy boundless limits to a house, As calldren capture and incage a mouse."

May the author speedily realize his highest aspirations and outlive the passions which his matchless labor will encounter.

Yours very respectfully,

G. W. BARKER, For the Religio-Philosophical Journal

J. H. Powell, -- His Explanation. Bro. S. S. Jones:-Your last issue contains a communication signed "James Hook," stating

that the Society at Terre Haute paid me nearly half a year's salary for the short period I was with them.

The facts are these as stated by James Hook in his letter of engagement to me:

"I am directed by our Society to say that we can pay nine hundred dollars, and also, if you can accept that amount for your services for one year, that we will engage you without any further investigation, taking the chances that you will fill our

In filling this engagement, I was necessitated to remove my family and effects from Boston, a distance of nearly twelve hundred miles, the committee requiring the services of my wife.

The amount remaining as compensation for twenty lectures, after deducting railroad and incidental expenses, came far short of the usual prices paid for lectures. Even this seemed to be a tax on the freasury, as the committee informed me that their funds were inadequate to maintaid me as their speaker through the remeinder of the year, and asked me to release them from the contract. The destre of the committee was acceded to,2s I wished to do by them and the Society as I would like to be

It was unfortunate that the committee should have made the mistake of engaging such a plain, practical, unsensational speaker as I am. They paid dearly for the mistake; but they made it,-1

I could not help it that the railroad companies mage heavy charges on our carriage and freight. Your note of explanation, Mr. Editor, at the close of Mr. Hook's letter is true as far as it goes, but in justice to myself it should be known that I asked you to say that I was open for engagement, and you told me to write what I wanted, and I stated nothing but the truth.

J. H. POWELL. Chicago, April 6th, 1869.

(A foot ball club has been organized in Port Rowan, Untario.

SPEAKERS' REUISTEM.

PUBLISHED GRATUITOUSLY EVERY WEEK.

(To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notity us of changeswhenever 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, Canton, Co., Iowa. C. kannie Allyn, Stoneham, Mass.

Mrs. N. N. L. Androes, 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 E.khart, Indiana, until further

J. Madison Alexander, trance speaker, Chicago, Illinois. Charles A. Andrus, Flushing, Mich. J. G. Alibe, Spri gfield, Mass.

Dr. A f. Ames. Address box 2001, Rochester, N. Y. Mrs. Anna E. Allen, 147 West Washington street, Chicago. Joseph Baker, Editor of the Spiritualist Janesville, Wis. Wm. Bush, 163 South Clark St., Chicago. A. P. Bowman, Joyfield, michigan.

Rev. J. O. Barrett, Sycamore, Ill. Dr. James K. Battoy, Patmyra, Michigan.

Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects. Mrs. Farah A. Byrnes. Address 87 Spring street, Rast Camorlage, Mass. Mrs. A. P. Brown, St. Johnsbury Center. Vt.

Mrs. H. F. M. Brown. P.O. Drawer 5956, Chicago, Ill. Mrs. E f. Jay Sullene, 151 West 12th street, New York. Mrs. Nellie J f. Brigham, film Grove, Colerain, Mass. Mrs. M. A. C. Brown. Address, West Randolph, Vt. Addie L. Ballon. Address Mankato, Minn. Wm. Bryan. Address box 35, Camden P. O., Mich. M. C. Bent, inspirational speaker. Address Almond, Wis. J. H. Bickford, Charlestown, Massachussetts. John Corwin, Five Corners, N. Y. Mrs. G.S. Coles, 735 Broadway, N. Y. Warren Chase, 544 Brondway, New York. Dean Clark. Permanent audress, 24 Wamesit street, Lowell, Mass. Mr. Cowen, St. Charles, Ill.

Mrs. Augusta A. Currier. Address, box 818, Lowell, Mass. H. T. Cuild, M. D., 634 Race street, Philadelphia, Pa. J. P. Cowice, M. D. Address Box 1374 Ottawa, Ill. S. C. Child, Inspirational Speaker, Camppoint Adams Co. Ill Mrs. Pr. Wm. Crane. P. O. box 935, Elkhart, Indiana. Thomas Cook's address is Drawer 6023, Chicago, Ills. Albert E. Carpenter. Address care of Banner of Light. Boston, Mass.

Mrs. A H. Co by, Trance speaker, Lowell, Lake Co., Ind. Dr. J. R. Doty, Stockto Ill. Miss Lizzie Doten. Address Pavilion, 57 Tremont street. Boston, Mass.

Henry J. Durgin. Permanent address, Cardington, Ohio George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. Delamar, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer, can be addressed Reckford, Ill. Miss Eliza Howe Fuller, inspirational speaker, San Franciaco, Cal.

Miss Almedia B. Fowler. Address, Sextonville Wis. A. T. Fose, Manchester, N. H. N. S. Greenleaf, Lowell, Mass. Isaac P. Greenicaf. Address for the present 82 Washing-

ton avenue Chelses, Mass., or as above. Francisco, Cal. K. G. aves, author of "Biography of Satan." Address Bichmond, Ind.
Lawra De Force Gordon, will lecture in the State of Nevada

till further notice. Permanet address. Treasure City, white Pine District, Lander Co., Nevada. Dr. L. P. Griggs. Address Ceder Falls, Iowa. R. D. Goodwin, lecturer, Kirkwood, Mo. B. H. Wortman, Buffalo, N. Y., box, 1454. Mrs. Juligitis Yeaw, address Northboro', Mass. Mr. and Mys. Wm. J. Young, Boise "Ity, Idaho Territory. Mrs. Fannis T. Young. Addresscare of Banner of Light

D. W. Hull, Inspirational speaker, Fairfield, Iowa.

O. B. Hazeltine, Maro Mania, Wis.

Dr. M Henry Houghton. Address, Milan Ohio. Miss Julia J Hubbard. Address 3, Cumston street, Boston Moses Hull, Hobert, Lake County, Ind. Mrs S. A. Horton, 24Wamesit street, Lowell, Mass, Miss Nellie Hayden. Address No. 20 Wilmot street, Warcoster, Massachusetts.

Mrs. F. O. Hyzer, 122 E. Madison street, Baltimore 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. Hascail, M. D. Address 204 Walnut street, Chicago. Lyman C. Howe, inspirational speaker, Box 99 Fredora, N. Y Charles Holt, Warren, Warren Co., Pa. Mrs. M. S. Townsend Hoadley, Bridgewater, Vt.

Dr. William Jordan, Speaker, Wales, Michigan. Wm. H. Johnson, Corry, Pa. Dr. P. T. Johason, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venango Co., Pa., hox 84. H. A. tones Sycamore, Ill. S. S. Jones, Drawer 6023, Chicago.

Dr. G. W. Kirbye, speaker. Address this office. George F. Bittridge Buffalo, N. Y. O P. Kellogg, East Trumbull, Ashtabala Co., O.

Ira S King, trance speaker, care of Joseph Smith, P. Q Box 1118, Indianapolis, Ind. J. S. Loveland Monmouth; Ill. Mrs. F. A. Logan, Winons Mnn.

W. A Loveland, 35 Bromfield street, Roston. Geo. W. Lusk. Address Battle Creek, Mich. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Hrs. L. W. Litch Address II Kneeland str Boston, Hose. Mary E. Langdon, 60 Montgomery street, Jersy City, N. J John A. Lowe. Address box 17, Sutton, Mass. C. B. Lynn, inspirational speaker, Sturgi., Mich. James B. Morrison, box 378, Haverbill, Mass.

Dr. Leo Miller, Appleton Wis. Dr. John Mayhew, Washington, D, C., P. Q. box 607, Dr. G. W. Morrill, Jr. Address Buston, Mass. Mrs. Hannsh Morse, Joliet, Will County, Ill. Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn.

J. W. Matthews, Hepworth Illinois. Mrs Sarah Helen Mathews, Quincy, Mass. Charles S Varsh. Address Wonowor, Junean Co., Wis. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch Mrs. E. Marquand, Trance and Inspirational speaker, 128 South Third Street, Williamsburg, Long Island, N. J.

Emma M Martin, Birmingham, Mich. Dr. W. H C. Martin, 173 Windsor street, Hartford, Conn Mrs. J. Munn, Campton, Ill. Prof. R. M. McCord, Centralia, Ill.

A. L. E. Nash, lecturer, Rochester, N. Y. C. Norwood, Ottawa, Ill. J. Wm. Van Namee, Brooklyn, New York.

Mrs Puffer, trance speaker, South Hanover, Mass. O. S. Poston, 114, South 6th street, Room 2, Philadelphia

Mrs. Harriett E. Pope, Morristown, Minn. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Mrs. Pike. Address St. Louis, Mo. Mrs. Plumb, Clairvoyant, 63 Russell St., Charlestown, Mass. J. H. Powell, Terre Haute, Ind. Miss Nettic M. Pease, trance speaker, New Albany, Ind. Mis. Anna M. L. Potts, M. D., lecturer, Adrish Mch. J. L. Potter. La Crosse, Wis., care of E. A. Wilson.

Care of H. S. Brown, M, D. Dr W. K. Ripley, box 95, Foxboro', Mass. A. C. Robinson, Salem, Mass. Dr. P. B Randolph, care box 3352, Boston, Mass. Mrs. Jennie S. Rudd, 140 Mainstreet, Providence, R. L.

J. T. Rouse, normal speaker, box 408, Galesburg, Illinois Wm. Rose, M. D. Address box 268, Springfield, O. Mrs. Frank Reid, inspirational speaker, Kalameroo, Mich. Mrs. Sarah A. Rogers, Princeton Iowa, care of A., 8.

Mrs. Leander Smith, Medium of Whittemore, communi cations Mencoka, III.

Austin E. Simmons, Address Woodstock, Vt. H. B. Storer, 56 Pleasant street, Beston, Mass. Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn E. Sprague, M. D., Schenectady, N. Y.

Mrs. Fannie Davis Smith, Milford, Mass. N. H. Swain, Union Lake, Rice Co., Minn. Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. Jason Steele, State Missionary, Green Garden, Ill. J. W Seaver, Byron, N. Y. Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H.

Mrs. Elmira W. Smith, 36 Salem street, Portland, Me Mrs. C. M. Stowe. Address San Jose, Cal. Selah Van Sickle, Greenbush, Mich. Mrs. d. E. B. Sawyer, Baldwinsville, Mass. Abrom Smith, Esq., Sturgis, Mich. Mrs Mary Louisa Smith, trance speaker, Toledo O.

Mrs E. W. Sidney, trance speaker, Fitchburg, Mass. Elijah R. Swackhammer' 177 South 4th street, William burg, Long Island. Herman Snow, Liberal Books and Newsdealer, 410 Rearney street, San Francisco, Cal.

Mrs. H. T. Stearns, Missionary for the Penusyivania Stat Associ tion of Spiritualists. Address care of Dr. H. T. Child 6 4 Ruce Street, Philadelphia, Pa.

J. H W. Toohey, Room 5, 84 Dearborn Street Chicago, IH. Mrs. E. A. Talimadge, Inspirational Speaker, Westville, In-

Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., P. O. box 392. Hudson Tuttle, Berlin Heights, O. Benjamin Todd, Grass Valley, Cal. Mrs. Sarah M. Thompson, inspirational speaker161 St Clair street, Cleveland, O.

Dr. Samuel Underhill, Poru, Ill. James Track Kenduskong, Me. Dr. J. Volland, Ann Arbor, Mich. A. Warren, Beloit, Wis. Mrs. S. E. Warner, Box 329, Davenport, Iowa. N. Frank White, Providence, R. I. Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass.

Dr. E. B. Wheelock, speaker, Mew Hartford, Iowa, Mrs. Fannie Wheeleck, clairvoyant, New Hartford Iowa. E. V. Wilson, Lombard, Ill. Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Muss.
Mrs. M. J. Wilcoxson will speak in Onarga, Ill., during

F. L. H. Willis, M. D., 27 West Fourth street, New York.

June. Will receive calls for March, April and May, in III. and Wis. Address, Carc of S. S. Jones, 84 Learborn Street, Chicago, Ill. Henry C. Wright. Address care of Banner of Light, Boston, Mass.

Mrs. E. M. Wolcott. Address Danby, Vt. Mrs. Hattie E. Wilson, (colored). Address 70 Tremon street, Boston, Mass. Blijah Woodworth, Inspirational speaker, Leslie, Mich. Address, Waukegan, care of Geore G. Fergeson.

Gilman R. Washburn, Woodstock, Vt. Dr. R. G. Wells, Rochester, N. Y. Prof. E. Whipple, Clyde, O. A. A. Wheelock, Toledo, O. A. B. Whiting, Albion, Mich. Mrs. Elvirali Wheelock, Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y. Mis L. T. Whittier, 402 Sycamore st., Milwaukee, Wis.

Zerah C. Whipple. Address Mystic, Conn. Mrs. L. A. Willis, Lawrence, Mass., P. O. box 473. Mrs. Mary E. Withee, 182 Elm street, Newark, N. J. A. C. Woodruff, Battle Creek, Mich. Miss H. Maria Worthing, Oswege, Ill. E. S. Wheeler Address care of Banner of Light, Boston Willes F Wentworth, Waukegan, Ill., care of George &

Fergeson. Mans. Fannie T. Young, care of E. H. Gregg, Port Dodge,

Illinois Missionary Bureau, HARVEY A. JONES, President: Mrs. H. P. M BROWN, Tion President: Mrs. Julia N. Mansu, Secretary; Dr. S. J. Ava-MY, Treasurer.

MISSONARISS AT LABOR. Dr. E. C. Dunn, Rockford, Hilinois, P. O. Box 1909. Jamiesson, Drawer 5966 Chicago, Illinois. Societies wishing the services of the Missionaries, should address them personally, or the Secretary of the Bereau. All contributions for the Illinois State Missionary will be acknowledged through this paper each mont Contributions to be sent to Mrs. Juna N. Manon No. Morth Dearborn Street, Chiange, Hitness.

Keligia-Philosophical Journal

CHICAGO, APRIL 24, 1869.

OFFICE 84, 86 & 88 DEARBORN ST., 34 FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION S. S. JONES,

PUBLISHER AND PROPRIETOR.

For Terms of Subscription see Premiumlists and Pro-

Those sending money to this office for the Journal, choosed be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

All letters and communications intended for the edi-torial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

84, Dearborn Street, Chicago, Ill.

The Pen is mightler than the Sword."

THE SUNDAY TIMES OF APRIL 11TH. ON PHENOMENAL SPIRITUALISM.

The student in turning over the historic pages of the past, will always establish certain stand-points therein, which have peculiar charms to him, and upon which he will always gaze with unfeigned pleasure. In our younger days, we selected from the pages of the past certain prominent characters who were our ideals in all that constitute the noble, pure and generous. We remember one, and we now plainly discern him in our "mind's eye," and therein, he seems as natural as life. An aged man,-his beard, silvery white, falls upon his bosom, and his eyes beam with the intelligence of a well-cultivated mind. Noble man, a genius of earth, brought upon the stage of existence to reveal some startling truths connected with the laws of nature. No wonder that you excite the admiration of those who acknowledge the truth of your statements.

This noble sage is conducted into the presence of pontifical officers, who, ignorant, superstitious, bigoted, domineering, cruel and exacting, have summoned him to appear before them, to publicly renounce a truth. No wonder he trembled,-. not with fear, but because that day, truth had received such a blow that a long time would be required for it to regain its original status. He did publicly renounce what he knew to be truth, yet, as he turned from the august presence of those bigots,-fools, he muttered in audible accents, "It still moves." The earth still revolved on its exis, performed that revolution designed by nature, and kept onward in its course, notwithstanding the public renunciation of Gal-

Notwithstanding the wonderful scintillations that can be found in the Sunday's Times against Spiritualism, the phenomenal phase of the same continues-tables tip, the raps are made, material objects are moved by invisible hands, and voices from the spirit world are heard, and they will continue to act and stir up the world, notwithstanding the puny efforts of the editor of the Times, who, had he lived in the days of Gallileo, would have been the first to persecute him, and compel him to renounce one of the grand truths of nature!

This position of the editor of the Times is exceedingly foolish, in the face of such an innumerable array of facts that greet the honest investigator. He can at any time, step into the room of Peter West, number 127 Clark street, and see a pencil without any visible agency write upon a slate, and which defies the whole scientific and religious world to explain on any other hypothesis, than caused by the direct agency of spirits.

Spiritualism invites investigation;—it is founded on nature, and "will still move," notwithstanding the political press denounce it in unmeasured terms.

The views of the Times are certainly in bad taste, and are only the reflection of the spirit that existed in the dark ages, and which yet dimly burns in theacutemind of this wonderful ly learned and philosophic editor, who writes because he can write, and who thinks to as little purpose. He would read in the Bible where the angel spoke to Balaam, and where the ass in astonishment rebukes his master for his cruelty, and absorb it in his sponge-like mind, as readily as he would take a, glass of water, and say, "A wonderful truth that this ass should speak, and besides, see an angel direct from the spirit land;" and at the same time he might see a pencil write without any visible agency in contact with it, and which would detail some wonderful event of his life-if he has any-and yet he would cry "humbug!"

These wonderful scintillations of the Times contain the following:

In all the adverse criticisms to Spiritualism which have been written and spoken, there is a marked failure to appreciate one fact of this new faith. This fact is that the professed believers in Spiritualism consist of two widely distinct classes. One of these is composed of a minority of men and women of more or less intelligence, who accept the theory of an existence of a spiritual character; who believe in the dogmas of a progressive existence after death; but who reject, in toto, the entire range of phenomena connected with what are known as "manifestations."

Wonderful discovery !- two classes of Spiritualists, one believe in a future state of existence, the other believing the same, with the additional manifestations. This classification does honor to the cerebral brightness of this highfalutin analyzer. Two kinds of Spiritualists! In the first kind, then, are included Methodists, Baptists, Presbyterians, Dunkers, and various other denominations too numerous to mention. Whether they will tamely submit to this classification, and be ranked with the first edition of Spiritualists, minus the second chapter, is a question of doubt in our mind, and will at some future time be taken into careful consideration.

Only the other day, we talked with a man who did not believe in the grand truth uttered by Gallileo, that the earth revolved on its axis once in twenty-four hours, and around the sun once a year, from the simple fact that it would "Spill the inhabitants off; when it got around on the other side." We did not attempt to reason with this man, though he had sparks of intelligence | es he will keep under a bushel, and the world |

flashing within his mind that would be an honor to any ore.

It would be difficult, indeed, to teach a wiid Camanche Indian the nature of logarithms or the integral calculus, and we would consider that man a fool, who would attempt it. There are even among the civilized whites, those seemingly intelligent who could not comprehend the nature of phenomenal Spiritualism, any easier than the wild Camanche could comprehend the nature of an abstruse problem in algebra or trigonometry. It may be considered foolish to cast pearls before swine, and attempt to convince any one against his will, one within whose mind looms up fanaticism worse than that which crucified truth in the past.

"In examining phenomenal Spiritualism, this proposition may be asserted: There has never occurred a manifestation which cannot be fully explained by leaving spirits wholly out of consideration. In other words, let a future existence be wholly eliminated, and then the phenomena of the "manifestations" can all be ex-

This is, indeed, a wild assertion. Why don't you explain the nature of the phenomena in regard to which you assume to know so much? Not one explanation; given; not one suggestion advanced that explains these wonderful manifestations on any other hypothesis than that adopted by Spiritualists! He advances on the redoubts of Spiritualism, expecting to capture the same with his ammunition all exhausted, and without the least idea of the ground over which he is to march. All at once,he finds himself on disputed ground, and with his knapsack empty,-he is compelled to ingloriously re-

Knowing that the laws of nature are immutable,—the same yesterday, to-day, forever—we can start out with this law of communication with departed spirits, and trace the action of the same throughout all time, by incidents as well verified as any event in history. The Bible is full of incidents explanatory of the phenomena of Spiritualism. The angels talked with Hagar; wrestled with Jacob; released Peter from prison; removed the stones from the sepulchre; talked with Balgam-in fact, it is full of incidents demonstrating the power of spirits to return and make their presence known to mor-

Socrates held communion with spirits. Euripides could send his spirit forth in the world of space and hold communion with those who had gone before. Joan of Arc, who done so much for France, conversed with spirits at noonday, and gallantly led the French army through the strife of war. Cassandra held communion with spirits and predicted the destruction of Troy. John Wesley, speaking of Spiritualism, says:

"What pretence have I to deny well attested facts because I cannot comprehend them?" Elizabeth Hobson saw spirits from her childhood, and in her presence, tables were moved,

dishes would pass through the air from place to place without any visible means of support. After twenty-one years, who can account for the raps on any other hypothesis than that entertained by Spiritualists? The fertile brain of

the editor of the Times does not attempt it. The angels or spirits that wrestled with Jacob, that liberated Peter, that removed the stone from the sepulchre, of course assumed a physical organization in order to come in contact with matter, and as darkness was essential then to form a tangible organization, the same condition is requisite now. As spirits did then assume a tangible organization, and manifest themselves to mortals-nature's laws being immutable, the same thing can be accomplished

"We are aware that this statement will excite the most determined hostility on the part of members of the rapping and tapping fraternity; still, it happens to be true. Let a candid exammer approach these seances, and he will be overwhelmed with narrations of what has been done; but they never happen in his presence. He will be told what occurred on yest erday, when he was not present; what remarkable thing happened at a sitting of last year, or in New York; but they never take place so that he witnesses them. The writer will affirm that he has attended not less than five hundred spiritual seences within the last twenty years; and that, although many of them were conducted by noted performers, while he has always been actuated by a sincere desire to be convinced, if there was substantial ground for conviction, he has never seen a single manifestation which he could not explain on grounds having no reference whatever to the existence of spirits."

By this statement, the editor of the Times places himself in a ridiculous position, for he asserts that he" Has never seen a single manifestation which he could not explain on grounds having no reference whatever to the existence of spirits." Why then does not the learned gentleman do it? Because, brobably he thinks his reason would be about as weak as that given by the opponent of Gallileo's theory, that "If the earth turned around, it would spill all the inhabitants when it got on the other side." He affirms that he is able to explain the cause of all the manifestations, and that they are not attributable to spirits,-but fails to give the world the benefit of his knowledge. He rather, perhaps, keep his secret, and let it glisten within his own expansive mind, while twelve millions of Spiritualists are deluded, and following a phantom. How absurd and weak his position! He fails to comprehend the first principle of Spiritualism, and knows as little about it as the Camanche Indian does of the mechanism of the starry regions.

What an opportunity now presents itself for the editor of the Times to immortalize his name just at this eventful period when Planchette is carrying everything before it, and the converts of the cause becoming more numerous. If he would only crop off his whiskers and shave his head, in contradistinction to those "long haired asses of the male persuasion." and "short haired spinsters" of the female persuasion, of whom he speaks, he could in a very short space of time. by exposing Spiritualism, become as notorious as Blondin "on his rope," or the Davenport Bfothers "in their cabinet." But we fear the world will never receive the benefit of his wonderiul knowledge; it will live with him; it will die with him. The glorious light that he possess-

shall never know the wonderful discoveries he has made in regard to Spiritualism. Perhaps, tender soul, he is fearful his explanations will hurt the feelings of the twelve millions of Spiritualists, and "he can't bear to commit such an act of discourtesy."

MENTAL PROGRESSION-AN INCI-DENT.

This morning as we took our seat in the street railway car, by which means we daily reach our place of business, we overheard a lady and two gentleman earnestly engaged in conversation upon the question, "Is it right to dance?" Of course the reader will readily infer that they were orthodox, and sound at that; for no progressionists stop or tarry on their way to discuss that question.

One of the gentlemen held in his hand a late number of the Christian Standard, which we observed was published at Alliance, Ohio; and. in it was what purported to be a discussion by two christian ladies upon the question which/ had set this trio's thoughts in action.

Listening to their conversation caused many reflections to pass through our brain, some of which we felt impressed to chronicle upon the pages of our Journal.

Conditions have much to do with a person's religion, after taking into consideration their particular organization. Train has aptly said, that, "The state of one's digestion has a great deal to do with one's religion."

So the surrounding, relations and connections of an individual have much to do in directing the opinion as to the right or wrong of dancing. One of the gentlemen seemed rather to favor dancing as a healthful exercise and agreeable and pleasing pastime, which very naturally called up the objections of the other parties .-The lady urged, and her male colleague assented thereto, as an objection to dancing, that the more people danced the more they would want to

And so the discussion went on.

While we could not but ponder over the undeveloped and benighted condition of the thousands, who like them are yet not even fledgelings in reform, but lie, as it were, unhatched in the nest of mythological bigotry and superstition: whose darkness yet shuts out the genial sun of truth; that warms and strengthens the soul faculties of those who, being fledged into a condition of individuality, have began their flight on the unending career of eternal progression .-Souls mounting on wings of light, no longer hesitate to discuss such minor issues, at best the fabrications and restrictions of a designing and error-bound priesthood; but feeling the buoyancy of a God element in which all move and exist, ask only that simple justice be done to all whether in sport, recreation or labor. Such souls learn to exchange the god of theology for a god of love and justice, which they have learned is within, above, beneath and surrounding them; by whom they are instructed in those beautiful axioms: "Deal justly, love mercy," and " Be temperate in all things."

When conditions or growth have developed souls to take these axioms as their guide and compass in life to direct their daily walks, discussions as to whether it is right to dance or labor on Sunday, will cease; and who takes them as his or her pocket piece, will cease to cry out against the sm of shaving on a Sunday, and continue to shave their neighbors every day in the week; or against the sin of blacking boots on a Sunday, but engage in blackening their fellow creature's characters every day in the

We could most heartily wish, that instead of wrangling and speculating over abstruse and minor questions, that the professed Bible-believers would find a place in the niches of their hearts for those glorious axioms, which shine from the pages of that ancient book, with such heavenly brillancy, and measure their speech and conduct

Verily, verily, we should find much more charity abroad in the land than at present writing. But they also teach us to have patience and wait; and we heed their gentle, loving admonition, bide our time, laboring in their cause

TRIAL SUBSCRIBERS.

We still furnish the RELIGIO-PHILOSOPHICAL Journal, to those who have never taken the the same, for three months, for the nominal sum of twenty five cents each.

We also furnish the Journal, for three months longer to the trial subscribers for the sum of fifty cents each, or which is equivalent thereto, we will furnish the paper to any one on trial, who has not taken it, for the sum of seventy-five cents for six months. That just pays the cost of the blank paper on which it is published, and the expense of putting the subscribers name on our regular printed list.

On our first three months trial subscribers at twenty-five cents each, we actually lose forty-five cents on each subscriber, and on each of our six months subscribers, at seventy-five each, we lose but little short of seventy-five tents, and yet we are willing to make this pecuniary, sacrifice to place the Religio-Philosophical Journal before the public, believing we shall be fully recompensed in the end.

We had no expectation when we were directed by our spirit friends to enter upon this plan. that anything like so large a number of persons would try the paper for three months. A little more than three months has elasped since we first commenced this plan, and yet we are receiving upon an average, about one hundred three months trial subscribers per day. A few have renewed at one dollar for four months, and others at fifty cents for three months more.-That we have sheady sunk many thousand dollars, and shall sink many more during the en-

suing year, any one can easily see. We return thanks, many thanks to the good brothers and sisters in all parts of the country. for their assurance that they will spare no pains to induce our trial subscribers to become permanent ones.

We are fully prepared for the emergency .--The RELIGIO-PHILOSOPHICAL JOURNAL shall be sustained as a permanent institution, and no pains shall be spared to make it a welcome weekly visitor.

Those whose three month's subscriptions have expired and have not yet renewed, must do so immediately or we shall not be able to supply back numbers. We must strike from our list all trial subscribers who do not renew as soon as the three months are up.

In conclusion, we most urgently ask each one of our subscribers to make an effort in behalf of the Journal, under some one of our propositions, and more especially do we ask our trial subscribers to renew for three, six, or twelve months, without delay.

LETTER FROM A CLERGYMAN.

Mr. Editor:-I have noticed a number of challenges in your paper. The questions proposed do not embrace the true stand-point of a Spiritualist. Spiritualism professes to be superior to Christianity. If so, Spiritualists should be willing to debate from that stand-point, and affirm the modern gospel of Spiritualism.

Now, if Mr. E. V. Wilson or some other man of as much ability and manliness, will affirm the following question, I will deny. I will be at liberty to meet him in Cleveland, at Lyceum hall or some other place in that city,upon which we may agree, the second week in September,

I would prefer to have the debate continue six nights, and have the speeches reported to be published in book form at our mutual profit or

The following is the question I propose thus to deny:

Is Modern Spiritualism, in its doctrines and phenomena, superior to the christian dispensation as given by Jesus Christ and the Apostles?

The Ohio State Missionary may try his logic again if he desires. O Truly yours,

REV. AMOS N. CRAFT. Pres. of the Western Reserve Seminary. West Farmington, Trumbull Co., O., April 6th, 1869.

REMARKS:-The question proposed by Mr. Amos N. Craft, Pres. of the Western Reserve Seminary, in effect emphatically admits the truth of Modern Spiritualism, doctrinal and phenomenal, but questions whether it is superior to the Christian Dispensation as given by Jesus Christ and his apostles? The question of superiority only is to be discussed by the Reverend gentleman.

If Spiritualism in its doctrine and phenomena, is admitted to be true, consequences flowing from such a truth, must be legitimate according to God's law, under which such doctrine and phenomena exist. How such doctrine and phenomena may contrast with the doctrine and phenomena declared by and manifested through the humble Nazarene, is a simple matter of opinion among individuals who may differ in judgment or taste, as well as upon any other

Intelligent Spiritualists hold Jesus Christ, the once despised Nazarene, in high veneration as one of the very best mediums for spirit control, mentally and physically, that ever lived.

No medium ever suffered greater persecution than he did.

The Reverend gentleman having admitted the doctrine and phenomena of Modern Spiritualism, leaves nothing in fact to be discussed but the question of who are the best mediums, judging from effects produced.

It may be that some one will be willing to spend his time in discussing that question with the gentleman; if so, we will with pleasure publish the reply.

DENUNCIATORY.

We have received preamble and resolutions "adopted by a large majority," at the first society of Spiritualists of Milwaukee, denouncing one William Ferries, a professed medium, as an impostor.

Of the facts, we know nothing, as no facts are given. He may be an impostor for aught we know. Suffice it to say, then, that it is the opinion of a large majority of the aforesaid society that he is an impostor. Quite likely,—such characters are plenty, yet we cannot help calling to mind that "large majorities" have denounced every newly developed truth, as an imposition. We are willing to publish well authenticated facts which have been disclosed for or against mediums. Facts are what convinces the mind, and not resolutions, adopted by large or small

There is not a religious organization in the land, which could not be manipulated into passing resolutions by large majorities, that any medium now living upon this plane of life, is an impostor. The gentle Nazarene was not an exception to the opinions of the large majori-

Our remarks will cause offenes with those who honestly believe the above named Ferries to be an impostor. We regret it; but duty compells us to follow our convictions of right, When our friends state exactly what this man Ferries claimed was done through him as a medium, and what (minutely described, so that the reader can understand and judge for him or her self,) facts they detected, proving him to be an impostor, then we will lay the same before our

CAN'T AFFORD IT

We can't afford to lose ten cents on a one dollar postal order. When five dollars and upwards are remitted, we don't mind the loss among those greater,-but to have ten cents taken out of one dollar, and that dollar sent to pay for four copies of out paper, for three months, is indeed too steep, is all of our friends will see.-One letter in five hundred may possibly be lost in the mail,—certainly not a larger proportion. The risk is merely nominal.

Mrs. Abbie J. Spalding informs us that the Spiritualists of Osseo, Minn., celebrated the twenty-first Anniversary of Modern Spiritual-

THE TWENTY-PIRST ANNIVERSARY.

ism, and that a good number were in attendance, and much interest manifested. The resolutions adopted were expressive of the views of all Spiritualists, and showed a true appreciation of our beautiful philosophy in Minn.

The celebration in this city was not held at the time designated in a previous number of the Journal, in consequence of a fire that occurred, preventing; but on a subsequent day, the friends collected together, and made amends for the first failure, by speeches, etc.

At Cleveland, also, the Spiritualists were wide awake and celebrated the day in a becoming manner. Speeches were made by Messrs. Clark, E. V. Wilson, O. L. Sutli ff, E. S. Wheeler, D. A. Eddy and Mrs. S. M. Thompson.

CORRECTION.

In the article by D. A. Eddy, appearing in the Journal, April 10th, a mistake was made by one of our compositors, in the omission of the words "do not," thereby changing the meaning which he intended to convey, with this omission supplied.

"The only people that are excepted and ex-cluded from being the dispensers of these celestial gifts are those who do not acknowledge the return of departed spirits, but first in proclaiming salvation only through Christ, and presenting the revolting spectacle of a dying Savior upon the cross, through whose blood alone we can escape the torment of the damned and receive absolution from our sins with a through ticket to the City of the New Jerusalem, to sing hosanna to the Lamb forever and ever.

JOHN FRED. BOWERS.

T. J. Leslie writes us that the above named individual is not just what he ought to be. Part of the time he is a medium, and part of the time he professes to expose mediumship.

Well, he is true to himself. Poor devil, there is room enough in the world for him, and all good mediums. If he succeeds in convincing the sectarian world that he is,or has been, an impostor, he only proves, that now as in the days of the gentle Nazarene, there is at least one Ju-

Well, what of it? Was christianity any the less true because Judas professed to be a Disciple of Christ, and betrayed him?

TESTS AND COMMUNICATIONS.

We extend to our friends a cordial invitation, to send us for publication, well authenticated tests of spirit presence and power; also communications given through mediums, detailing experiences in spirit life.

Biterary Notices.

"My Love and I" is the title of a very neat pamphlet of 45 pages, by Abby M. Laflin Ferree, and is a sort of diary of the author's loving meditations upon the loveliness of nature and nature's works, the chief of which is man, upon whose bosom she loves to recline.

Price 50 cents, for sale at this office, 84 Dearborn street, Chicago.

Amusements.

"The Flash of Lighting" has been reproduced at McVicker's Theatre, during the present week, to large and delighted audiences. It is by all odds the best sensational piece that has been put upon the Chicago stage for many a day; which added to the beautiful artistic effects, clearly accounts for the great success of this excitable drama.

On Monday, the 19th inst., Kate Reignolds, recently returned from Europe, and more recently engaged in opening the new opera-house in Detroit, begins an engagement in a London play written for her and entitled "Bound."-Lucille Western, the emotional actress, follows Miss Reignolds.

"Humpty Dumpty" at Crosby's Opera House continues to draw full houses of delighted spectators. This present run is humorously styled volume two, and this, the second week, chapter two. They who wish to see the rendition of the second volume, should bear in mind that there is only one more chapter (week) to the second volume. The mechanical working of the piece is greatly improved upon, so that the various scenes and changes are carried through very smoothly.

The four characters of the pantomime have now been together so long that they do the tricks with remarkable ease and fluency.

Mr. Tony Denier, is certainly the only man in the country who could attempt the part of Humpty Dumpty after Fox.

At Wood's, Museum, for the present week, since Tuesday evening, April 13th, the lachrymose drama of "Uncle Tom's Cabin," has been produced to good audiences; with Mr. Blaisdell and Miss Josie Booth in the leading mulatto parts; Mr. Edwards as Uncle Tom; John Dillon as the Yankee and the Quaker; Mr. Jennings in two parts; Ada Perkins as Eva; Mrs. Little as Topsy; Mr. William Allen in "Old Vir-

At Aiken's Dearborn Theatre, the intensely sensational drama, "The knaves of the Pack." found a large number of admirers during the past week, sufficient to justify a continuation of it; but Mr. Aiken prefers to keep his original intention good, to supply a full amount of the polite comedy and standard drama. His novelty for the present week is Robertson's last play, "My Lady Clara," or "Dreams," which partakes both of the spirit of melodrams and comedy, and is founded on Tennyson's well-known poem. Mr. McKee Rankin continues in the leading business. Mr. Harry Linden, who was once a prince among comedians and a great faorite in Chicago, takes a character in this comedy. "My Lady Clara," as the play is styled. has a fine fascinating and smooth melodramatic style, which is attracting full houses.

E. F. BOYD AND COMMUNISM.

This gentleman, who, we in a late number of the Journal, were requested to state, was desirous of opening a correspondence with persons who were desirous of forming a community upon a similar basis to that of the Oneida Community at Oneida, N. Y., again writes to us, correcting us by saying that he does not desire to form a community upon a "similar basis," to that community, nor to correspond with those who do. "For," he adds, "that commune s based on orthodox and theological doctrines. which I utterly repudiate."

They style theirs Bible communism, a feature that he does approve of. He is in favor of their social theory, or their plan of the sexual theory and would like to correspond with those who are similarly disposed.

He can be addressed at Minneapolis, Minne-

MUSIC HALL MEETINGS.

Mrs. Colby delivered two most excellent lectures at Crosby's Music Hail, on Sunday, the 11th inst. She speaks again on Sunday, the 18th inst, morning and evening, at the usual

Velocipedes are all the rage.

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. If 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, \$4 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

Talyor's Red 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 UNFOLDINGS.

WONDERS OF THE UNIVERSE

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

Publisher. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-TION PRINTERS.

The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the 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 listeners. Of himself, he can only say he is an uneducated 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.

THE LITTLE FLOWER GIRL. AND THE ORPHAN'S STRUGGLE,

By the Same Author.

S. S. JONES, Publisher, RELIGIO-PHILOSOPHICAL JOURNAL OFFICE 84 Dearborn St.

Chicago Ill. The above named little works of about thirty pages each are fresh from the press and belong to

a series designed especially for children, youth and Children's Progressive Lyceum Libraries. Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted

to the writing of popular liberal books for Chil-This series of Books which we have entered upon

publishing are designed for the youth everywhere, 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.

Obitanry.

WM. R. PRINCE, of Flushing, Long Island, New York, of heart disease, on the 28th utt., in the 74th year of his age. The Long Island Times says of him :

"Coming of a family which for several generations had been identified with the progress of Horticulture and Flori-culture in America, Mr. Prince inherited in its fullest ex-tent, the love of these branches of study and business. For a long series of years he was the proprietor of the Linnean Nurseries at this place, and during that time in-troduced to American cultivation a large number of the most important and popular fruits disseminated through the country."

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 bottle of the said syrup, with directions to have his side hathed withhot salt 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 \$100, upon him for dectors, with no good result; but having faith ingood Spirits, she would try this."

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

ARBY M. LAPPLIN FERRES. 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 Boards, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Blue: It told of the virtues of something so neat, So handy- so harmless-so perfect, complete, For coloring beard, the mustache or hair, Without 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 hought it, and tried, When all my gray hair, in a "jiff" stepped aside! My age is renewed-I feel twenty years younger-

I will have mea wife, and the comforts of home, For all will be gained by the New Magle Comb. Yessir, I found that Comb at 84 Dearborn Street, where they have a few more left of the same sort. Don't forget the place.—Enclose S1,25 and address MAGIC COMB AGENCY; 84 Dearborn Street, Chicago Illinois, and you shall receive the MAGIC COMB by mail post-paid. U. B. WISE.

I will marry next week-no use to wait longer,

Dr. Clarke's Remedies.

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

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

To Dealers and Traders.

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

Address, MAGIC COMB AGENCY 84 Dearborn Street, Chicago, Ill.

THE PATENT MAGIC COMB.

Beauty on the Mountain, Beauty in the vale. Beauty in the forest trees, That bend before the gale, Beauty in the Ocean,

With crest of dancing foam, And BEAUTY in the special work OF PATTON'S MAGIC COMB:

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

ADVERTISEMENTS.

SPIRIT LIKENESSES. So little is known of the laws that govern the Artist Me-

dia in the process of producing Spirit Likenesses, that it has become necessary to publish a paniphlet for the instruction of those desiring portraits from the Inner Life.

It contains that knowledge, without which, no one can proceed with any degree of certainty in the matter of procuring a likeness of a desired spirit. Explains the cause of the many failures, heretofore upwardsingle, and shows that the many failures, heretofore unexplained—and shows that the same will continue so long as people remain ignorant of the laws governing this beautiful phase of mediumship. By M. Milleson, Summer Land Artist. Sent for 25 cents. Address Mrs. Milleson, Station L. New York.

THREE VOICES. A LIVE BOOK OF POEMS, BY WARRENS. BARLOW

1st, The Voice of Superstition, gives the biblical contest between the God of Moses and Satan, with numerous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Mount Calvary.

2nd, The Voice of Nature, proves Nature's God rictorious, in over-ruling all for a great and glorious end. Its poetry is beautiful, while its Philosophy is most sub-

lime, argumentative and logical. 3rd. The Voice of a Pebble, teaches, from Nature the individuality of matter and mind.

The Work is sought for, and read by thousands, and is uproofing superstitious error, and scattering fruth broad-cast on its ruins. It is gotten up in most beautiful style, of nearly 260 pages. Price \$1,25 postage 16 cents. For sale at the office of the Religio-Philosophical Journal. Address S. S. Jones, No., 84 Dearborn street Chicago, Illi-

UROSCOPIA.

I have employed one of the best chemists and microscop, ists in the country to make Qualitative Analyses of Urine for Patients and Physicians. (Send a 40z vial of that first for Patients and Physicians. (Send a 402 vial of that first voided in the morning always.)

We analyze it to detect Pus, Chyle, Mucus, Semen, Ani malculæ, Cystine, Pat; for excess of Ures, Uric and Hippuric acids, Blood, Purpurine, Albumen, (Bright's Disease) Bugar, (Diabetes), Phosphates of Soda, Lime Ammonis, Gravel, Stone, Diseases of the Kidneys, Nervous System, and Brains; of all ages and both sexes, and prescribe for the same on scientific principle.

of all ages and both sexes, and prescribe for the same of scientific principles.

No Guess Work about it. Analysis and Prescription \$6. Also sole manufacturers of Phosodym, Enrosmym, Chilorylle and Erromidium (the four celebrated Nervous Remedies for males and females.) Absolute cure for peculiar nervous weakness.

Pure Phosogen for Physician's use, per pound \$5. Per dozen, \$40. The others per pound \$5; per dozen, \$36, Full course for patients \$12.

Instruction by mail in analysis and treatment of nervous diseases, with implements resgonts, and a new system of Gynecology. Address, Dr. P. B. Randolph, Boston, Mass

Electic, Magnetic & Clairvoyant Physicians.

"By their Works ye shall know them."

Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND. Have permanently located at

137 1-2 Madison St., Chicago, Ill., (Room 68 Popes Block. Second Floor.)

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

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

Consultation Always Free-

The post treated gratuitously every day from one to two e'clock. Cleanliness absolutely required.

Developing circles held at our office every Tuesday and Friday night.

Their Female Regulator and Uterine Tonic, cures all discases incidental to women; its application is local.

Taking medicine into the stemach to restore the Generative Organs to a healthy condition, is nonsense; any female who uses the lozenges and does not receive ten times the benefit of any other remedy, Mrs. Cleveland will refund the

woney.

We are furnishing many eminent Physicians. A box of 25 Lozenger \$1.50; of 50, \$2.50; of 160, \$5.00. Sent to any address in the United States. A liberal deduction to Physicians and Drugists.
Address Drs. S. McBride & Cleveland, Popes Block, Madi-

NEW EDITIONS-JUST ISSUED.

PRICES REDUCED.

Children's Progessive Lyceum Manual. BY ANDREW JACKSON DAVIS.

A REDUCTION OF \$13,00 on 100 copies of the unahilided Manual; and \$6.00 less for 100 copies of the abstract edi-

TION.

***ET Lyceum organization, will find it most economical to purchase the Manual in large quantities. Every Lyceum should be well supplied with these little books; so that all both visitors and members, can unite in singing the progressive Songs, of the Spirit, and join as one family in the heautiful Silver Chain Rectation. To the end that Children's Progressive Lyceum may multiply all over the land, we offer the latest editions of the Manuals at the following reductor prices:

CEVENTH unabridged Edit ion; single copy 70 cents, D postage 5 cents; twelve copies, \$5,00; fifty copies, \$30,00; one hundred copies, \$20,00. one innured copies, 520,000.

EIGHTH Additions Edition; single coup 40 cents, postage 4 cents; twelve copies, \$4,00; fifty copies, \$4,60; one hundred

copies, \$25.00
For sale at the BANNER OF LIGHT BOOKSTORES, 158
Washington street, Baston, and 544 Broadway, New York.
Please send post-office orders when convenient. They
are always safe, as are registered letters under the new

PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER.

A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by a sweet, inspirational song, that voices the love thoughts of a ministering spirit.

Price, 30 cents -two cents additional for postage . The following is the beautiful chorus: Write, write, campy Planchette! Set the truth-echos humming !

Write, write, capny Planchette! Answer, angels coming coming, angels coming. Forsale at this office.

SPIRITUALISM

Just published, the following valuable work.

PLANCHETTE

OR. THE DESPAIR OF SCIENCE. Being a full account of Modern Spiritualism, its Phenomena and the various theories regarding it. With a survey of French Spiritualism. This long announced volume from the pen of a well-known

This long announced volume from the pen of a weighteen an anoil letters who has given, for the last thirty years, much attention to the subjects, treated, will not disappoint public expectation.

Planethette, is a volume of \$16 closely printed pages, and is sold for the very low price of \$1.00 in paper covers: or, incloth \$1.25, mailed post-paid on receipt of the price by the multiplaces. Robents Bros. Bosten.

ONARGA NURSERY AND

EXPERIMENTAL GARDEN:

Onarga, Illinois, Perkins & Congden, Proprietors. Whole sale and retail dealers in all kings of nursery stock. Special attention paid to the cuitivation of the Grape, Pears and

EVERGREENS AND ROSES.

RULBS, &c. Also all kinds of vegetable garden seeds and plants. N.B. Sweet potato plants in large, and small quantities to suit purchasers.
All of the above will be offered as low as can be obtained in the markets. Give us a call and we will do you good.

Agents Wanted-\$10 a Day. TWO \$10 MAPS FOR \$4.

PATENT REVOLVING DOUBLE MAPS. Of America and Europe, America and the

United States of America. Colored-in 4000 Counties.

THESE great Maps, row just completed, show every place of importance, all Railroads to date, and the latest atterations in the various European States. These Maps are needed in every School and family in the land—they occupy the space of one Map, and by means of the Reverser, either side can be thrown front, and any part brought level to the eye County Rights and large discount given to good Arents.

Apply for Circulars, Terms, and send money for Sample Maps, to J. T. LLOYD,

25 Cortlandt Street, M. Y.

FOR SALE.

STEAM BOOK AND JOB PRINTING ESTAB-LISHMENT.

This office contains one four-roller Adams Press, one suans omes contains one four-roper Ausius Frees, one super-royal Hoe Cylinder Press, one 2 medium Gordon Press, one card and bill-head Gordon Press, six-horse power Boiler. Engine and Shaffing, a large amount of Book Type, (high and low spaces and quads.) Job Type, Poster Type, Citts, Borders, etc., etc., forming a complete and valuable equipment for Newspaper; Book and Job Printing. Terms

asy. Address, Hazlitt and Reed, Printers. No 90 Washington St., Chicago, Ill. vol6 nol,

MATHILDA A. McCORD, 933 BROOKLYN STREET, ST Louis, Mo., keeps on hand a full assortment of Spirit-nal and Liberal Books, Pamphlets and Periodicals. Also a supply of Stationery, etc. The patronage of the friends and the public generally is respectfully solicited. TESUS OF NAZARETH; or, A TRUE History of the Man called Jesus Christ, given on Spiritual Authority, from Spirits who were Cotemporary Mortals with Jesus while on Marth, through the Mediumship of ALEXANDER SMYTH. Price, \$1.50; postage, 24 cts

MRS. M. J. CROOKER, CLAIRVOYANT Physician, St. Charles, Kane Co., Illinois, formerly of Chicago, cares all diseases that non is heir to. She allower no such word as fail where there is life and apply left.

TERMS. Examination, \$1. Perscription and diagnosis, \$3. Extinuction guaranteed in all cases.

Satisfaction guaranteed in all cases.

Refer to S. S. Jones, editor of this paper, Chicago, or Lyman

Howe, trancospeaker, Laona, Cha. Co. N. Y.

No, 11, vol. 5, tf.

Florence Sewing Machines.

WM. H. SHARP & CO., General Agents,

100 Washington St., Chicago. This machine is reccommended to any who desire a firstelass Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension, ease of management. Four-different stitches and reversible feed-motion, features pecu-iar to the Florence claimed by no other in the world. Sam-plies and terms to Agents furnished enapplication.

10,000 Agents Wanted

Wanted at once, 10,000 more Agents, male and female, local and travelling, in all parts of the UNITED STATES and TERRITORIES, West as well as East of the Rocky Mountains, also in CANADA and ENGLAND, to assist in supplying the large and increasing demand for an article of established merit, small, handsome, portable, saleable, as beautiful as greenbacks, and as easily handled as silver dollars. Do not fail to send for our printed terms to Agents, and judge for yourself whether our terms to agents for the sale of Mrs. Spence's POSITIVE AND NEGATIVE POWDERS are not more liberal than any ever offered to the public.

Address PROF. PAYTON SPENCE, M. D., Box 5817, New York city.

8. B. JONES.

INC. C. BUNDY, C. W. FLEMING Jones, Bundy & Co.,

REAL ESTATE AND LOAN BROKERS. No. 12, Methodist Church, Block,

South-East Corner Clark and Washington Streets, Chicago, Illinois, City and Country Property Bought, Sold and Improved.

Taxes paid and rents collected. Loans upon first-class city property negotiated.

Investments made on joint account. We invite the especial attention of non-resounts to this feature of our business, as also to our facilities for Investing

and Managing Capital as Attorneys. In addition to our extensive list of City Preperty, we are offering a large number of Finely Improved Farms, he ated in different parts of this State, at very low figures and easy terms, also 100,000 Acres ammproved lands in the North Western States.

REPERENCES.

Laffin, Butler & Co., Chicago, Ill. Get. E. Walter, Esq., Sec. Nat. Telegraph Co., New York

Hop. Warren Chase, 514, Breadway, N. Y. Gen'l. J. F. Farnsworth, M. C., Washington, P. C. E. D. Worcester, Esq., Treas, N. Y. C. R. R. Hon. W. H. H. Bingham, Stowe, Vt. Geo. M. Coit, Sec. Hartford Fire 1

Wm. White, & Co., Publishers, Boston, Mass.

SEWING MACHINES Having made arrangements with

THE MANUFACTURERS.

of all of the best style of SEWING MACHINES WE Will Furnish

any one of the sixty-live Dollar Machines as well as those of a higher price,

Ten Dollars Less than regular rates, and warrant every machine to be perfect and the very best of the kind made.

That is to say we will, for the regular price of the Sewing Machine, not only send the machine, but will send

TEN DOLLARS worth of any of the books advertised in our Book List, or the Religio-Philosophical Journal, or a part in each, at regular rates, as a premium or inducement to buy machines

All who want to HELP US and THEMSELVES. will buy through our Agency. · Address,

S. S. JONES. Drawer 6023, Chicago Illinois.

THE WHITE BANNER.

Is a liberal, NON SECTARIAN, out spoken, eight page Journal of Progressive Philosophy, printed from clear realiable type, on good white paper and issued every two weeks latthe low price of SI per year; by W. D. REICHER & Co., 23 North Sixth St., Philodelphia.

The White Banner will advocate the free and untrammelation of critical constants. ed expression of opinion on all subjects. The impartial Fatherhood of Deity and the universal Brotherhood of our race. It will discuss free of Political partizanism the equality of the elective franchise for Woman and Man. Pleading the cause of the rising generation, its great aim will be to unfold the real art and logic of life, advocating equable payfor Woman's work with that of Man, when as well perform

The White Banner devoted to Science and Art, will un-The WHITE BANNER devoted to Science and Art, will unfold the phenomens and philosophy of Spirituality, the angel in woman and man, ever affording a faithful exhibit of the universal progress of the race. The mutto and practice of the White Banner shall be justice without fear. The greatest good for the largest number with Malice Toward None, but Charity For All.

Terms of Subscription Sentiby mail, one year, Semi-monthly, in advance, \$1. W. D. RICHNER & COMPANY, Office of the WHITE BANNER.

23 N. Sixth St., Phila no. 21 vol. 5.

MR. PETER WEST, THE SEER, CONTINUES TO GIVE spirit tests. He sees and describes spirits, gives direction in business, considers mental questions, makes clairvoyant examinations, looks up absent friends, and is a trance

and inspirational speaker. Will answer calls to give tests. Rooms, 19 and 20, No. 129 South Clark Street. PETER WEST
154 North La Salle st., Chicago, 111.

A LECTURE IN RHYME,

THE PAST, PRESENT AND FUTURE. By MES. F. A. LOGAN. An Exceedingly Entertaining and Instructive Lecture. Delivered to Large and highly interested Audiences in different parts of the Union.

The Anthor, yielding to the urgent requests of her numerous friends, has consented to have it printed.

UNDERHILL ON MESMERISM. The most valuable work ever published upon the science showing, the facts in regard to mental philosophy as developed by experiments. Beamonastrating the immortality of the soul and the communion of spirits with mortals.

Price \$1.50, Seat Free of Postage. Addre

J. C. BUNDY, Drawer 6023,

Chicago, Ill.

DR. WM. CLARK'S MAGNETIC REMEDIES.

COMPOUNDED AND PHERMED BY

Jeannie Waterman Danforth,

Clairvoyant and Magnetic Physician, 313 East 33rd street New York. ESent by Mail or Express to all parts of the World.

Tonic and Strengthening Powders; Catarrh and Dyspepsia Remedy; Vegetable Anti-Bilious Pills.

PRICE \$1,00 EACH. MAILED FREE.

EVegetable Syrup;

Eradicates Hunors; curts Cancer, Scrofula, Rheus matism, and all chronic diseases.

Female Strengthening Syrup; For Female Weaknesses.

Nervine Syrup,

Bronchial and Pulmonary Cordial, Children's Cordial, for Fits, Colic, &c., And Worm Syrup,

Price \$1.50 each, sent by express.

Address, MRS. DANFORTH, as above, or HON. WARREN CHASE, Banner of Light, of ice, 544 Broadway, New York: or S. S. JONES, Editor Reliato-Philippophical Journal, Chicago, Ill., General Agents.

PARTIES AFFLICTED desiring to consult De. CLAUR'S SPIRIT can do so by addressing Mas. DANFORTH, and the proper remedies will be compounded and sent where the medicines advertised are not applied

By permission, the following parties are referred to: Berkeley street, Cambridge, Mass., Feb. 5, 1869. DEAR MRS. DANFORTH—Will you please cause to be sent by express to the address given below three bottles of your vegetable Syrup, and one bottle of the Bronchial Syrup. They have both been used by a relative of mine in a case of bronchial derangement and of threatened pulmonary complaint, with excellent effect, and I should be also the boar that the selection of these medicines is actually

glad to hear that the sale of these medicines is extended both because of the good they have shown themselves capa-ble of effecting, and because of the evidence they furnished that practical aid may come to us from the next world.

ROBERT DALE OWEN. Address the medicine, Mis R. D. Owen, care Phillip Horn-brook, Esc., Evansville, Ind. St. Louis, Mo., Nov., 1868.

Bre. S. S. Jenes—Lee you are advertising the medicine of Br. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeanic Waterman Daniorth. Per-

mit me to tell you, with deep nearing, mean somes, may have used these remedies—the Syrups. Nervines and Powders—with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clark is a nuble and brilliant spirit.

J.M. PEEBLES. 31. MILLESON, New York City, writes: "Was under treatment at Airs. Danferth's residence three weeks last winter for ulcerated inflamatory sore eyes. Returned homewell; have used the remedies in my family, and am satisfied

T. W. TAYLOR, Ancora, N. . . writes, ordering

mit me to tell you, with deep feeling, friend Jones, that I

more medicine for his wife; says the has gained litteen, or twelfty pounds since she connenced treatment. Neighbors notice the improvement, one of whom sends a lock of hair ARBY M. LAFLIN PEEREE, Georgetown. b. C., writes: Vegetable Syrup sent to her milk weman's bushand, who was suffering with pains and internal tumors

containg him to his reome no ten days was out and at his Cincinneti. O. 1868. Mrs. Banronth—The Unitroyant examination for the lacy whose hair I sent you is perfectly satisfactory. She informs me that the diagnosis is more accurate and complete

than she could frice hereelf. Please forward remedien

CHARLES II. WATERS. ISRAEL HALL, Toledo, O.

PACL BREMOND, Houston, Tex. "A good clair voyant medima is a blessing to humanity. We know Mrs. Danierth to be such. While practicing in this city she established a good reputation. She is now located at 315 East 35rd street. New York. One of her controlling spirit guides (Dr. Wm Clark, well known in this city as a most excellent physician,) has prescribed through her several good remedies for those afflicted?" BANNER CF LIGHT, Roston, Mass.

CHARLESS. KINSEY, Cincinnati, O.

The above valuable medicines are for sale at this office. Address, S. S. Jones, No . 84 Dearborn Steret, Chicago,

BANNER OF LIGHT!

An Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY. At No. 158 Washington street, Boston., Mass., BRANCH OFFICE, 544 Rroadway, New York. WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, ISAAC B. RICH LUTHER COLBY, AIDED BY A LARGE CORPS OF THE ABLEST WRITERS. Terms of Subscription, in Advance;

SIX MONTHS. When Draffs on Boston or New York cannot be procured we desire our patrons to send in lieu thereof, a Post Office money order or Registered Letter. Subscriptions discontinued at the expiration of the time

"BANNER OF LIGHT, BOSTON, MASS." WILLIAM WHITE & CO.. ALSO PUBLISH AND KEEP CONSTANTLY FOR SALE

All business Letters must be addressed:

A LARGE ASSORTMENT OF SPIRITUAL, REFORM,

MISCELLANEOUS - PUBLICATIONS. Particular attention is called to our new Song Book, THE SPIRITUAL HARP

A collection of Vocal Music, adapted expressly for the Choir, Congregation, Social Circle, Lyceum, &c., containing Songs, Duets, Quartets, Anthems, Sentences, Choruses, Spirit Echoes and Selections for Chanting, and Silver Chain Reci-tations, with Plano, Organ or Melodeon accompaniment. SINGLE COPY.....\$2 00 | TWELVE COPIES.....\$19 00

When sent by mail, 20 cents extra for postage. Children's Progressive Lyceum Manual, BY ANDREW JACKSON DAVIS, CEVENTH EDITION. 80 cents per copy—8 cents post-cents per copy. \$35,00 per 100. FIFTH ABRIDGED EDITION, 45-cents per copy. \$35,00 per hundred.

A LYRIC OF THE SUMMER-LAND,

Picture of the Spirit Home of "Uncle" Serie Hissiaw. A true philanthropist, loved by all who knew him. "This Scene of Inner Life, painted in oil, was wrought in too hours. I was in a deep trance."—Wolcott. Price 25 cents and red stamp. Address, Will C. Elliorz, Room 2, 155 S. Clark St., Chi., Ill. No. 3,vol vi. tf.

MRS. M. SMITH, LATE OF PHILADELPHIA, MAG-lette and Clairvoyant Physician, 530 Hubbard Street, corner of Pauline, Chicago, Ill. no22 vol5-2

Sent postage paid on receipt of 25 cents.

Sommunications from the Juner Bife.

He shall give His angels charge concerning thee."

All Communications under this head are given through MRS. A. H. ROBINSON,

wall-developed france medium, and may be implicitly relied upon as coming from the source they purport to-the spir world.

Energy and By Ritchie and Nevius, short hand Reporters, 118 Dearborn street, Chicago, Illinois,]

should be income, well written, and directed to the editor, when inconvenient for the questioner to be present at the

INVOCATION.

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

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

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

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

QUESTIONS AND ANSWERS.

Manon 30, 1869.

Q.—How do spirits ordinarily communicate among themselves?

A.—Precisely the same as you would communicate, only we have no use for language. Distance to us, is annihilated. Hence, we have no necessity for writing or telegraphing, which a very essential thing with you. We do not travel by the "wings of the wind," but by the will or desire. For instance: if we have a strong desire to visit a certain place to see certain individuals, we can accomplish it by that desire; that which to you would be a journey. It is very easily done. We have an advantage over you upon the material plane of life, from the fact that no individual can disguise their true nature or motive. That which is within the soul is mirrored upon the face or countenance; consequently there is no deception here. Many of you know what it is upon the material plane of life to deceive one another. It is sometimes strange, yet not so strange either—the idea that individuals upon the material plane, have of the spiritual plane of life. Some take it for granted that if spirits have passed from material to spiritual things, they must, of necessity, know everything in each plane of life—the one they have just left and the one they afterwards occupy. Hence it is that so many individuals are deceived by what they call lying spirits, sometimes in one way and sometimes in another. It we could think that a spirit would actually try to deceive persons to their injury, we might say to that spirit, "Back to your sphere of ex-1stence!" A person may be deceived in regard to the results of certain things; that, you would not call falsehood. But, after all, it teaches people one grand lesson; that is, to rely upon their own judgment, their own powers of rea soning, which is the god given faculty within, You must receive that which is true to your own individual soul, and not take for granted that it must be so because a spirit says thus and so. Again; they must think a little of the circumstances, conditions and surroundings of spirits, and the medium that they make use of when they manifest themselves, and then, perhaps, they would not be quite so ready to judge us and say that spirits actually tell that which is untrue. I know of spirits now upon the spiritual plane of life, that investigated Modern Spiritualism at its first start, and continued to investigate it up to the time of the change from the material to the spiritual plane. When they stood upon the material plane of life, they thought that they knew much, when, indeed they knew very little. To us, the worst kind of deception is toat where persons deceive themselves. Everything performs its mission, and eventually, every one will be brought to a more perfect understanding of all these conditions

There is a spirit standing by this good brother (addressing a gentleman present), a litthe taller than himself. He combs his hair over back. His hair was once dark, but now it is grey; that is, it looks grey to me. He has a full torehead and quite high. He has regular features and stands very erect. I cannot say whether it is some one that you have known, or. whether it is some one that is going to stand by you for the purpose of influencing you. I cannot say which it is. At all events, he possesses a very frank, open countenance. I believe that you will see him yourself. I believe that other clairvoyants will describe him to you a great many times. Now, if you remember this description, you will recognize it at once when you hear it again. He is a little taller than yourself. Q.-How old a man does he appear to be to

and surroundings.

you? A.-As he shows himself to me, I should judge that he was sixty or sixty five years of age. He remained upon your plane of life until that age.

Q.—Have you any means of getting at the name of the person?

A .- After some moments of hesitation.] Rev. Williams, once a Congregationalist and subsequently a Universalist minister; always liberal. You will get the name yourself in a little while.

Q.—Do spirits, as A. J. Davis represents in one of his works, enter a room or a house in this earth sphere, through doors, windows, &c., as they happen to be opened, or do they pass as readily through matter as we in the form do through tog, sunshine or atmosphere?

A .- To Brother Dayis, it is true that doors have to be opened and windows raised, to let in the spirits. That has been his experience. He was enabled to see them come in through a door or opening of a window Perhaps, if they had come through a substance or wall, no matter what it was, whether stone, brick, or wood, whatever it might have been, he would not be able to see them until they were within those walls, so that he would not be able to say whether they come from above or below. Seeing them right there, would be the first he would be enabled to see of them. To us, there is nothing that is an obstacle. The form of matter is no obstacle to us in any way. Your comparison is a very good one, in regard to what you call fog, dense atmosphere. That is indeed no obstruction to motive power, yet it is to the sense of sight. We cannot readily see through

We know that it has often been stated, that people were impressed by spirits to go and open the graves of those who have been burried, so that the spirit might free itself from its earthly body. We know that tombs have been opened; also vaults. It has been stated time after time, that it was done for the purpose of letting the spirit out; but as we have said before, where there are thousands of individuals that are swallowed up in those volcanic erup tions, if that would hold true, what would become of all those spirits? In such cases it would be impossible to get them out.

Q.—Brother Davis' theory is, that in such a case as that, the spirit becomes disintegrated, and reorganizes above the obstruction.

A.-We do not wish to question Brother Davis' theory, because we believe that every idea that he advances, is true to him. If he gives that idea as he receives it, it is true to himself; yet, that it is the experience of spirits, we know that it is not.

Q.-Do magnetic bands, such for instance, as those advertised by Dr. Raudolph, of Boston, exert any material influence in unfolding latent clairvoyant powers?

A.—We certainly say that they do.

Q.—You have sometimes spoken of the first and second plane of existence; now, what about the third?

A.-We answer, inasmuch as the experience of the first plane of life is necessary for our unfoldment, so the great change to the second, is necessary for our more perfect happiness. The change from the material to the spiritual body, we naturally say is the change from the first to the second plane of existence, or from the first to the second sphere of existence, vet there is no second sphere. When we come back to the first cause, the great God given principle within, there is no such thing as the first plane of existence. To mortals, there is a first conscious state of existence; and that sometimes is upon the spiritual, and sometimes upon the material plane. Little children that realize nothing upon the material, upon the spiritual realize a perfect existence. There is no second plane of existence in fact. You pass from this room into the next, yet you are in the same building; so we might say in passing from material to spiritual things. We pass from this to the adjoining apartment, and you are conscious of that which is within this; and when you get there, you are conscious of what the next contains, and that consciousness of the second will not destroy the effect of the first; so it is with passing from material, to spiritual

QUESTIONS BY MR. DRAPER.

Q Does every medium have a circle of spirits to control his or her mediumship, one of whom controls or presides, and another spirit outside of that circle can not control the medium with out the consent or approval of the one presiding or controlling the circle?

A. We shall say that most certainly every medium has their controlling spirits. That such spirits may change and give place to others, we know to be true; yet, were not the positive spirit present, the one that exercises the greatest and most powerful control and influence over the mecium and without this aid and permission, so to speak, other spirits could not manifest themselves or obtain control or possession of such medium.

Q. Is it true that man is naturally a religious being, and requires some Supreme Being for adoration?

Does Spiritualism better point out the true object of worship, the Creator of all, than any religious organizaton extant? -

A. It would seem from experience in the past that man is naturally a religious being; one that desired something grand and ennobling to worship; something higher than himself to look to, for power and wisdom. But, that it is necessary, strictly speaking, that man should worship such a divinity, we can not see, any further than it pertains to his individual hapniness. The main object in worshiping God seems to have been in the past, for the purpose of obtaining happiness in the future; and as Spiritualism teaches every individual that it is for them to make their happiness here as well

and women. It is a well known fact that spirits communicating to individuals upon the material plane of lite, establish the existence or immortality of the soul: also, it demonstrates that the God you should worship is within; that religion is a. part of the great infinite whole, and is, so to speak, a God unto himself or herself.

as hereafter, we may say that Spiritualism is

best adapted to the worship of individuals-men

EVA TO HER PARENTS.

My dear mam-ma and pa-pa, I told you that your little Eva was going to see the angels.-Now I come back to tell you all about it. O,mam ma, it is so nice and beautiful in my new home with so many happy little children all around for company, but dear mam ma, I do not like to see you cry so much. What makes you do so? Your Eva is happy, very happy. I am not sick any more. My head don't ache, and I do not have to take any more of that very bad medicine that Doctor Grance use to say would make me well.

Now, mam-ma, if you won't cry any more, I will come very often to you and tell you a lot of pretty things, and when you come here, the good spirits tell me, you will live with me all the time; so don't cry any more, for it makes your Eva feel so very bad. Good by, mam-ma and pa pa, I will come again.

I am little Eva-Barington. I was five years old when I left mam ma, to live with the angels.

JANE DARLING.

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

Concluded from last week.

Eager as I was to view the scene before. I pushed on, my soul throbbing with new pleasure at every step as I beheld scenes and beauty that my mind had never conceived of. On, on, I went, and running my eye toward the summit of the mountain, I indistinctly saw a mansion, yes, my mansion, a house erected by my spirit guides for my reception, the material for which I had created during the, to me, short mission of love and good works. As I neared the house, all nature seemed vocal with one glad hallelujab. I gazed about in wonder and amazement, pondering in my mind if this was the work of enchantment, when soon to my still greater astonishment, there appeared to me, in the twinkling of thought, the performers and minstrels of this grand concert, spirits bright and glorious, joined their songs with gold and scarlet, fledged birds of Paradise, and a song of joy and praise, rang out so clear and sweet that to me, all heaven seemed to rejoice that a lost one had been found, a wanderer had returned. As change the order of progression, even this intoxicating concert must have an end, so I soon found myself once more alone, and finding myself attracted toward the house or mansion, I bent my steps in that direction; when near the entrance a voice from out a passing silver cloud hailed me with, "Brother, thy home is ready, advance and receive the reward of thy good work." My eyes followed this, to me mysterious cloud until it passed beyond the bound of my vision, when my soul seemed attracted more strongly than ever toward my mansion, and as I turned in that direction the misty veil which had partially obscured my vision was drawn aside, and I beheld my home in all its dazzling

You have already been informed that the spirit mansion takes form from a peculiar faculty of one's loves or aspiration while in earth life. My highest conception of beauty and grandeur when a child, was a ship under full sail, riding the crest of old ocean's briny billows; be not surprised when I tell you that my mansion was in the form of a beautiful full-rigged ship with snow white sails, and the top of the mountain was as the crest of the wave—it was the spirit essence of my boyhood conceptions.

I gazed in wonder, my heart overflowed with gratitude for past and present blessings, when a new want presented itself to my mind,-it took form in this wise: I now have a home, a beautiful one, and oh! how perfect would be that home if I could but have the sweet companionship of one that could share my joy and gratitude.

S range as it may appear, this was my first thrill of conjugal love. I had lived for myself alone while on earth, and when I had become elevated to my mission, I worked hard for others, regardless of self, never daring to hope for that companionship which I sometimes saw others enjoy.

After viewing my mansion with admiration and astonishment from different points of observation, I returned like a timid child to approach the entrance and cross the threshold. On entering what appeared to be the main cabin, my eye caught the mirrowed reflection of myself, my garments were bright and spotless, and as I stood with fixed gaze wondering at my strange transformation, the mirror gradually dissolved away, and in its place stood my good guiding angel; the same one that I deprived of earth life when a child, the same one that came to me in my hell of hells; the same one that taught me the first lesson of love, truth and justice; the same one that led me on step by step until I was fitted to do good, and then set the light of her own bright star of truth in my pathway, to guide my inexperienced feet in the road to righteousness.

There she stood with outstretched arms; that moment was a revelation for eternity.

I realized what the good Nazarene meant, when he said that in heaven there was no marrying, or giving in marriage. I saw that this beautiful angel, the one that I had so cruelly wronged, was my eternal mate, always had been, and always would be the finer part of myself. I saw that we had been constant companions prior to this life, and now that we had passed the portal called death, and had learned to do good, for the sake of that good, we would be permitted to know/and commune with each other as of yore!

And now my Colanthia (which means truth embodied) is ever with me. I am as the stock and she the flower, the enjoyment of our works of love is tenfold now, consequently we are able to carry happiness wherever we go.

Now, dear sister, you have the history of one of my guides and teachers, treasure it well and let the world so far as it lays in your power, profit by its lessons, and at some future time you shall have more of the history of spirit life. Your sister,

Zhenomenal. From the Daubury Gazette.

Warning of Death in 1814. Major Elliott of Onio, died on the 12th of

The particulars that preceded his death were

published that year.

"On Sabbath evening, at nine o'clock, returning from Poland, the deceased saw two blue lights approaching him, in shape of half moons. When the lights met him, they seemed to enclose him in a circle, around his breast. . Then a voice pronounced these words distinctly, "Are you prepared to die?" The lights then passed him a short distance, but turning back, followed him until he arrived at a graveyard, then stoped; and he saw them remain until he had gone on about half a mile. He told his wife of this, and said he should live but a few days. He also told Mr. Boardman at his store, saying he should never again open the store. On Tuesday, he sent for Dr. Bostwick, spoke of the lights, and of his death.

He was resigned and prepared for the change. Before a week, the prophecy was fulfilled."

An Unusual Spirit Manifestation.

Brother Dean Clark sends us the following remarkable narrative of a physical manifestation of spirit power, for the truth of which he not only vouches, but he assures us that the same has been sworn to by four credible persons, who witnessed the facts:

On the evening of the 5th of May, 1868, at the house of J. W. Sitts in Allegan, Allegan County, Michigan, Mr. Sitts and his wife, and Mr. W. C. Weeks were in the sitting room, Mr. Sitts engaged in reading, while Mrs. Sitts, his wife, was sitting by the stand preparing to write. Mrs. Sitts (who had been mediumistic for nearly a year) suddenly felt a sensation on the back of her head as of a person passing a hand over it, and remarked to her husband:

"Some one is cutting my hair." He seeing no person near her, and thinking she was laboring under some hallucination or delusion, at first refused to examine it, as she requested, but on her further insisting, he complied by removing the net which covered it, uncoiling the hair, and removing the hair pins, when he found two small locks, severed from different parts of the head.

Mr. Alanson S. Weeks entered the room as Mr. Sitts was uncoiling the hair, and all witnessed that the hair was severed. Mr. Sitts and Mr. Alanson Weeks then stood and looked at the hair, and witnessed lock after lock separate in different places from the head, whereupon they applied a comb to remove the severed hair, when the cutting ceased.

During the operation of combing, Mrs. Nettie Gray, a daughter of Mrs. Suts, entered the room and was also a witness. At this period about one fourth of the hair was severed, and was removed with the comb, when Mrs. Sitts twisted | ter promising to return again in June and organize the remainder into a coil, and replaced the hair pins, put her night cap on and prepared to retire for the night.

Soon after this, the cutting sensation recommenced upon which Mr. Sitts called Mr. Alanson Weeks, who had retired, and while he was dressing, Mrs. Sitts removed the cap from her head, and discovered more hair already cut. The cutting continued in the presence of Mr. Weeks and Mr. sitts until several locks were severed as before from different parts of the head.

They then commenced combing as before, when the cutting ceased. Mrs. Sitts again twisted up the remaining hair, replaced the pins as before, put on her cap, and was again about to retire, when the sensation as before, was again felt, and Alanson Weeks was again called from retirement, when he and his son, William C. Weeks, entered the room and found Mrs. Sitts lying on the lounge in an unconscious state.

Mr. sitts then removed the cap from her head, and found that the hair was all severed. Mrs. Sitts then spoke, as by some controlling and invisible power or influence, requesting those around to "quiet their lears, tust the layisibles knew what they were about," and in a few minutes, the invisible influence left and Mrs. Sitts returned to consciousness and retired for the

The next day, about ten o'clock A. M., Mrs., Sitts felt sensations similar to those of the night previous, when Mrs. Netue Gray called in one of the neighbors, Mrs. George Gardner, and in whose presence Mrs. Nettle commenced combing the hair of her mother. In a short time this invisible barber commenced to trim the hair which had been left uneven the night previous which operation continued at intervals until completed.

About two o'clock P. M. of the same day, Mrs. Nettie placed a napkin round her mother's neck to catch the trimmings as they fell. This oneration was witnessed by Mrs. Nettie Gray, Mrs. George Gardner and Alanson S. Weeks who saw it at different times during the singular manifestation. The entire hair was cut off square around the neck and below the ears.

> J. W. Suts. A. S. Weeks. . Wm. C. Weeks. Nettie C. Gray.

From Mitwankee.

DEAR SIR :- In your issue of February 27th last, I have seen a statement that I said at a public meeting in this city, some years ago, that "If the Devil wants a job of work done, he generally gets a woman to do it, and that if the Lord wants something done, he takes a man."

Now, I have to say, that there is no truth in this statement. I never said any such thing. There must be some mistake or wrong about it. I never held any such doctrine. But I think Satan has many men and many women in his service, and that it behoves us to see to it that we do not belong to the company.

I think you ought to contradict your statement as publicly as you made it. Truly,

WM. DE LOSS LOVE, Pastor of the Spring street Cong't Church, Milwaukee, Wisconsin. Milwaukee, April, 6th, 1869.

Report of E.C. Dunn, Illinois State Mission-

Monday morning, March 1st, found me on board the Southern bound train from Springfield, to meet my engagement at Du Quoin, a thriving little town of about three thousand inhabitants, situated on the line of the Illinois Central Railroad, in the

southern part of Perry county. Arrangements having been made for a course of week evening lectures, I commenced my labor on Tuesday evening, and was greeted with a crowded house of eager listeners to hear the new gospel. My advent in that place where Spiritualism had not as yet got a firm foothold, created considerable excitement among the pseudo Christians, which resulted in their telegraphing to Carbondale for the Rev. Clark Branden, Professor of the Southern Illinois College, the so-called champion of the arena of discussion, to come and grapple with the en-emy, which the several clerry of Du Quoin did not see fit to contend with. His call to come to Du Quoin and discuss with me, was kept a secret from the friends of Spiritualism until Wednesday evening. At the close of my address, the Reverenda gentleman was called for to reply to what I had

At the close of his remarks, which were lengthy and disconnected, I saw fit to invite him to further consideration of the subject, by discussing the following evening this question:

RESOLVED: That the spirits of departed human beings can return and communicate with their friends on earth; which, of course I affirmed, he denied. · On Tuesday evening, we met according to agree-

ment in the Campbelite church, it being the largest in the city, where we were greeted by an overflow-ing house, many going away unable to get even standing room inside the church,—the interest of the citizens increasing each evening until the close of the debate. In our third evening's discussion, Mr Branden

challenged me to discuss with him the divinity of the Bible, which challenge, I accepted. The discussion to take place the three following evenings, as my time was pre-engaged after Tuesday evening. gentleman's conscientious scruples would not allow him to discourse on Sunday, so Monday and Tuesday evenings had to suffice for the discussion of the anestion.

During the day, Sunday, I spoke twice in the Hall, morning and evening, to crowded houses. During the afternoon we completed the organization of the First Society of Spiritualists of Du Quota; about fifty persons participating in the formation

of the Society. On reaching the church Monday evening, I found it again crowded to its utmost capacity, many going away unable to gain admittance. We immediately proceeded to the election of a new chairman, as the one serving the three previous evenings had joined the Spiritualist Society on Sunday, and was

no longer considered a disinterested person. On the discussion of the last named question, my opponent seemed to have no other point to contend or but the infidelity of Spiritualists, stating as he did to the people, that that was his object in making the challenge, and in his eagerness to sustain this point, he yielded all the others by acknowledging that the Old Testament was but a history of the past; a biography of the people, hence, needed no divinity. He also stated that he knew there were errors and mistranslations, citing two verses in the New Testament which he claimed were forgeries, and no part of the original manuscript, thus conceding all the points in the debate. On the discussion of the first question also, he seemed to lose sight of his object in the contest as he made many acknowledgements that were disastrous to his side of the question, namely: That spirits came back in the past (in Bible times), and that God's laws never change, and more, he said he believed that spirits did some hies come back and manifest themselves to mortals while on their death-beds. It is not my intention to give you a detailed report of the debate, as you will undoubt-

edly hear it from the pen of others The friends of Du Quoin are earnest in the cause and intend to have regular speaking as far as possible. Thus the good cause goes marching on.

The friends here paid me sixty dollars in remuneration for my services while in their midst. Afa Lyceum for them, I took my leave to meet my engagement at Decatur, where I was engaged for the fast three Sundays in March.

In Decatur I occupied the Universalist church, speaking twice each Sunday to well filled houses. The friends in Decatur are alive to the interests of the cause, and liberal ideas meet with but little opposition. The friends paid me for services rendered in Decatur, tifty dollars. From Deca ur I found my way nome to Rockford, where I intend to spend the mouth of April with my family for recuperation, preparatory to my summer labors. Amount received ouring March:

Da Quoin,.....\$60,00 Decatur,......\$50,00 Total,.....\$110,00

Orrespondence in Brief.

Robert Thomas, of Esseo, Minnesota, writes to

us as tollows: "Your little monitor, placed on the frontispiece of the Journal, warns me that my term of subscription expires with the next number of the Journal, and that it is time to forward the needful. I should be sorry to lose one number; to me it continues to improve in interest and instruction. My last number of March 13th, containing Mrs.M. J. Wilcoxon's letter to the Convention—that, of itself, to me, is worth a year's subscription for the JOURNAL and would be to thousands, if they would but read, and appreciate it. It is bold, independent and to the point; the right thing at the right time,

and in the right place. -Dr. Carman, of Laloga, Indiana, gives a detail of his magnetic experience as follows:

"While in Iowa last summer, at the house of William Clark, I magnetized a lady by the name of Mrs. Hickman. After I had put her into the magnetic state, I told her that I would like to hear from my family at home in Indiana, and asked her if she would go there and obtain the information desired. She said she would.

She was sitting in a chair in Mr. Clark's house, apparently asleep, but in spirit she went to my home, and after she had arrived there, she gave a correct description of the premises and my family. A short time after, my son in law, T. B. Stevens, went to the town and attended a meeting in the neighborhood where the above named lady resided and while at the meeting, he says that she came to him and offered to shake hands, telling him at the same time that she had seen him before, when Dr. Carman sent her to his house in the magnetic condition, and knew he was the same man as soon as he stepped into the house.

Jenny Lind and the Bird.

I remember hearing a stage-driver's story of Jenny Llad when she was riding in the country. A bird of a brilliant plumage perched on a tree as they drove slowly slong, and trilledout such complication of sweet notes as perfectly astonished her. The coach stopped and reach ing out she gave one of her finest roulades. The beautiful creature arched his head on one side and listened deferentially; then, as if determined to excel his famous rival, raised his gaceful throat and sang a songof rippling music that made Jenny rapturously clap her hands in cestasy, and quickly, as though she were before a severly critical audience in Castle Garden, she delivered some Tyrolean mountain strains that set the echoes flying; whereupon Little Birdie took it up and sang and trilled and sang till Jenny in happy delight acknowledged that the pretty woodland warbler decidedly out-carol ed the great Swedish Nightingale.

Detroit is to have a street car propelled by steam. The fuel will be made from gasoline.

IST OF BOOKS A for sale at this office. Al price of books desired, and the ac in the following list of prices for	iditional amount mentioned
prompt attention.	Posta
American Crisis, by Warren Cha Answers to Ever Recurring Q the Penetralia, by A. J. Davis Apocryphal New Testament A Peop into Sacred Tradition by	nestions, a Secure to
Age of Reason, by Thomas Paint A Woman's Secret, by Mrs. C. I A Lecture in Rhoma. The Past.	Cloth
By Mrs. F. A. Logan	d Laws of Creation,
A B C of Life, by A. B. Child, America and her Destiny, by E.	mma Hardingo
After Beath, by Randolph	
Blossoms of Our Spring, (a Poet and Emma Tuttle	Dhild, M. D
usonia	erest of progressive
Dealings with the Boad, by P. B Death and the After Life, by A postage 5; cloth Disembodied Man, by Randolph. Disembodied Man, by Randolph. Disembodied Man, by Randolph. Bignosis, by Taylor Eliza Woodson, A Story of Am E. W. Farnham	erican Life, by Mrs.
E. W. Farnham. Effect of Slavery on the America dore Parker. Errors of the Bible, by H. C. Wr. postage 6 cts. Cloth. False and True Revival of Received of Received States.	leht. Paner, 80 cir.
Fort-Fails on the Boundary of Robert Dale Owen	another World, by 2.00 24
Enech Fond	Lizzia Dotan
Gleth	
Esch. Guide of Wisdom and Knowledge Harbinger of Health, by A. J. De	to the Spirit World. 20 20
Harmonial and Sacred Melodist, Harmonial Man, or Thoughts for Davis. Paper, 40 cts., postage Hisrophant; or, Gleanings from Stowart	o, 6 cts. Cloth
History and Philosophy of Evil, b 40 cts—postage 6 cts. Cloth Haywards Book of All Religion aliem	s, including Spiritu-
History of Moses and the Israel Is the Bible Divine? by S. J. Fint postage 4 cts. Cloth	lites, by Munn,
Inquirers' Text Book, by Robert Jesus of Nazareth, by Alexande Kies for a Blow, by H. C. Wright Koran, with explanatory notes.	r Smyth150 16
Koran, with explanatory notes, 670 pages, best edition yet publishe Lite Line of Lone One, by Warre Lowe and Mock Love. Gloth, pl 6 ets. Gilt	ain. 35 cts., postage.
Life of Thomas Pains, with critic observations of his writings, b Life of Jesus, by Renan, postage	ral and explanatory y G. Vale1.00 18 free1.75
Life's Uses and Abuses, post paid Magic Staff, an Auto-Biography of Manomin, by Myron Coloney Marriage and Parentage, by Hen Ministry of Angels Realised, by A Morning Lectures, (Twenty Di	A. J. Davis
Midnight Prayer. Price	ritt Munson
Hanuai for Children, (for Lyce Davis. Cloth, 80 cts.—postage gilt, \$1.00; poetage 8 cents. Al	edition
Mather Goose, by Henry C. Wrig Nature's Divine Revelations, b Davis	y Andrew Jackson
Penetralia: being liarmonial Ar	
Questions, by A. J. Davis Traying Soldier or Little Harry's Philosophy of Spiritual Intercou paper 60 cts., postage 6 cts. Cl Philosophy of Creation, from Horace Wood, Medium. Paper, 30	oth
Plain Guide to Spiritualism, by U Poems from the Inner Life, by Li Philosophy of Special Providence J. Davis Physical Man, by Hudson Tuttle.	riah Clark
Principles of Nature, by Mrs. M. Present Age and Inner Life, late Planchette. The despair of Scient Ingold Ed. by A. J. Davis.	st Revised and En-
Relation of Slavery to a Republic ment, by Theodore Parker Report of an extraordinary Chu tives vs. Progressives, by Pnik Re.lwal of Religion Which we	rch Trial, Conserva- o Hermes
Parker	
Cloth Spirituelle, or Directions in Deve Laffin Forres. Self-Contradictions of the Bible. Bir Copp, a Poem for the Times.	lopment, by A. M. 30 2 25 2
Sexology as the Philosophy of L Willard Bix Lectures on Theology and Hardinge. Paper, 75 cts. Clo Soul of Things By William and	ife, by Mrs. N. O. G. 2.25 24 Nature, by Emma
Spirit Manifestations, by Adin B Spirit Minstrel, by Packard and	allou,
25 cts. Board	Uynessansarversesansesans LO
The dospel of Good and Evil, by The Orphan's Stringle, by Sine, The Merits of Christ and Psine, The Trance, by Leroy Sunderland The Stellar Key to the Summer L	Bilver
The Great Southwest, by W. Nice The Spiritual Harp, by Peebles at The Masonic Odes and Poems of Paper. Ni. Cloth	ly
The Monk of the Mountains, or a Joys of Paradise, with a View the Nations of the Earth for or come	of the Condition of the hundred years to
Paine as a substitute for merits the difference between them? Theodore Parker in Spirit-Life, b M. D	y Fred. L. H. Willis er, 50 ots., poetage
6 cts. Cloth	oltaire, Fifth Ameri- Pateel plates, Lar- n in the Buglish
Edition, which sells for \$10.00 The Two Angels, or Love Led The Diegesis. By Rev. Robert him while imprisoned for blesp a history of the origin, evidence.	
of Christianity	2.00 80 N. Greene, 25 22 2.00 6 ud., 1.60
Unhappy Marriages, by A. B. Chi Unwelcome Child, by Heary C. cents; postage, 6 cents. Cleth Volnoy's Ruins; or, Meditations of Empires, with Biographics	wright. Paper, 30 on the Revolutions I notice by Count
by Robert Dale Owen	1.50 20 5 2 Frawer 8023, Ohfcago, III.
Proclamation of Freedom, size 28 The Child's First Prayer, size 18 b Portrait of Christ, The Virgin Marth	by 27

JESUS OF NAZARETH; OB, A PRUE Spiritus for its Man called Jesus Christ, given ou Spiritus for the Man called Jesus Christ, given ou Spiritus who were Cotemporary Mortice of the Manual Spiritus who were Cotemporary Mortice of the Manual Spiritus of the

of ALEXANDER SMYTH. Price, \$1.80; postage, 24 ots

disclosing the oriental origin of the belief in a Devil Future Endless Punishment. All about the BOTTOMLESS PIT, KEYS OF HELD	how you feel ation or any relieve you!
Chains of Darkness, Casting out Devils, etc. By K. GRAVES, Author of "Christianity before Christ. Price, 35 cts.; page 2cts."	
The Trade supplied at liberal rates. A STELLAR KEY	AT'
TO THE SUMMER LAND, containing Astonading Disclosures and Startling Asserti Hlustrated with Diagrams and Engravings of Cele- Scenery. By	stial THE K
ANDREW JACKSON DAVIS. Spiritualists—read it! Infidels—read it! Slaves of Old Theology—read ic! Price, \$1; postage—16 cts.	explanatory n and a prelimin beat edition e taken to prev graphical erro that it is a pu Arabia, and a \$3, Postage 40
A RABULA; OR, THE DIVINE GUE Containing a New Collection of Gospels. By ANDREW JACKSON DAVIS. Price, \$1.50; postage, 20 cts.	
THE PRINCIPLES OF NATURE AS D Covered in the Development and Structure of the verse, the Solar System, the Earth, also an Exposition of Spiritual Universe. Given inspirationally. By, MRS. MARIA M. KING. Price, \$2; postage, 24 cts.	Unis Transact
MANOMIN, A Rythmical Remance of Minnesora	We
THE GREAT REBELLION And the Minnesota Massacres. By	Divine Unfolgal Son in a Spiritual Repu Progress—The
MYRON COLONEY. Price, \$1.25; Postage, 16 cents.	for the Little O —Earnest Wor ders—Utility o ous Hand, Soft ders—A Privi
LYCEUM MANUALS. Sixth Edition now ready. Price 80 cents; Postage, 8 ce	Sword—Hair C per of the fam- ing Into Batti Voices from the other World—
\$63 per hundred. Fourth Abidged Edition of Lyceum Manual. Price cents; Postage, 4 cents. \$34 per hundred. Orders for Lyceum equipments promptly filled.	
THE MIDNIGHT PRAYER; AN INS rational Poem, given through the Mediumship of MRS. M. J. WILCOXSON.	
Price, 8 cts.; postuge, 2 cts.	No. 18, vol. TH
MEMORANDA OF PERSONS, PLAC AND EVENTS, Embracing authentic Facts, Visions, Impressions, Dis-	ES IMPR
erice in Magnetism, Clairvoyance, Spiritualism. Also quations from the opposition. By ANDREW JACKSON DAVIS, With Appendix, containing Zachokke's Great Story	peculiarly adapt system,—being composed and movements it p
"Hortenia." vividly portraying the wide difference between the ordinary state and that of Clairvoyance. Price, \$1.50; Postage, 20 cents. Address JOHN C. BUNDY, Brawer 6623, Chicago, II	Every investigation to burpose than to hind, capable o
ARRIVAL AND DEPARTUH A OF TRAINS. Chicago and Northwestern Railroad—Council Bluffs of Council Bluffs	moments, then if the persons power, or any A positive so
Clinton Passenger	m. Sent by E.
### ### ### ### #### #################	. m. . m. . m.
Day Express	m. For tempered c m. one man- an ho
Day Express	m. Bricks dried and hillside, anywh. m. D
GRO. L. DUNLAP, Gen'l Sup' B. F. Patrick, Gen'l Passenger Agent. J. P. Horren, Passenger Agen Chicago, Rock Island and Pacific Railroad.	Broom Corn, H
Day Express and Mail	m. 220,000 bricks h
Hichigen Southern Raitroad. Depot corner Van Buren and Sherman streets. Ticket Of 56 South Clark street. Down Frances 48:00 a. m. \$10.00 p.	bor \$1,50 a day
Day Express	
F. E. Monte, Gen'l Pass. Agt., 56 Clark st., Chicago. 'Pillsburgh, Fort Wayne and Chicago Depot, Corner of Me son and Canal Streets.	
### ### ##############################	m. MRS. HI
Day Passenger	m. given to her by for Coughs, Col
## ## ## ### ########################	m. Half Pint Bottl
Chicago, Burlington and Quincy. Day Express and Mail	$\mathbf{z} \overline{\mathbf{D}^{\mathtt{AWN}}}$
Mendota Passenger,	m. price, \$2; Post
#xpress and Mail	m. A highly Kut
T. B. BLACKSTONE, Pres. & Gen'l Superintendent A. NEWMAN, Gen'l Pass. Agt. Office 55 Dearborn st. Columbus, Chicago & Indiana Central Ratheay, —(late Chicago & Great Eastern Cincinnati Air Line and Indiana Caral Railway (b's.)	Addr
Day Express	BOOK AGEN
Michigan Central Railroad—Union Depot, foot of Luke sin Mail Train	Persons at a d can, by address m. Book Emi
Night Express	m. tised cost. Spiritual, Li
Evening Express	m. rest sesured yeu y responsible be Please address

THE BIOGRAPHY OF SATAN; OR, A

A PHYSICIAN WHO WILL TELL YOUR DISEASE ABKING NO QUESTIONS; FREE OF CHARGE.

Dr. GREBE Spiritual Physician, sees instantly the con-lition of all who approach him. He will tell at a glance low you feel and what your disease is, without your inform-tion or any inquiry. He will also tell what will cure or elieve you! Consultation always free. Office, room 15, second floor, Lombard Block, first building West of the Post Office, Chicago, III. vol.4 no18 3m

DETERS & SPARLING.

ATTORNEYS AT LAW. CHICAGO, ILL.

LLTON T. PETERS, GRORGE SPARLING Room 16 Lombard Block, Monroe street, adjoining Po-

THE KORAN-TRANSLATED INTO THE KUKAN—INANSLATED INTO English immediately from the original Arabic, with apparatory notes from the most approved commentators, and a preliminary discourse by Geo. Sale, Gent. This is the cat edition ever issued in America. Great care has been sken to prevent the work from being disfigured by typoraphical errors, and it can be consulted with the assurance that it is a perfect translation. It contains a fine Map of trabia, and a view of the Temple of Mocca. 8 Vo., 670 pp. 2. Postagos 40 conts. Postage 40 cents.

Address,

JOHN C. BUNDY. Drawer 6023, Chicago.

TEW CHEAP BOOK!! THE STARLING PROGRESSIVE PAPERS, COMPLETE.

lound in Allegorically Illuminated Covers. making a Pretty and Readable Book, on a

Variety of Subjects, Progressive and Liberal in their Tendency, Treated in a Style, Entertaining and

Easy. The Book should be in the hands of every one.

ITS CONTENTS, IN BRIEF, ARE:

Divine Unfoldment-Self-hood, or the Story of the Prodi-Divine Unicidment—self-dood, or the Story of the Produ-al Son in a now Light—Soulality; What is Spirit!—The piritual Republic—Spirit of Progress—Ideas, the Rise and regress—The Nazarene—Depravity; Regeneration—Plea or the Little Ones—Angels; What are They?—What is Man? -Earnest Words to Mothers—Cheerfulnes—World of Wonrs—Utility of Tears—Spiritual Phenomena—The Mysteris Hand, Soft as a Woman's; Magic Violin, and Other Won-rs—A Private Seance—Rustic Necklace—The Broken ord—A fivate scance—matte Researce—Inc. broken word—Hair Cutting by Spirits, and Spirit Painting—Temer of the famous Damascua Blade—How it was Done—Rusheg Into Battle—Scients, Awake! Tell us, 'What is it?'—bicce from the Spirit Spheres—Remarkable News from Ancher World—Transformation of our Globe; Disappearance Evil and all Disease Sent to any address, postage free, securely wrapped, for

Please address-W. D. REICHNER. No. 207, Carter Street, or No. 23, North Sixth Street, Philadelphia.

Also for sale at this office. Address— S. S. JONES, 84, Dearborn St.,

THE GARDEN CITY IMPROVED PLANCHETTE

The materials of which these Planchettes are made, are

The materials of which these Planchettes are made, are conliarly adapted to the magnetic currents of the human stem,—being made of Electrical and Magnetic substances, emposed and prepared expressly for the purpose. The ovenents it performs in the hands of proper channels, are orderful. After it becomes charged with magnetism, almost my question will be answered with automehing rapidity. Very investigating mind should have one if for no other proper than to satisfy himself of the great power tying being, capable of answering your innermost thoughts.

DIRECTIONS.

bet one or more persons sit about the table on which the Let one or more persons at about the tacte on which the strument is placed, each placing a hand lightly on the top-ard, simply touching the same, taking care to have the arm of come in contact with the table; remain quiet for a few-the persons composing the party ask a question, and the persons composing the party a c of required magnetic wer, or any one of them is, the question will be answered. L positive and negative person operate the Planchette best

PRICE, \$1.50 EACH;

Sent by Express securely packed in neat boxes: Address.

> J. C. BUNDY, Drawer 6023, Chicago, Ill.

ENEW BRICK MACHINE.

PATENTED JULY, 1868.

tempered clay-common labor only required-worked by one man-makes 500 an hour, \$115-by horse, 800 an hour, \$300-1,200 an hour, \$400-by steam, 2.000 an hour, \$500; 8 000 an hour, \$700.

Bricks dried sooner without floors—may be exposed on the kide, anywhere—no washed bricks.

DRYING TUNNEL.

for drying in twenty four hours, Bricks, Fruit, Vegetables oom Corn, Hops, Lumber, Pcs-Nuts. Bricks moulded one go into the kiln the next, all the year.

HOT BLAST KILN, by which one-half the fuel is saved 0,000 bricks have been burned with 53 cords.

REVOLVING SEPARATOR, which pulverizes the clay d frees it from stone. A piece of limestone, the size of an

orn, will burst a brick. Cost of works to make 30,000 a day, including the first n of 200 m., \$6,000. Bricks delivered to the buyer. La-

\$1,50 a day twelve hours after the clay was dug, \$1,70, ady for delivery, wood at \$6 for less than \$4. for further particulars, in a pamphlet (ninth edition, enged) giving full instructions on brick setting and burning

th wood or coal, address, sending 25 cents, FRANCIS H. SMITH,

P. O. BOX 558. Baltimore, Md.

TRS. HENRIETTA KNIGHT, HEALING And Equalizing Medium. The sick and the nerves receive immediate relief by manipulations. 100 fwelfth et New York.

MRS. H. KNIGHT'S COUGH SYRUP, en to her by an eminent spirit physician, is a positive cu Coughs, Colds and Consumption in its early stage

t Botttles.. f Pint Bottles. Mrs. Hr Kmont. Address No. 100 Twelfth street, New York City. rol. iv., no.2-3m

AWN.

highly entertaining Novel. Very interesting to Spiritrice, \$2; Postage paid. 🕠

THE HISTORY OF MOSES AND THE Israelites, (re-written.) By MERRITT MUNSON.

highly Entertaining and Instructive work. Price, \$1; tage, 20 cts. Address

JOHN C. BUNDY. Drawer 6023, Chicago, III.

THE WHITE BANNER

OK AGENCY AND PUBLISHEB'S EXCHANGE. here everything respectable in the book line, no matter n what house issued, may be promptly obtained at pub-

ersons at a distance, seeing a book advertised anywhere, , by addressing a line to our look Emporium and Purchasing Agency, it by return mail, without anything added to the adver-

piritual, Liberal, all good and Progressive works, we I make a speciality. Send all monies at our risk, and secured you are doing business with a reliable and strict-

eponsible house. case address M. D. Reichner & Co., No. 23 North Sixth eet, Philadelphia. 1021 vol.5

DR. WM. CLARL Spirit Magnetic Vegetable Syrup

Is placed before the public as one of the best alterative temedies for invigonating the organs and functions of the bedy its hencilts are mostly apparent in cases of Cancer. Ulcers Scrofula, Rheumation, Jaundier, Porpid and Inflomed state of the Liver Erdheys, and Bladder, acts favorably on the gland system, cleaners and heads ulcerations of the Kidneys and Liver, and completely disdicates Mercury and other poisonous minerals from the system; taken in proper doses operates as an alterative and detergent—a displacets, dimetic, and jaxative—an antisposine-dic and anodyne, and is proper cases as a stomachic and emiscingogue. Generally expressed it increases all the secretions and excretions, and excites action in the glands in a particular manner.

Spirit Magnetic Vegetable Pulmonary and Bronchial Syrup

Is excellent for the Asthma either Perceibed or Continued In such cases take one bottee of the Magnetic Vegetable Syrup herore-commencing on the Brouchial, especially tr

The Syrup is an invaluable rem-dy for all Pulmonary and Brouchial complaints: even the most chronic cases will derive benefit from its use, and he rectored to health, if faithfully taken, as directed in label on each bottle. Spirit Magnetic Vegetable Ner-

vine Syrup. This syrup is invaluable for strengthening the nerve conters and equalizing the sirculation of nerve fluids.

HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

TRADICATES Humors, Meacury, and all impurities, from it the system. Magnetically Vitalizes and Strengtheneall the main organs of life, cutsing the blood to become more ETERIAL, in many cases there being too much of the visits restores vitality to the Kidskirs where they have been weak and by the liver becoming torpid; acts on the glauds in a continuous manner, increasing all the streetings and savers. particular manner, increasing all the secretions and excretions, and completely renovates and hanges the action of the wholespetem.

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

Magnetic Vegetable Medicine! Examining clairvoyantly the system, we know the effect open the organs and functions of the body. Spinitelling should seek relief from the proper channels. It is not in har should seek relief from the proper channels. It is not in har mony with your faith to attempt to be cared by the old school of medicatic, any more than to seek spiritual bool for your inner life in the old religion. Cling to these of your faith it all things, dwell in love, and blending one with another, for an amon there is strength. Then lot us all work together it the spirit of Lore and Wisdom.

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

gression in all things.

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

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

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

Spirit Magnetic Vegetable Dysentery, Cholera-Morbus and Cholera Cordial.

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

Choicra and Cholcra-morbus give the Cordial as direct ed on the battle together with a tea of Chamomile flowers and sage, equal parts, steeped; continue same, in connection with cordust, antil the patient perspires profusely. For dysen tery, give the cordial as directed, together with conling drinks—i. e. slippers elm or bartey water. In all these case keep the circulation rapid in the extremetical by rubbing, as directed on in label on the bettle.

PRICE, \$1.50 EACH.

SENT BY EXPRESS TO ALL PARTS OF THE UNITED STATES.

Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills

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

N. B.—The Magnetic Vegetable Syrup is advised to be ta-ken at the end of two weeks instead of the Billous Pi is, taking three of the Pills once & week in connection with the By following this course the patient is sure to fine speedy and lasting relief.

Spirit Magnetic Vegetable Cathartic Pills

Remove costiveness, indigestion, and correct the stomach

Spirit Magnetic Vegetable Tonic and Strengthening Powders.

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

Spirit Magnetic Vegetable Colic Pills.

These Pillacure the most distressing cases of colic. Rubbing the patient's back and extremities with mustard-water is advised in connection with the Pills as directed, especially The above named Pills and Powders are put up in packages with full directions accompanying each kind.

PRICE \$1.00 EACH PACKAGE,

SENT BY EXPRESS. SMALL PACK AGES 50 CTS. EACH,

Sent by Mail on receipt of Price, together with two red stamps. Address

WM. G. CLARK, Room 5, 84 Dearnborn St Chicago Ill.

N. B.-Ifany desire to consult Dr. Clark's spirit, they made so by calling on or addressing his medium. JEANNIE WATERMAN DANFORTH, \$18 Mast 33d Street, New York.

Drinces soverign cure for scrop-ULA OF EVERY PHASE, Catarrh, Bron-I ULA OF EVERY PHASE, Catarrh, Bronchitis, and all Blood Diseases, grarranteed by Natures Potent Remedials from Plants. All the pretended sunfix and inhabations have proven deceptive and temporary. Where can you see one patient cured by others? None such exist. And yet vile impositions are practiced daily. All Chronic-Liver and Kidney diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism of three Kinds, Dropsy, Scrofulous Optialmia, and Deafaces, Nervous Debdity, Cutaneous skin, Affections, and all other External and Internal Bruptive Maladies are permanently eradicated. Bottles Finid or Boxes Root, Five and Six Dollars. Sent by Express. Medical Circulars 5 stamps, Treatise 35 cents. culars 3 stamps, Treatise 25 cents

WILLIAM R. PRINCE. Linucan Nurseries, Flushing, N

TAYLOR'S

BED SPRINGS. PATENTED May, 19, 1868. Are the chespest and best in use. Sent freight free for x dollars, a liberal discount to I C TAYLOR.

Ann Albor, Mich.

OVERWELMING SUCCESS

OF THE

GREAT SPIRITUAL REMEDY.

MRS. SPENCE'S

POSITIVE

AND

NEGATIVE POWDERS.

Mrs Judy A. Harrison of Hartford, Ohio County, Kywrites as follows:

TROP. PARTON SPINCE-Sir: Your Powders are Working wonders here. I have been afflicted many years with a complication of diseases, namely, Nenraigia, Sick Headache, Toothache Deafnessin one car, Weakness of the eyes, so that I could not see to sew or read at night. I was also afflicted with Meart Disease, Womb Disease, Cramps, Para ysis of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relived ot all those diseases. I also had a Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powdors. I am now in better health than for twenty years. I would not be without them for the wesith of the world.

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

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

The Positive and Negative Powders have also cured several cases of Chills and Fever.

EDWIN JAMES, of Frankford, Pike County, Missouri, re-"One case of Lung Fever, two cases of severe Cold with Typhoid Symptoms, and several cases of Infantile Diarrhoea, one of some months standing-all cured by the Positive and Negative Pow-

The following is from J. T. Logo, No. 257 Grand Street,

New Haven, Conn. Dr. Sprace-Dear Sir: We think your Powders the best medicine for Female Difficulties that we ever used. They have accomplished more for my wife than the

most sanguine could have anticipated. PROF. PAYTON SPANCE-Dear Sir: My little daughter, sevn years old, was taken with Typhold Fever last Wednesday ovening and continued all night without abating.-The next morning I commenced giving her the Negative Powders, and toward night the fever abated and she passed a large stomach Worm, and now as I write she is at play. Also an old lady, upward of 70, has been cured of the Palpatation of the Heart by the Positive Powders. Wours truly, SARAH E. BOND.

Salem, Ill., March 2nd., 1868.

lows:

W. BANKS, of Marmiton, Bourbon Co., Kansas, under date of Jan. 19th, 1868, writes as follows: "Before your Powders came my daughter was taken with Lung Fever, with pain in the side and bad Cough, so she had not laid down for two days and nights. I gave her two Powders and they cured her in less than six hours,35

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

PROF. SPENCE-Dear Sir: Those Powders you sent me did the work. Mout the first of September last, my wife was attacked with a severe Cold. She coughed almost incessantly, and was attended with a high Fever, which increased daily. She commenced taking the Posttive Powders as directed. The Feyer abated, the Cough ceased, and she improved fast. But she had been troubled with the Neuralgia for years. But when the box of Powders came, she commenced using them, and before that was gone her disease had fied and has not returned. But that was not all. The disease had left her destitute of the sease of smell, and very hard of hearing. The most offensive smelling thing that could be produced, was all the same to her. But one half a box of Negative Powders did the work, and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every family. This for truth.

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

THE POSITIVE POWDERS CURE Nonralgia, Headache, Earache, Toothache, Rheumatism, Gout, Colic, pains of all kinds; Cholera, Diarrhea, Bowel Complaint, Dysentery, Nausca and Vomiting, Dyspepsia, Indigestion, Flatulence, Worms, Suppressed Menstruation, Painful Menstration, Falling of the Womb, all Female Weaknesses and Derangements; Cramps, Fits, Hydrophobia, ockjaw, St. Vitus Dance; Intermittent Fever, Billous fever, Yellow Fever, the Fever of Small Pox, Measles, Scariatina, Erzsipelas, Pnenmonia, Pleurisy, all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostrategianid; Catarra, Consumption, Bronchitis, Coughs, Colds; Scrotula, Nervousnes, Sicoplessness, etc.

THE NEGATIVE POWDERS CURE Papers and deafness front parallells of Paper Amountains, and deafness front parallells of Paper Amountains.

ralysis, or Palsy: Amaurosis, and dealness from paralysis of the nerves of the eye and of the ear, or of their nervous centres. Double Visions: Catalogsy; all Low Fevers such as the Typhoid, and the Typhus; extreme ner-yous or Muscular Prostration or Relaxation. Both the POSITIVE and NEGATIVE are needed in Chills and Fever.

The Positive and Negative Powders do no vic-

lence to the system; they cause no purging, no mausea or vomitting, no marcotizing, yet in the language of S. W. Richmond. of Chenoa, lib., "They are a most wonderful Medicine; so Silent and yet so ci-Acacious."

The POSITIVE AND NEGATIVE POWDERS are adspited to mit ages and both acxes, and to
every variety of sickness likely to occur in a family of
adults and children. In most cases, the lowders, if given in
time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as

in all others, they are.

THE GREAT MILY SEDICINE OF THE AGE.

To AGENTS male and female, we give the Sole Agency of entire counties and large and liberal

profits.

PEXECUANS are delighted with them. AGENTS and Eruggists ind ready side for them. Frinted terms to agent side for them. Frinted terms to agent side for the first side of the sid

written directions Mailed 1 siox, 44 Pos. Powders, \$1.00 postpaid 1 44 legs. 1.00 attress 1 4 22 los. & 22 Neg. 1.00 RELICES: (G Boxes, - - 5.00 PLICES: (G Boxes, - 5.00 PLI

more, its on by indished do in the form of Money Orders, or Drafts, et a in replaced delens. OFFICE, it? Shankarack, it wooks. Address Pitter. PAYSON PENCE, Its. Department of the programment of the professional your money at once to Prof. Sponsols address, angiven above, and the POWDF IS Will be forwarded, to you POYFALL by return mail.

Prontier Department.

BY E. V. WILSON.

Lecture Delivered By E. V. Wilson, Before the First Society of Spiritualists, at Lyceum Hall, Cleveland Ohio, March 4th, 1869.

God and man! The ruler above and the ruler below! One supposed to walk the plane of heaven, the other known to walk for a time the plane of earth! One said to be created in the image of the other. A re we to infer that that image is the physical form, or are we to accept the fact that it is the unseen, inner, conscious light or truth that

lives and walks in the form?
One of these positions is the position of the church; the other of the materialist. The church affirms that man is matter and dies. The infidel or materialist affirms that when he dies there is an end of him, or, if there is anything left it is pantheistic thought flowing in one grand mass and that this thought controlled by certain conditions may repeat itself from time to time. Hence, the arguments of Voltaire, Paine, Hume, Gibbon and others. That as Jesus spoke the golden rule, it is neither evidence nor discredit that it was original or not with him. It might have been, but Coufucius spoke it before him, and it is written in the sacred Vedas, and it is found in the Indian chief-tain's address to our commissioners a little over a year ago: "We would have you do to us as we are willing to do by you; leave you in your own land, and you leave us in our land. Come not here with your iron horse and lightning speed, and we will not come there with the bow and arrow, the tomohowk and scalping knife. Let the great waters be the dividing line between the red face and the pale face, forever." And it embraces the gold-

The next point to be brought to our considera-tion is: Has God as much to do with the red man as he has with the black man; with the Ethiopian, as he has with the Caucassian? If so, what right has the white image to rob the red image? On the other hand, if God is done with the red image, if he has fulfilled his mission, closed his account with God, and the ledger closed and sealed, then God is waiting only for his removal from the earth and he being not the most profitable servant in the

hands of Jehovah, is to be superceded. With this thought before us then, let us ask: Are these red images to pass away and the white ones to take their place, and if so, why? We answer: the red images are to pass, away and become extinct, to be no more, to live only in the memory; and painful as it may seem, the black image also: the olive image likewise and all must develop ultimateby into the grand white image, the superior of all. We hehold the rest but stepping-stones up, period by period, until God stands erect in the world, in a unity, one race, one people, one language, one object, and that object, Intuitude!

In going back again, let us look at history. God tried his hand in the early Persian race. They grew rich and powerful, but good did not follow. The image failed, the machine, it you please, individually and collectively failed, failed from a sensuous stand-point; failed from an ambitious stand-point; failed because of a spiritual need; for no nation can prosper without a spiritual objective world before it. No family can succeed without that one grand object in view; no society, whether it be orthodox, whether it be spiritual, or unitarian, can succeed without an ultimate object in view, and that object the universal good of all. And so long as a society has that as a dominant idea, its mem-bers will walk hand in hand and work in harmony

The third point we wish to consider in connection with this, is God's efforts to establish his kingdom upon the earth. When God chose Abraham, he chose him for two purposes—not to establish the Jewish element, but to establish a spiritual religion; and in the onset, he receives his authority and power and begins his career.

Now mark you. So long as the Jews observed the mediumistic element, so long as they walked under the strict patriarchal school, doing unto others as they would be done by, they prospered; but by and by, ambition crept into the societies of the Jews, and they demanded a king. The Spirit pro-tested, but the Jews clammored long and loud for a king, and at last the Spirit yielded the point.

speaker then followed with the sacred history of the Bible concerning the dealings of God with the nations, the crowning and deposing of kings, proving by the records that are preserved as infallible, that God's dealings with man have resulted in gigantic failures.

He took up minutely the reigns of Saul, David and Solomon, placing before his hearers the marked traits of character which stands out in such glaring contradiction to the assumptions made concerning them then, and leaving the question for the audience to decide whether the failure in each and every case, was due to God or man.

Tracing the history of the Jews, he says: Today, we find them a hiss and reproach. "As rich as a Jew," "As poor as a Jew," "As mean as a Jew," "As dirty as a Jew," are terms of common appellation applied to these people whom God had sworn by his own name should live forever. Where are they? Scattered! scattered!! scattered!!! over the world,—no nationality,—no position,—no rights; and but for Republican influence to-day, they would have held nowhere a position in the world. But through the grand ideas of reform, the mighty thoughts of Franklin and Paine have prevailed, and the Jew, to-day, is lifted to the position where he can enjoy the political liberties of a great and mighty republic.

Who has failed, God or man? Dare you say God is a failure? I dare to affirm that every promise God made the Jew has proved a failure, -the argument to be governed by the logic of the Bible. Now, then, is it our God that has done this, or the God made up by Moses? That is the important point to be decided; and I leave the question with you for an answer

Then followed an account of the Grecian rule: beginning with its early history and ending with the fail of the Roman empire. Greece, Rome, Athens, France, Germany, England, all submerged in faction and wars, failing because the great central idea, the true principle of reformation was lack-

ing.
Then Columbus with his mighty soul, his perfective brain, his great power of endurance overcame every obstacle, working with his far-seeing vision to the Great West as the starting point of the grand scheme of progression.

Here, all the races mingle; here they sit down

side by side before the watch-fires of God and progress; here the work of God completes itself; here the races triumph; here Jehovah seals his success, gives us immortality, gives us spiritual truth, opens the gates of hell, and turns the eternal city into grand green fields, and sends the angels down to

Well, friends, will this be a fallure? No! Why? For the mortal and the immortal for the first time

meet on equality. Why? Because heaven and earth are conjoined. Why? Because for the first time in the history of the world, two grand systems have united, and a glorious victory with God Almighty, America and Spiritualism, won over the souls of the past.

The wives we cherished, the brothers so brave,

the mothers we loved, come with whispers of love and out-stretched arms to kneet us.

Let us build up here in Cieveland a living monubut it is God with man and woman together.

ment of spirit truth until it shall speak for eternity. Friends, it is a glorious gospel; it is God with man, fore it was God speaking to the flesh without the soul's understanding. Then it was a failure, now it is a success. Now it is the mind of God in the mind of man; it is the body of God in the body of man. It is man and woman, earth and heaven together, conjoined, speaking for eternity. Now, friends, let us take up than's religious na-

ture. We see him first bowing to serpents, then to bulls, then to fire, and then to man,—and here we have the era of mythology, with monuments built to the unknown God.

Then appears Jesus with his spirituality, God is a spirit, and the world received that first stern law that began its work of destruction down the annals

Modern Spiritualism then steps out, and to-day the conflict is not between Catholicism and The-ology, but between Theology and Spiritualism. And the war will come as sure as we are here, and I now speak for eternity, that the child lives to-day that will live to see the time when the balance of power, theologically and politically, will rest in the hands of Modern Spiritualism.

This grand American Republic in which we live to-day,—the future America shall embody all of

Mexico, including British America and the Islands of the sea. This government, this America only large enough for the final truth, and after this, not the judgment, but the descent of God's own nature mingling freely with his people. And then our old men shall become prophets and our young men and young women shall converse with angels men and young women suan converse with angels face to face, not in temples built for mortals, but standing creet in the grand glory of his own progressive nature, which completes the idea that man's demands are God's commands.

And now, friends, have we gained a point, have we proven that God never made a mistake, but that man has complines releasing God's and in this

that man has sometimes mistaken God? and in this conception of the thought that which has passed "Father give us power to think, to act, to speculate, to improve, to develop. Let us be in harmony with all truth, hating no one, loving our ene-mies, helping the poor, and thus glorify God by

glorifying man. Father, let us have spiritual counsel from on high let the wisdom of earth and the wisdom of heaven be conjoined, and father, let the old die first, and let the young work and speak for eternity. Father, elevate the poor, make well the sick, cause the lame to walk, and then in Thy fullness, Thou

Better Views of Living.

We publish the following extracts from the newspaper notices and reviews of this new work by Dr. A. B. Child:

"It is the product of much thought and native power. Of such works there can never be too mans, and those who oppose them may learn from them.—Sunday Times, Philadelphia."

The writer of this book says. "Every religion is divine, every faith is true. No creed is false to the invisible cause of its production. No belief is insincere to the believer or untrue to the power that called it into being."

This is a clear specimen of a great number of brilliant ideas remarkably well expressed, and so thoroughly in the French school of writing that we at first imagine the work a translation.....The book is one which we welcome with real pleasure because it is forcible and instructive, and above all it exhibits a liberality of opinion which is its greatest charm.....It stands out from the mass of religious platitudes which is showered upon us clear in its great office, and we think the book should be read and re-read, for it is a book that will do good. Its author is a man, not a bigot, and we recommend this book as a wise and noble work to all seeking a correct exposition of divine truth,—City Item, Philadelphia."

"The author considers Spiritualism a growth founded on the all embracing virtue of charity; its present forms and manifestations are but the beginning, and he looks forward to the time when men shall be so far advanced that they will discard the artificial restraints of our present social system and the charity 'that suffereth long and is kind will be the ruling influence of the world.....He considers evil as a manifestation of God and necessary for man's spiritual development. The treatise is written in an carnest and devout christian spirit that entitles it to the respectful consideration of even those who may differ with the author.—*Even*ing Telegraph, Philadelphia.

"The author sums up for his belief, 'That it believeth all things, it endureth all things." -Odd Fellow, Philadelphia.

"As religion has been understood and accepted, the doctrine which Dr. Child follows in his book is anti-religion. But he brings forth high morals and new views of religion. The reading of the book is nothing else but good and moral.—Philadelphia (German) Democrat.

"The author of this book looks at religion and worship with new and original yiews, and presents a religion that breaks all sectarian bounderies and unites liberality, in the broadest sense with the school of christendom. One of the principal ideas of the book is, that God governs the people by their natural wishes and original love. The work is writ-ten with much spirit, the ideas are new and are presented in an eloquent and understanding form. The book does not lack in thought, in cloquence of appearance. - Republican (German) Free Press; Philadelphia.

"Many excellent things are contained within its pages, although some heterodox and curious opinions are also found therein."—Rockford Gazette. "The writer of this book is an able, thoughtful and philosophical man, who treats from a broad and liberal stand-point the questions: Religion, worship, Sunday, the Devil, commandments, virtue, chastity, death, acts, thoughts, passions, all the different modes of living, etc."—Yates Co. Chronicle.

"The object of the author in this volume is to expound and practically demonstrate the consolatory doctrine that whatever is, is right. It is right that wrongs exist and right that we should work to right them. It is argued, that although to shortsighted human beings, who cannot see the end for the beginning, and the condition of things seem all disorderly, yet all things are working as they should and will end in the perfection of a wise plan."-State Journal, Madison, Wisconsin.

"We commend this book to all who are selfpoised, to yield their reason to well turned sentences and paradoxical expressions.—Cincinnati

"It is a most excellent work and should be widely circulated."-Saturday Evening Express.

Those who have read Dr. Child's previous works are already acquainted with his style; terse, pointed, captivating by its crystal lucidity, startling by its unexpected paradoxes, replete with novel views of life, it claims attention to the end of the driest subject, and should one disapprove the entire contents of the book, he will finish its perusal. Dr Child is pre-eminently proverbial and his soul is pervaded with charity. He says, 'The vital spark of Christianity, is no less in the heart of the sinner than it is in the heart of the saint. There is no merit in what the world calls religion, and no demerit in what the world calls irreligion: both are true to the great spiritual end of man's progression. This is decidedly the best work of the author The publishers have presented it in the beautiful style for which they are noted, and we are gratified to know that one secular publishing house has the courage to place its signature on the radical thoughts of the times: and not only that but finds itself supported by the people in its manly course. -The Spiritualist, Cleveland, Ohio.

"The tenor of the book may be inferred from statements like the following, of which the book is full: 'Religion is unsatisfied desire; it marks the character of the sinner and the saint; it leads and governs both.' 'The desires of the saint and his pursuits are no more lawful in nature than the desires and pursuits of the sinner.' 'Every member of every church is religious and each one is religiously right.' 'No one church has a truer re-ligion than every other church; and all the churches have no truer religion than the great church of sinners to which all men, if not visibly are invisibly united. Every religion is divine. Every faith is true. No creed is false to the invisible

cause of its production."-New Covenant. "It is not often that we meet with so much substantial food for the mind in one volume as is contained in this book. It contains startling maxims, maxims that will awaken thought and investigation Feeling the truth of his statements the author gives expression to them, not deeming it necessary to sustain them by a thorough course of reasoning. His ideas of chastity are indeed beauti-

^{11.} To think evil of no one, is chastity in thought. To love every one is chastity in affection. To do as we would be done by is chastity in

deeds." The casual reader, the profound thinker, the Biblical student and ministers of the gospel, would do well to read this book. No one can read it without feeling that they are benefited thereby."

Religio-Philosophical Journal, Chicago. The author holds that the use of the ten commandments, to which he gives a chapter, is in their violation, not in their observance; that it lies in the sin and sorrow that comes of their experience, that educate the soul and which their disobedience produces, not in the happy, tame and joyous experiences that come with physical successes, with the purchasing treasures and baubles that sensuous life takes unto itself in consequence of their obedience. The ten commandments were given to be broken and the evidence of this is that their violation by secret thought or deed is common to all.' These are novel views."-Commercial

Cleveland.Ohio. "The views of this book are from the stand-

point of a Spiritualist and are ably presented. They are according to the doctrine, 'Whatever is, is right,' another work presented by the same author."-Buffalo Express.

"Doctrine and creeds, rites and organizations, histories and altars, are in Dr. Child's view, the dead cinders of the past, out of which the fire, the soul of religion has gone. He goes farther and deries that heaven is at war with hell, or that right is militant with wrong. There is good every where and in all. Religion, as he supposes, is a deep seated, imperishable longing of the heart, the soul's desire, forever drawing man to some object beyond his immediate reach and concentrating his deepest aspiration, holiest efforts and divinest love..... While ritualists make too much of external forms, Dr. Child makes too little ofthem."-The Common-Wealth, New York.

"The author of this book is well known as a representative thinker,...On their bare statement there is an appearance against Dr. Child's yiews, but when fully comprehended they must be acknowledged to be the ultima thule of Spiritual faith. The present crude system of divinity will probably at last reach the position occupied by this philosopher.... This volume is written in the author's usual terse, axiomatic, even partially dogmatic style.....Prose in form, political, sympathetic, crisp, keen in implied invectives. 'Better Views of Living,' is sure to be as popular as anything this author has produced. It contains many noble thoughts, well expressed."—The Chicagoian.

"Though the views of this book be radical, there is no standard of virtue, chastity, purity, mercy, charity and love, in the world's present develop-ment greater than the standard of this book."— White Banner, Philadelphia.

"A strain of tender, profound and mournful eloquence pervades it. It is embued with deep and all-pervading charity, and abounds with spiritual wisdom." A. E. Giles, Esq. -Banner of Light,

For sale at this office. Price \$1,00. Post paid \$1,12.

NOTICE OF MEETINGS.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock 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 invito speakers traveling their way to give them a call. They will be kind-

BOSTON.-MERCANTILE HALL .- The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckles Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, 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 have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 1034 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 Boston Spiritual Association hold meetings every Sunday at 10, 3 and 71/4 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French,

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 p. M. Benjamine Odiorne, 91, Lexington street, Corresponding, 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. Peebles during May.

Quardian.

Baltimore, Mn.—The 'The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratogo Hall, seuth-east corner Calvert and Saratogo streets. Mrs. F. O. Hyzer speaks till further notice. Chil-dren's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute. The Society of " Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenm session at 12 M., George Chase, Conduc-tor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill .- The Spiritual Society hold meetings in Green's Hall two Sundays in each mouth, forencou and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamisson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-

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

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

Du Quoin, Itt.—The First Society of Spiritualisst, hold their regular meetings in Schraders hall, at 10 o'clock A. M., the first Sunday in each month. Childrens Progressive Ly-ceum 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 Lycsum, 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 Lycsum 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 ever-Sunday, at 1014 o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

Monzouth, Ill.—Lyceum meets every Sunday forencen. About one hundred pupils. J. S. Loveland, Conductor; D. R. Slevens, Assistant Conductor; Helen Nye, Guardian of

VATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and

have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a.m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian. Chersea.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commenc ing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Gonductor; 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 Sur 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. Workester Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns,

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weyhosset street, Sundays, afternoons, at 3 and evenings at 7½ o'clock. Progressive Lyceum meet at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. HARTFORD, CONN.-Spiritual meetings are held every Sun-

day evening, for conference or lecture, at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-Portland, Me.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

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. Hourton, Mr. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

BANGOR, Mr.—Spiritualists hold meetings in Pioncer Chapel

New York City. The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Chardian

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

RICHIAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Esstland, Conductor. Mrs. Delia Pease, Guardian. Morrissania, N. Y .- First Society of Progressive Spiritual-

ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. rt. MANGHESTER, N. H.—The Spiritualists held meetings every Sunday, at 10 a. M. and 2 P. H. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Scattsfare.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 a. M. A. A. Wheelock, Conductor; Mrs. A. A.

Wheelock, Guardian.

ANN, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10:45 and 7:30. Conference at 12 M. Clair R. DeVere speaks for December. All communications to be addressed to— J. Spettigue, Pres. communications to be addressed to— J. Spettigue, Pres. New York.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable half; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken m. and contribution taken up.

Oswkoo, N. Y.—The Spiritualists field 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, Consular

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a.m. and 7 p.m. Conference at 3 p.m.

BROOKLYN, N. Y.—The Spiritualists hold meetings at 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. Bradiord, 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, Brooklyn. Also, Sanday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents. tribution 10 cents.

CLEVELAND, Outo.—The First Society of Spiritualists and Liberalists hold regular meetings at Lycoum Hall 290 Super-ior St. at 2 and D. m. Lycoum at 10 a. m. Lewis King, Conductor, Mas. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary. ecretary.

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

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. U. Ransom, Conductor; Miss Lizzle Randall, Guardian of Groups. Lyceum numbers 100 members.

JEBERY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10% a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyccum in the afternoon. Lecture in the evening at 71% o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hull, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-

ons, Guardian of Groups. Springrized, Mass.—The Fraternal Society of Spiritualish hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 p. m. Conductor, H. S. Williams; Guar-

ian, Mrs. Mary A. Lyman. Lectures at 7 P. M. VINELAND, N. J.—Friends of Progress meetings are field in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonloy and Mrs. O. F. Stevens; Corresponding Secretary and Troasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12% p. m. Hosea Allen, Conductor; Mrs. Ports Gage, Guardiau; Mrs. Julia Brigham and Mrs. Schner, Assistant Guardiau. and Mrs. Tanner, Assistant Guardians.

Beloit, Wis.—The Spiritualists of Beloit hold regular Sundsy meetings at their church at 10½ a. M., and 7½ p. M. Lewis Clark, President; Leonard Rose, Secretary. Lycoum 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 Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

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

Springfield, LL.—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. Lannhear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. Louisville, Ky.—Spiritualists hold meetings every Sunday

at II a. m. and 7½ p. m., in Temperance Hell, Market street, between 4th and 5th. SYCAMORE, ILL.—The Children's Porgressive Lyceum of Bycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho-ratio James, Guardian.

LOUISVILLE, Ky.—Spiritualists hold meeti

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

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

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. M. E. B. Carter, Conductor; Mrs. J. P. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Latayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

Omono, 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-Thompson, Assaudian 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 Sec-

Locus, Inc.—The "Friends of Progress" organized permanently, Sept. 9, 1868. They us of the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Basnard, President; Mrs. Carrie S. Huddleston, Vice President.

dent; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector. MAZO MANIE, WIS.—Progressive Lyceum meets every Sunday at I p. m., at Willard's Hall. Alfred Senier, Conductor : Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

Topeka, Kansas .- The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speaking every Sunday evening at the Odd Follow's Hall, No. 198 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

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

SACRAMENTO, CAL.-Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mis. Laura Cuppy, regular speaker. E. F. Woodward Cor'puding Secre-tary. Chiluren's Progressive Lyceum meets 2, 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian ROCHESTER, N. Y.—Religious Society of Progressive Spirits unalists meet in Sciitzer's Hall, Sunday and Thursday eve names meet in Schred's Han, Sunday and Internal 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.

Plymourn, Mass.—Lyceum Association of Spiritualists hold nectings 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, Yeb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINCY, MASS.—Meetings at 234 and 7 o'clock P. M. Progressive Lycoum meets at 134 P. M.

FOXBORO', MASS.-Meetings in Town Hall. Progressive yceum meets every Sunday at 11 a. M. CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker

angaged.
PUTHAN, CONN.—Meetings are held at Central Hall every
Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ DOVER AND FOXCROFF, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray,

au, A conference is held at 11/2 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. Monres J. Keith, Conductor; Mrs. Louisa Keith Guardian.

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

Milwankee Wisconsin.—The First Spiritualist Lyceum meets at Slvyer's Hall every Sunday at 2 p. m. J. L. Polter is engaged to speak at 71/2 P. M.

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the squal rights of Men and Women. It will plead the cause of the rising generation. Its fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, 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 Journat is a large folio, printed on good paper with new type. The articles, mostly original, are from the pensor the most popular among the liberal writers in both hemis-

All systems, creeds and .ustituilous that cannot stand the ordeal of a scientific research, positive philosophy and en-lightened reason, will be treated with the same, and no mers lightened 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 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 fest 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.

TREMS 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 \$2.75 per year. Any one sending us the names of TEN NEW subscribers will receive the Journal for one year each at \$2.50 per year. The paper will be sent to any Post Office, designated.

When Post Office Orders cannot be procured, we desire our patrons to send money.
Subscribers in Canada will add to the terms of subscription 26 cents per year, for prepayment of American Postage.

POST OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post Office Address and same of Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the fown, County and State to which it has been sent.

A Specimen copies sent PRES. Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprises a volume.

ADVERTISEMENTS inserted at TWENTY-FIVE CENTS & line for the first, and Twenty Cents per line for each subsequent in-

Thus we publish two volumes a year.

All letters must be addressed JOHN C. BUNDY, Drawe: 6023, Chicago, Itl. INDUCEMENTS TO CANVASSERS.

In order to greatly increase the subscription list of the ments for procuring subscribers. Men and women, ledwers especially, will find # profitable to canvass for the paper. Any one sending \$100 shall receive thirty three copies of the JOURNAL for one year, or sixty-six copies for six months. directed to such new subscribers and at such places as rerequired, or such a proportion for six months and one year as shall suit, so as to be equivalent to 33 copies for one year, and a premium to be sent where directed, by express, one of those beautiful Florence Sewiny Machines, which sell everywhere for sixty-five dollars, and if a higher priced Florence machine is desired, it will be furnished in the same proportion as above. (See descriptive advertisement.) Any solicitor who shall make an effort and fail to raise \$100 for subscriptions to the Journal as above, will be allowed twentyfive per cent of whatever money they may remit, not less than ten dollars, payable in any books or engravings mentioned in our advertised lists, or in any of the following articles, viz:

Retail Wheeler & Wilson No. 3 Sewing Machine. Wilcox & Gibbs, 58 00 Finkle & Lyon, plain..... 80 00 No. 2 with cover plated. Howo, Letter " A"

TTHE PLORENCE SEWING MACHINE IS UNSURPASSED for ease of management, variety and quality of work regularity of tension, etc. It fastens eachend of every seam, a valuable feature belonging to and claimed by no other machine. Circulars containing full information, with samples of sewing, furnished upon application to Wm. H. Sharp & Co., General Agents, 101 Washington street, who will carefully select premium machines, and forward by express as directed, warranting them in every instance as represented.

Inducements to Renew Subscriptions Immediately.

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

WHOLESALE AGENTS:

All the principal Wholesale News Agents throughout the United States and British Provinces will be supplied with the paper for the country News Dealers, and News Boys in the cities and on the cars. Western News Co., corner Dearborn and Madison streets. Chicago, Ill., General Agents for the United States and British Provinces, and the American News Company, 119 and 121 Nassau atreet, New York.

Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copyst the RELIGIO-PHILOSOPHICAL JOURNAL one year. It will be forwarded to their address on receipt of the papers with the education.

LIOW TO KEEP EGGS FRESH.

Use the Electro Egg Preservative. A Sure Preventtive for decomposition.

Eggs, when E-LEC-TRO-IZED, are warranted to remain fresh for years, if required.

Agents endowed with enterprising abilities we want in every county in the United States, to introduce this perfect

PRESERVATION OF EGGS.

Profits Remunerative. A Treatise on Lggs,

Containing further particulars, SENT FREE to all who desire to engage in a profitable enterprise.

Egg Dealers and Packers are invited to examine our New APPARATUS FOR TESTING AND PACKING EGGS which discloses in a moment all damaged Eggs, and the good which discloses in a moment an unmaged figs, and the Book Eggs can then be placed directly in packing or preserving liquids, WITHOUT RE-HANDLING or Liability of Bresk-

Price according to size, which can be made with capacity for examining from one to tax dozen, or any desired number eggs at one time.

Odice 79 W. Madison street, Room 4.

Address, ELECTRO EGG COMPANY, 23-tf P. O. Box 1114, Chicago, Ill.

MRS. ABBY M. LAFLIN FERREE, PSYCHOMETRI-Loal directions in development \$3,00. Spiritual advice or Clairvoyant sight \$2,00. Six questions answered, while in a trance \$1,00. Address, enclosing two red stamps, 118 Prospect St., Georgetown, D.C.