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

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## CHICAGO, APRIL 24, 1869.

VOL. VI.-NO. 5.

# Biterary Appartment.

MINLAND MARY.

irrumataires of Ulbert-duction of the fellowing them:

"nance O. Hiyere, of philippoint," Armeds, in some fanced in write both postry and prose, perspetting some of three productions to a lady ratior, who makes the fellowing t

ther mind — Kt.]

Fair ledy, that I come to you
A stranger-band, fu' well kee,
For yo've known neaght of me, are through
The lays I've poured through Scalin's also.
But when I speake o' gliding Agra fore,
O' how there shades not fragrant from,
O' Doon, and Highland Hary fair,
Mayhap, yo'll think o' Robert Borns.

Mayhae, ye'll think o' Robert H
(am the lad—and why I'm beir,
I beard the gride dame when she
fil'd know, in jeyous spirit-spherIf Burner wan w'l hid Mary wil I cought to tell her a' our joyNa mechle impress could I'm ank
and lady, I here flown to see,
If ye'd my message to her tak-

Tell her that when I passed from eart My angel-lassic, eron ned wi' flower, Met me wi' glowing, love-lit torch, And led me to the sup tial lowers. That all we'd dreamed o' wodded biles. hat all we'd dreamed o' wesses his And more, was moted to he there— nd sweeter was my drarie's kies Than on the flow'ry banks o' Ayr

There's na destroying death-freet is To mip the Hope-bule are they bio The bridal tear is through the sphe The trials teer is through the spin Elerality the honormoon. And now, my lady, if ye'll bear These words unto the anxious di I think I can ye so reward, Ye'll ne'er be sorry that I cashs.

# WILFRED MONTRESSOR;

OR.

THE SECRET ORDER OF THE SEVEN.

A BOMANCE OF MYSTERY AND CRIME.

EB AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTR." BTC.

BOOK FIFTH-THE APPOINTMENT.

Traces, "In the meantime you will suffer me, our product of the polynomial of the relief of your most pressing wants."

CHAPTER XXXI.

THE BICK CHAMBER—THE SECRET.

'I have just run over to inquire after your alth," said Mrs. Rambottom, as she entered; apartment of Mrs. Williams, on the follow; moraing, "and I thought it might be you will dike something palatable and strengthen; corties stomach, so I have brought you a nice stand of my own baking."
'You are kind, makm," replied the invalid, will an elevely be the secret guilt of which and the secret guilt of the stomach, so I have brought you a nice stand of my own baking."
'You are kind, makm," replied the invalid. Try a little of it, Mrs. Williams is produced in reflection. The interview of a trace of the secret guilt of the courtenance of a secret guilt of the courtenance of the secret guilt of the secret guilt of the courtenance of the secret guilt of the secret guilt of the courtenance of the secret guilt of the secret CHAPTER XXXI.

THE SICK CHARRER—THE SECRET.

"I have just run over to inquire after your lecilth," 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\*sun, replied the invalid, showly and feeoly, "but I have no appetite for tood of any kind."
"Try a little of it, Mr., Williams," rejoined the visitor. "Jane, age ta 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."
"By race is nearly ran."
"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 frei yourself to death about your husband."

Jane Williams turned an imploring look upon the garrelous mistress of the boarding-house, but in vain.
"For my part," continued Mrs. Ramsbottom, "whenever any thing goes wrong, I remember the old proverb, what, can't be cured must be cadured, 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 ma. He was taken away saddenly with a fit of apoplexy you know, I went on dreadfully, till it night uoon made are sikk; 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 nevel woulds in man very severely for his first offense."

A loud rany was hearthat the street door, and Jane Williams left the foom. She returned almost instantly, followed by a young man, who curveyed the apartment with an expression of wonder on his handsome features.

"It is Mr. Tracey, mother," said the invalid's diaughter.

daughter.

Mrs. Williams glanced quickly toward the new

"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?"
"You reakle with him, perhaps?"
I do."

"You reakle with him, pernaps?" I do."

"At a glance I perceived that you are not the gentleman to whom I sent my child. You are a 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," mournoured the invalid.

"My brother," said the younger Tracey, "is actively engaged in the city every morning, and has little lessure for visiting. If you are desureous of making any communication to him, I will be the bearer of it. You appear to be very ill, Mrs. Williams, and In distressed circumstances?"

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

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

"Her husband, room thin."

of the invalid.

"Her husband, poor thing," said Mra. Rambottom, "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 prisoo."

there are hundreds of well-dressed rentlemen in Broadways a great deal worse than he is. It isn't always the biggest rogues who are sent to prison."

"The arrest of my husband," said Mrs. Williams, with a slight shoder, "has rendered it necessities of my family. In better days, when poverty was deprived of its bitter-cess by the absence of want and crime, I have often heard of the wealth of your brother, Mr. Owen Tracey. I never envised him, although a 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. A his death, my father aften early all alia property to his junior partner, Mr. Tracey, and cut me off with a mere pittance.

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

"The pittance which my (ather bequeathed me," continued the invalid, "was soon exhausted. 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 relied preference to have treated may so harably. Will you inform him that the daughter of Charles Mounty's suffering for the common necessaries of life?

"Without fall, 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 invalid.

He was rewarded by a glance from Mrs. Williams, which bespoke the greatful feelings

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 as yesteriay, combine to render uncertain the course which I ought to pursue. But you desire me to speak plantly, and I will obey you."

"On a stormy day, in the month of January last, I entered my brother @wen's string apartment to obtain a few sheets of writing paper. He was in his arm, char, asleep, with his arms resting upon the top of the writing desk, and his bead reposing quietly on his folded arms. As I approached the desk, he was muttering, indistinctly, in his sleep. I stood motiogless a few seconds, and was startled at hearing him repeat, several times, 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, in Orange street, when a young girl implored me to visit her mother. Yielding to a sudden impulse of sympathy, I followed the girl upstairs, and was ushered into a small chamber, meanly furnished, yet neat and cleanly in its appearance. A middle sped woman, emaciated by disease, was lying upon a coarse bed, attended only by one of her neighbors. Week and feeble as ahe was, I entered into conversation with her. She told me that her maiden name was Mounijov; that her father, long since deceased, was Charles Mounijoy, the head of the old firm of Mouniyoy and Tracey; that she was disabherited by his will, and that the bulk of his estate was bequeathed to his partner, Owen Tracey, for anistance, on the ground of her relationship to Charles Mounijoy, but without success: and that the only resource for hersell and her family, was in than charles and the charly of strangers. At the contission of her ourstrative, I gave her a small sum of money, and promised to see her again. The woman is not an impostor, Mrs. Tracey, and premised to such a form of her relationship to Charles Mounily, and because up on possite in her and the sum

gressed my commanus; you all respect."
"Pardon me," repeated the young man, peni-

gresses my commence.

"Pardon me," repeated the young man, penitenity."

"Un one condition," said Mrs. Tracey, seriously. "You must promise to abstain entirely from such inquiries, or all intercourse as iriends, must cease between us."

"I promise."

"An infraction of this pledge will render us strangers to each other."

"I promise. Have you orgiven me wholly?"

Mrs. Tracey extended her hand, which the young 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 commensures of Alfred Tracey brightened at this announcement, and he exclaimed eagerly:

"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 hustkand, I will perform the duty secretly. Give me their address, Alfred."

"It have it not," repised the young man.—
"The house is in Orange street. I lorget the number. I will accompany you thither, when commer. I will accompany you thither, whenever you are ready to go."
"To-day, then--after dinner."
"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. Cooking at the card.
"The lady refuses to alight," said the servant, bowing respectfully, "and awaits you in her carriage."

Mrs. Tracey conculted her watch, and turning to Alfred Tracey, remarked:
"It is eleven o'clock—the hour proposed yesterday, at Mrs. Willoughby's, and Alfred Tracey, were slowly parading the apile of rooms, in Broadway, devoted to the amenial exhibitions of the Academy. Portraits, landscapes, historical and imaginatic pictures, ministures—panned in oil and water colops—mounted in frames beautifully carred and guided, studded the walls. These paintings, from the studies of a vast number of American artists, were of diversified excellence; a few, only, exhibiting the marks of great original genus.

Mrs. Willoughby and her friends were discussion the merita of a meaniferent landscape.

arins, were of inversince accelerators, a few, only, exhibiting the marks of great original gealus.

Mrs. Willoughby and her friends were discussing the merits of a magnifecent landscape, by 'Ole, as a party of visitors—among whom were Doctor Everard, his daughter Helen, and Wilfred Montressor—entered the sahoon.

"Yonder is a beautiful creature," said Mrs. Willoughby, in a low voice to her sop. "She is cridently 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 making. "It is Helen Everard, dear mother," replied the young man, "and the grave, digitled gentleman on her left is ber father, Doctor Everard".

The sudden, involuntary emotion of Frederick Willoughby had not escaped the watchful eye of his mother.

Be careful, Frederick," said Mrs. Willoughby, with a smile; "chees is a dangerous game to play with a voung and beautiful woman."

The sudden, involuntary emotion of Frederick Willoughby had not escaped the watchful eye of his mother.

"Be careful, Frederick," said Mrs. Willoughby, with a smile: "chees 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, abe encountered studenly the stern, unwavering slance of the traveler, Wilfred Montessor.

She returned his glance fearle-sly, and bowed slightly in token of recognition.

The groups of visitors mingfed together, and slutations were interchanged between such of them as were known to each other.

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

"I have business with Messra ilaston and todoman at twelve o clock, and shall be completed to entrait you to the matroally care of Mrs. Willoughly, the sout forget your appointment of the properties of the feet of the columns which supported the ceiling of the large saloson. The significant whisper of the young man was overheard by the traveler.

Fficts of the Removal of Forests t po

Filects of the Removal of Forests & pon Climate.

An instressing letter was recently read sefore the Georenabusal Society of Loadon, which shows the effects upon dimate resulting from the clearing away of large tracts of forest. The lacts gives are of universal interest. The paper wavelone in Coolg. Southern India. "by Dr. Ricke. This district is composed of hiths and railery, which were formely covered with forests. The lower comely covered with forests. The lower special wave formely covered with resounded and the rainfall is found to decrease with the artogral west an abundant precipitation watcher they with the stream of the first special wave covered with trees or not, but the water supply and fertility of the lower shopes 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 earts as a check on the too rapid evaporation and carrying off by streams of, the trifical on the surface of the land. As the rain descends, it is gradually conveyed by the leaves of trees to the surface and below this it encounter, a layer of vegetation mold which absorbs the water likes a sponge. By these sided by the roots of frees, the moisture is transferred to the depths of this earth, and a reservoir of springs is thus made which keeps up a porannial 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-course, and none's retained to keep up the flow during the dry assion. Besides which, evaporation is so much more abundant from a surface exposed to the rain than trom land screened by a clothing of forest and the tow of surface water tends to avere paway the clothing of some and the continual surface and doubt that is one of the main cause, in hilly countries, of drought and thools. In

France, for instance, since the mountains of Yuvergne and Forcy have been so denuded of forests, the Lofte has been constantly flooded, occasioning, was destruction of property. The same cause, in Algeria, has aused frequent droughts and the French government have lately been considering the proposition of some scientific men to replant these districts with tree.

### The Pie Boy Who Became a Pri

The Pie Boy Who Became a Prince.

The first Prince Menschikoff was a pie boy at Moscow, and was delivering things at a noisje man's kitchen one day when Car Peter the Great was expecting to dine at the house. Which waiting about, he over heard the nobleman give special direction for the preparation of a favorite dish of the Car's, and afterward, while the cook was sincent, the long saw him place something in a dish which is believed to be poison. As soon as Menschikoff saw the Car in the street, cried out his rolls more loudy than usual, and even began to sing, and approach the Car to make himself sees. Peter called to him and saked him some questions to which he nauwered so happily that the Prince said will keep thee in my service. Menachikoff accepted the offer with joy. At dinner time, without orders, he entered the banquet hall, and stood behind Peter. When the dust appeared, he best down and white preservation to tuch it. Peter got up, and, with smiling face, made pratense to take the loy into as adjoining apartment, when Menachikoff explained his suspicion. I pon the Carreturning to be table, the Boyard again offered the dish, and Peter asked him to sit by his asic and partake with him. The noble colored, and said it became not a subject to eat the same as the Emperor. who seeing his eminaryassment took the plate said offered it to a dog whos. Lower of the colored of the c

Beecher.

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

When the could drop down low, and it is rainy and chilly and misty, there is nothing in them but discomfort; but when the sun liaving risen, they get off a little distance, every body claps his hands, and calls out, and saya. "Ohbehold the rainbow." What is the rainbow. Tooling but that cloud which, when it is passing you, weaven a garment that is disagreeable and hasteful to you, but which, when it is removed a little distance from you, with the sun abhining on it is clothed with glory, and beauty Dull tuttes a little way off may become God's rainbows to men. The whole word, with all its floods of influence, passes by us. We are pained. We raurmur and tret till that which pains us passes away. Then, looking back, we find that those very hours which we used for fault-inding were, after all, the most precious of hours—

A Fistol Plant.

A few evenings ago the librarian of the Long dainal Historical society was startled by the report of a pistol in the back alevers. It is made search, but discovered nothing, and at the same time no other person was in the rooms. The next day the assistant librarian hearl a similar report, and a close investigation revealed the cause. An establish and placed in the rooms a case of tropical planta, 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 rescaling the report of a pistol. The shivered shells of these were found in the bottom of the case.—New York Park.

337 Jerome Camban relates that eight reagters, who were exting their dinner under an oak
tree, were all struck by the same flash of lightning, the explosion of which was heard faraway. When some people passing by approached to see what had happened, they found the
respers to all appearance, continuing their
repast, the still had his glass in his hand, an
other was in the act of putting a place of bread
into his mouth, and a third had his hand in the
dish.

EN There are more descons in Wethershel than in any place in Connecticut. The other days well known descon went to the steamhes wharf to see a friend off, and as the boat starte the friend sad. Good by, "whereupon twell men, who stood upon the wharf, immediatel 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, bulking men who come to church and are too lazy to kneel."

The Toronto Telegraph, a small, armless paper, prefers Roebuck's opin merica to those of Goldwin Smith.

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

The Grosshorn, in the Bernose Alps, has een climbed for the first time, two German tudents accomplishing the feat.

# Zacific Department.

DT......BENJAMIN TOD

Bester From Accopt Jr.

But Topo: —I listreed last Sunday evening to
be most brilliant lecture I ever heard in my life
is the spiritual ions of Deity, by S. J. Finney.
It contained more original thought than I ever
seard compressed into one lecture. Of course, you
still resultive believe that I as an Athelist was more
han ordinarilly interested in what so mature a
sind and renued intellect has to say on this myster
to of myteride.

than ordinarily interested in what so mature a mind and rennect hat I as an Athelat was more a mind and renned intellect has to asy and the myster of myteride.

He conveced his lecture by treating the Athelat to a slight castigation, particularly Mr. Specier as their representative. He showed up the historid and short the negative of the Delty, till be had ranacked every nook and corner of the uniteres. This illustration is old, and tilly as it is old, and the cold, and the cold, and the sold, and the

tence of any God.

7. Famery denice the existence of matter, and stains that all existence is spirit, that what we matter is but the different degrees of undulamotion of a homogenious ambatarcapsulatifies approx. In illustration of this, he rejudy up to 4, color, light and heat, which adoptes admits rious degrees of motion; 20 steph. roy and substances, which are all confertible into and intangities matter. This understain homogenious in character, manifesting in the form organisms, pro succed by its inherent act, he calls tied.

vity, he calls tied.

Now, the very arguments he produced as evidence Delty, are the very arguments which I have all aga considered the most powerful against the netatic hypothesis. I believe in the homogenity Nature, that it is eternal, therefore, uncaused; as it is uniternal and infinite, therefore, between its room for nothing else, not even for God. hough I differ from him in the nonceclature of heleas, in my estimation he has certainly struck a "bed-rock" of truth, and hope he will consuce to lecture, for he will attract to to only the difficulation and throphysical, but also the literatly he delighted with the literary itertainment.

will certainly be delighted with the literary retainment.

In hope sometime the Spiritualists will drop a which does injustice to their own idea of causa-food has represented so many things and idea, difficult to say what it has not represented and fiftualit of elemine what is meant when it is.

Let Spiritualists determine the character of lence lift they can; but whether he includice as multiverse or a universe, do not unme yet he had been as the contract of the second with the second with the second word, and clothe it with their ideas, and when mentioned, we will know that neither Jebovah, a or Jesus, la referred to.

Amor, Jn.

he Principles of Spirituation Taught in Sature.

The Christian world takes the ground that the ble is the only revelation that God has made the world of mankind of his will. If such is the true state of things, what did the wild do for a revelation before the Bitle was writ-

word so 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 rither seventeen eighteenths? If then, a knowledge of the Bible is necessary to salvation, the day before the salvation at most, only for one-eighteenth part of manhind, and the Bible story that Carlat died for all the world is without foundation, in fact.

They claim that the works of Nature are silent on the matter of God and the relations that we eastain to him sathe Divine Tather, sho, as to the revelation of his will towards his creatures. Were such the case, our condition would be immentable, indeed.

But such is not the case; and thanks he to the

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

istrach is not the case; and thanks be to the cat Casee that it is not.

"What though in solems silence all More 'round this dark terrestial ball, What though no real voice hor seemd Amid three radiant orbe be found; In reason's car they all replice, And atter forth with glorious voice, Forewer singing as they aline,
The hand that made us, is Divine."

Itility and beauty, progression and love, are samped upon all the wide-pread works of our versily Father. It matters not whether we turn reyers the teal reld monutains, whose towering ghts pieces the cerulean blue that over arches world of ours, or gaze upon the smiling face of bright-eyed daisy that peeps up from the emid and, all things everywhere tells us there is a f, and that God is love. This tells such that the of progression is the law or life, and that use id tuty are the infilitizent of that law.

at let us question nature somewhat concerning

of her productions to with us in the cold, grey hours of dawn and

Go with us in the cold, grey hours of dawn and then how slowly and prignessively the light of y appears. Gradually the grey changes to crim-nature sky. Turn, now, and see how sweetly the anne of the rising one readon you'der mountain pa, and casses them to gritter like shining gold. ow y they steal down the mountain side, resting the hillions and at last enced over all the tops, and causes them to gitter 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 beamen chase the shandows away down the glene, awaken the beautiful flowers from their sooft repose and kines the dwy tears of alght from their swert lips, akine down on paleo-home, and lowly cottage all allbe; shine on the den where the young panthers play,—on all the homes where bride and beautiful way their young. How proudly and grandily he free to pile zenth of his glory. His rays descend with farconess which cannes us to seek the cooling shade; navertheires, they are of see. It is their mighty power that exists them to purce deeply the bosom of mother earth and cause her to freetify sad bring feeth a bossiful supply for all her creatures. Like some mighty conquerer who has fought to the Said of hattle where liberty was at stake, and gained the victory; so the sun having reached the height of patches.

his giory and use for the day, proudly sweeps down the Western sky to his couch of crimson and gold; and his last rays gild youder mountain tops, lin-gering there to tell us that he has not lost his light, but is a son still going on to shine clewhere. But what language shall describe the changing beauty of a funct sky? I wonder not that the poetex-claimed:

"O, who that has gazed on the annaet at 'even Or the fast fading hues of the west, Has not seen afar on the hosom of heaven Some bright little mansion of rest."

Ignorance and Concervations.

How little many understand what they decounce or what they advocate, what they love or what they hate, who they cruefly, or who they may appland. Foolish, ignorant and superstitues, they grope and wander into all the coarse and valgar paths of life, never dreaming that the misarma which surrounds them is no fittly and contaminating. Bound up in conceit and importance, their strength of vision falls to behold the polsonous and lotherome atmosphere which always accompassis their presence. Oh, had some one the power to lift he real 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 arti-

the red and expose them to their own view?

Befare we show a disposition to annihilate a religion or doctrine, before we would creab beneath our beel and exterminate a people-from the cartin a hose daily waik 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 drengare, or even the position which they occupy themselves, much less hyporray than now would be practiced. For instance: Spiritualism would sever need come from the pulpit clothed in failer garb by those who know it to be a living truth, but dare not breath it unless under the cover of old orthodoxy.

I listened to a funeral discourse not long since, delivered by an arthodox clergyman, which was really piesalog. I was delighted to hear such sentiments advanced from one who pretended to represent a denomination, whose ideas were so entirely sattagenistic to those I beard. Could it be, I wondered, that Spiritualism had been introduced into the church? If not, how date he make such bold assertions? It was perfect Spiritual Philosophy, and nothing clae. I cast my eyes around upon the audience, exclusing to fathoun the secret. A glance was sufficient, for the senseless, raping attactoid too well that pearls were being cast before awing, and the poor clergyman, although obliged to play the hypocrite for bread and butter, had the consoliation after all of declating his own sentiments, owing to the capacity of his hearers to digest look.

logic.

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 curing our own. Especially, should we understand our position, before comdemning any other.

## - Eg-tiem.

Those who pretend to know so much, always know the least. How truly is this verified. This territyl disquating feature, we doubt, has tended to take a great share of conceil out of my composition, or at least, I hope so. It is a treat to meet persons who do not seasume to know more than they really do, who trankly acknowledge the condition of thisge, although they may not be flattering. I heartily enjoy the company of such; there is nonor and sincertly displayed which begets respect for those persons. I and that it requires much more decision and independence of character to admit once insulity and to show a hipposition and willingness to be taught. Of all things to be despired and abborred is this effectation and would be apperiently. Would that I could annihilate the contemptible practice. I know of bay fose effectual remedy, and that is to civilize and enlightes them to that degree that they may be enabled to see themselves a so them see them. It will prove the greatest and only pusifier. It will purge them civan and white, in comparison with their present condition. We hope for the period to arrive, and believe it will at some future day, but it will be a matter of time. Although growth and progrees are as natural and necessary to our being as vital air lato seating like, aith this owned march is very slowly recognized in some.

There is tob much to be learned in this world to our great divastings to toolship ignore the slight.

air la to aumain like, attit this ownerd merch is very alowly recognized in tome.

There is too much to be learned in this world to our great advantage to footbolly ignore the slightest thing, and expectably to assume a false knowledge of that which we have not the mercest conception. Our time can be spect much more profits biy. None but a conerd still take such a position,—none but a very insignificant being. But because a bring may be insignificant, be would not crush him. Charity should be more fully extended, for the more insight tight more bredy is he... These assettions who are less capable of seeing their ectual wants and require to be led. They are blind to their greatest needs. But what a bies-ing, although one may be too liquorant, to be sensible of light of the capable of the season of the contract of the capable of the season of the contract of the capable of the capable of the season of the capable of the capa

The (riceds of Seiden J. Finney, averywhere, will be pleased to learn that he has so far recovered his bealth that he is able to occup; the patific ros tram once more. At present, he is lecturing every Sanday steading in San Finnelico, to large and delighted andiences. May the good angels attend him and grant him a long lease of like. aptitual-lam ounld till afford to lees so poyerfal, aloquent and legical an advocate so he.

The One who has ciphered it out may that two cents placed on compound interest would accomminate hall-best to pay our national debt in four hundred and fity-six years.

## The Bostrum.

For the Belgie-Ph

Witnesses for Spiritual-

A Lecture Belivered by G. W. Field, at Mon-thelies lown. Conclude from last week.

Dr. Adam Clarke, the eminent clergyman and commentator, was also a Spiritualist. That is, the accepted the central thought of Spiritualism, a preent intercourse with departed spirits. Commenting upon the interview of Saul with Sambel, he says, on page '90 of vol. 2 of the comments of t

Commenting upon the intervent of this commentaries:

I believe there is a supernatural and spiritual world, in which human spirits, both good and had, hive in a state of concounses. 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 Renisto-Philosophical Sournal are most appropriate:

sted king of his approaching death."

The fullwing comments by the RELIBIO-PHILISOPHICAL JOURNAL are most appropriate:

"Here is an unequivocal expression of belief in the ministry of applies to earth. And if, as Dr. Clarke besieved, Samuel actually appeared in the ministry of applies to earth. And if, as Dr. Clarke besieved, Samuel actually appeared and Ellas really appeared, as all churchmen of Peter, James and John; if splittual beingstaterchang, and talked with Jesus, in the pure most of Peter, James and John; if splittual beingstaterchang ably denominated men, men of Godangels, &c. appeared to and b. id socal interest with the inhabitant of earth, for a peried of three with the inhabitants of earth, for a peried of three with the inhabitants of earth, for a peried of the earth for the inhabitant of earth, for a peried of the earth for the inhabitant of earth, for a peried of the earth for the inhabitant of earth, for a peried of the earth for the inhabitant of earth, for a peried of the earth for the south of the inhabitant of earth, for a peried of the earth for the south of the inhabitant of earth, for a peried of the earth for the peried in the earth for a shall a server a level; for a ber of ion, to fall earth earth for a shall earth ear

## FIRST VISION OF CHIRIST

FIRST VISION OF CHIRIST.

6-7 April, 1744—... went to bed...—
Half an hour at-er I beard a rumbling noise under my bead. I thought it was the Tempter going away. Immediately a violent trembling came over me from head to fort with great soles. This happened seteral times. I felt as if something body were over me. I then fell salvep, and shout 12, 1 or 2, the tremblings and the noise were repeated indescribably. I was presented on my face and at that moment I became wide awake, and percived that I was thrown down, and woodered what was the meaning.

thrown cowanance works.

I spakess if awake, but felt that these works were put into my mouth: "Thou Almighty Jesus Chref, who by thy great mercy dorges to come to se greats almer, make me worshy, of thy grace."

I spake as if awake, but felt that these words were put isto my mouth: "Thus Almighty Josus Christ, who by thy great mercy doigns to come to so great a shner, make me worthy, of thy grace."

I kepi my hands together in prayer, and then a hand cause f rward and firmly pressed mine. I continued my prayers, saying:

"Thou hast promised to have mercy upon all siturers; thou canst not but keep thy word."

At that moment I sat on his bosom and saw him lace to face. It was a face of h-19 mine, and alregether in rescribable, and he smiled so that I believe his face had indeed been like this when he lived on earth.

Ils spake to me, and asked whether I had a criticate of health. I ansagred! Lord thou knowes that better than I. Do then, he said, as far as I p-releved in my mind, to love him in reality, or that I should do what I had viwed. God give me grace to do so, I saw it, was beyond my own p-wer, and I saws it entholing.—Again I came into a state of thought neither skepting my waking. I thought, what can the be? I set Christ, G-d's son, I have seen? It would be similar to siture to be single to the long the similar to a siture was the day happened lass, sight, I found I had been juitled, southed and protected the whole night by the Holy bigitt, and thus prepared as far; also that I had fallen in my like and prayed not for myreif, for the words were put into my mouth, and all was boon concluded it was the Son of God himself, become

worth were put into my motion, and my ma-holy.

So I concluded it was the Son of God himself, who cause down with the order like thunder, who prestrated me on the ground, and who called furth the prayer.

So, sold I, it was Jesus blosself, from whom I saked mercy for having so long remained in dusts, and for having thought of saking for a suiracle.

ANOTHER VISION OF CRITICE.

26-27 Oct -- i seemed to be with Curist, with
whom I conversed without cremony. He bor
rowed a little money from another, about
five pounds. I was sorty that he did not borrow
of one. I took two pounds, if which methought
I ket one dr. p, then the other. He saked whist
it was. I said, "I have found two," one being
probably dropped by him. I offered, and he
took them.—In such an easy manner we seem to
live together. It was a sain of innocence.
Here follows an extract from his spiritual
diary:

How spirits tormerted swedsheed.

Sept., 1747.—From experience I have learnt that evil spirits cannot desist from tormesting. By their pressure they have indicated pains upon different parties the body, as up-n my feet, so that I could hardly-wait upon the d-real serves as that I could sorrely stand, and upon parts of my bedd with such prilipacity that the pains lasted for some boors. I was clearly instructed that such sufferings are lafficted upon men by evil spirits.

31 Oct., 1748.—Evil spirits throw in roub-issume, inconvenient and unbappy suggestion, and suggravate and quaffrm my surfery. Hence arise the melancholy of many people-subditated midds, deliriums, insanities, phantasees.

A conseptance to supported as subdements.

A CONSPIRACY TO SUPPOCATE SWEDERBORG. B. Jan., 1748.—When I was about to go to lon, majure.

sleep, it was stated that certain apirits were conspiring to kill me, but because I was secured I
feared sorting, and fell asteep. About the middie of the night I swodes, and set that I did not breathe from myself, but as I believe, from heaters I was then planny told me that whole heate of spirits had compired to sufficient my, and as soon as they made the attempt a here verily repiration was opened in me and they were de-feated.

Ta what follows we find some of his impressions of and experiences with spirits where names are associated with the odor of sanctity by the self styled Orthodox church.

by the self styled Orthodox church.

SY. FAUL.

28 Oct., 1748.—A certain spirit came to me of a sudden, and inquired whether I was not speaking ill of him. It was spirit came to me of a sudden, and inquired whether I was not speaking ill of him. It was spirit that I was not thinking 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 whate to be his companion, and that they would go together, and make themselves gols. 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 subthering held me in an adulterous train of thought that I could scarcely release myself. Hence Paul's nelatious character was made hown.

Paul is among the worst of the Apostles, as has been made known to me by large experience. The leves of self whereby he was giverned before he preached the goatel, continued to rule him afterwards; and Irom that time he had a passion for scues of controvery and tumult. He did all things from the end of being greatest in heaven, and judging the tribes of israel.

That such is l'aul's character, if manifest from very much experience, for I have spoken with him more than with others. Thee rest of the Apostles to the other life rejected him from their swicty, and refused to recognize him. Seekles, he connec ed humself with one of the worst of seria, who would fair rule all I know about Paul.

Paul sameciated himself with the worst devils, and wished to form a beaven in which he should be the dispanser of pleasure. This he altempled, but be-rime worse in cousequence, and was cost down.

ut Paul.

'ani associated himself with the worst devila,

'ani associated himself with the worst devila,

which let

which he

aki be the dispenser of pleasures. This he

mplest but become worse in consequence, and shous to satempted but became worse in contract down.

Paul unterly disliked Peter, and says he understood nothing and could do nothing.

Sandenburgtanism to Spirit

ual.am is a story for a numorist; should would be be who would not checkle over its details well told.

Years ago when familiarity with spirits was rare, Swedenborgsans used to anapup and treasure every scrap of supernatural intelligence.

The grand common objection to Swedenborg was his searcied acquaintance with angels and devits; it seemed an insuperable obstacle to fathe. For its reduction his followers mannished that open interesures with beaven was man's ancient privilege. That he least thy degradation into worktheses and sensualism; and that he would recover it by regeseration; moreover, they would urge, even in his present low catate be into a tiloquether left without sensible evidence of a world beyond the tomb, and straight way a budget of supernatural existence would be opened. Many of the early Swedenborgsans had wonderful private experiences to relate.

way a budget of supernatural existence would be opened. Many of the early Swedenoorgana had wonderful private experiences to relate.

A people in suchra case we might fancy were ready to run wild after measurant of apprintant manifestations; but had we so conjectured seabould have proved greatly measuren. Clair-vipate and meditums confirmed, in general, Swedenb raje tother word revictations, but too tradicted from in many particulars. The was intriderable. Contradict our hearesty necessity of the confirmed of argument was abandoned. Nothing was weckeder than convice with them is dong rotted and interest interestrate with them is dong rotted and interestrate, and to bidden by the word.

True, benefationed did talk with spirits, but he held a special notice into the Lord; he warred used its perits, and his example is no rule for all and soudry. ... Washet the Spirit unlabs offer was and easy access to the other word, the Swedenbergens would have all acquestiones with it onlands to the reports of their such as of the property of their such as the such property of their such as the such property of their such as the such as the such as the such such as the such as the

Hear what such a man thought of Spiritual-

# OF THE PARTY TRAT IS NEITHER CATHOLIC NON

OF THE PARTI THAT IS NEITHER CATROLIS MON"This party has an idea wider and deeper than that of the Ustholic of Printerians, namely:
That God sidiscipines man as much different that has a minemant in spirit as in space. For the present purpose, and to swind circumfoculting, the decline may be called Spiritualism. This roles was be Cauren, Tradition or Scripture as the last ground and untilible rules, it counts have ground as the substitute of the second spiritualism of the second superior pipe, and authorities the second superior pipe, and authorities. It relies the second superior pipe, and authorities. It relies the first that of the second superior pipe, and authorities. It believes of the second superior second superior second superior second superior second, it reasons the facilities he has given. It believes God as hear the soul as master to the season, though the cannot not reveal to make the second one God exhausted. It sees him to Nature's perior second, the second superior second

fear. It sees in Jesus a man living manike, highly gifted, and living with blanciess and beautitui fidelity to God, stopping 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; worked out his own salvation, and we must do the same, for one man cannot live for sucher, more than he can east or sleep for him. It is no persunal Chries, but the Spirm of Wisdon, Holineas, Love, that creates the well being of men; a life at once with God. The diving linearization is in all mankind."

with God. The diving locarnation is in all mankind.

Of those who have been prominent in advancing the conse of modern Spiritualiam, I may here mention Judge Edmonda, of New York; a usan distinguished in his profession—of learning and ability—an ermant Judge; he early in its history gave the subject his carvill consideration; and prominent and in the history gave the subject his carvill consideration; and the subject has previously and the prodess champions.

Harr, hats Probessive John and a member of Robert Harr, hats Probessive of Chemistry in the Medical College of Philadelphia, and a member of everal learned seventhelphia, and a member of everal learned seventhelphia, and a member of everal learned seventhelphia, and a member of everal control of the seventhelphia of the

and private and consideratial survey of Lincoln, during the perilicus period of his administration; and now his Biographer, is associated with the-cause.

For more than two years be pursued his investigation of this subject in the old world, parily "by means of observations made in domestic privacy, parily by means of books," embricing all therees and subjects calculated to throw any light on the same;" and the result was his interesting production, entitled, "Proof falls on the boundary of another world," and numerous hetures and articles in support of the philosophy.

I might said a long list of persons, prominent for leastings and ability in all the higher and more useful awares of public and private life. Poets, statesmen, sciencials and publication, with other in this country, amounting to over 5.253, 600, not only accept Spiritualism, but cherish it as the highest and most philosophers, both in this aid in the Old World—who, with other in this country, amounting to over 5.253, 600, not only accept Spiritualism, but cherish it as the highest and most philosopheral expression of the religious wants of markind, and the greatest blessing to the world.

The Appletons of New York, have recently instead a work entitled, "Christalnity and its C. inflicts, Ancient and M.-d.-rn," by Rev. E. G. Marcy. In this work among other estimates of these classes who deny the Drivinty of a personal Christ, Spiritualisms of the United States, are estimated at 6, 33,000.

Last spring a convocation of Roman Catholic Bishops and Archibabops, assembled at Baltimore, with the design among other timings of considering the religious condition of the country. Each bishop brought the statistics from his own discree which showed in reference to Spiritualists and fifty thousand medit has in the country shous. While Romanists and Protestants osmoload humbered less than 9,000 000, with 45,000 prices, and emission of the united of the united states and protestants osmoload in the states and musicer, that this extensis is not to a large.

what is known so the "Rechester two-chings," has than twenty years ag. Prom the beginning it has been mistypresented, falsified and reliculated by mis tentias of the public pressupposed or ignored by all the church organization of the day- and held to be the contempatible on attract the notice of scientific basics or universities of learning, which an acceptance of its decirates has any deted like requested in a great measure to the depression of official, professional and social like. For the officials missing the proper its ritube or artist, whitever they may be, it has relici on no organized chird nor like it received any secular or pectually and relicities of the contemporary of the proper of the ritube of artist, whitever they may be, it has relici on no organized chird nor like it received any secular or pectually and—free measurance have in large parts been unleased of the secular of the contemporary of the property of the property of the property of the property of the contemporary of the order of the property of the power in the property of the property of the power in the property of the early alike batted and persecutive by the prices and parameters of the day.

And what has been the result? Why is less than twenty presses to the admit of typers.

and persecuted by the priests and positive of the day.

And what has been the result? Why in his than then types, by the admission of uppeared and condemners, from six to ten millions of persons in those United States above have been convented in a knowledge and consequent belief in Spiritualism, including in their number Aundress of the masses. Nor have the labors of these desplect little are been continued in one country, but they have passed over, and by the doorshoes of their praching have converted millions oryonal the see, including several crowned have and thousands of the most emigenty wave of spirit indust that connected in so small a ripple, yet stayed its progress, but in passing of ward with increasing power and robusts.

hed by the presence of the newly furtabled truths or sputthesism."

In conclusion allow me to say, that Spiritual-ism, the representation of all selectibe, purio-sophism and religious truth, must continue to agreed its divine light into all the dark corners of the earth, until all nations and people shall see its bessty and gloranus mission, and know that they are but a "a little lower than the angels."

to Turtoise shell justify is an article that is very artistically-made in Providence, Rhude island, and for which there is a demand an over the United State. This apactes of Pwelry, especially the light colored, is quite expendive, a gingle vest chain for gentleman's wear, made of the amber colored shell, princip plant, self-ing for twenty fire dullar. Dark colored chains, or unmented with inhard gold, self at from the its to eighteen dollars cach. The sets for ladies wear are of great elegance and intricacy of pattern, and self at twelve to twenty-five dollars exch.

## The Arts and Sciences.

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 Machine Co., 258 Water street. Here we found a large

nea actd, under the present which is maintained for everal hours of the coloring state of the body, to the coloring state of the body, to this are more stable come at the coloring state of the body, to this are more stable come a yingen—the preserving the fresh color of the seat and assaling in preventing decomposition, but the real satherpite agent is the sulphurous acid, hitch may act in two ways: First, by extering in combination with the bases of the mean to form the combination with the bases of the mean to form the combination with the bases of the mean to form the combination with the bases of the mean to form the combination with the bases of the mean to form the combination with the bases of the mean to form the present of the mean to be active cause of decomposition in animal and equality mainter.

Nothing can be more complete or successful than his method of preserving users. We trued, at the method of preserving users.

r.

e more complete or successful than
preserving usest. We tried, at
le of mutton which had been treatit the meat after hanging tet days
if appeared to be as frean as ever;
of differ nee could be observed by

A correspondent of the Faunton (Mass.) Gazerre ye the macription up the celebrated Digition (i.e., sear Taunton, is along ideappearing, owing the effect of ice upon the life during the winer. The solution of this signal and projectualize in. The solution of this signal and projectualize in. I have a search of the signal and signal and the signal and lent of the Laun n (Masa.) GAZETTE

## Assamination by Air Gune.

Assassination by Air Guss."

The numerous instances of finding men prone upon the most public streets of the Lawara Cities injured as by a tuilet, a lithough setter the victum nor any other person to the heard the discharge of a firearm, of ar so could be ascertained, has caused the suggestion to be made that air guss have been brught into requisition. According to the authorities, this is a weap-on "resembling a mustet, bor the purpose of discharging numelies by means of compressed air. It consists of lock, succk, barrel and rammod. The stock is most being it with compressed air by means of a force pump. Each lock is nothing but a valve which lets into the barrel is portion of the air compressed in the stock, when the trigger is pulled. The gun is loaded with wadding and call in the ordinary way, and the air soudenij introduced from the stock propel; it with a velocity proportional to the equare root of the degree of the compression it use air," By this weapon a person may be killed at a distance of sixty or cighty yards. Later improvements give it a propeiting lorce alto-six equal to the old inshinored musket, the other advantage to criminals is its flooseless discharge. The vector may be singled out in a Crowd up a person standing concessed in an upyatus, baset i quai to the old nashioned musice. Incoher advanage to criminals is its flouesters discharge. The victim may be singled out in a crowd up a person standing concealed in an up-respondent way for the same is accurate, perforated by a bullet, althout any chances of detection, excepting tunes indicated by angles and direction. Indeed, the body might fail in such a manner as to indicate conditions entirely different from those which are real. Whether or not thus their yielder cent from those which are real. Whether or not thus their yielder cent from those which are real. Whether or not thus their yielder cent from those which are real.

the most approved detective mechanis.—Change Republican.

Chemistry of Liquors.

The New York World and the Metropolitan Board of Excise, have, in the last mouth, directed their attention to a chemical examination of liquor were purchased by the World and submitted to Prol. Joun C. Draper, of the University Medical Colege, one of the most distinguished Chemists in the city. The result is more than starting—it is appelling. Possonous fusel oil, takin in large quantities, burnt sugar, c.rm aprint, oak bark; these were the articles that entered into the composition of the liquors examined. Of all the spectimens of branch were obtained there was not one which did not contain these substances in greater or less degree, and the whiskey was in an equally had countion. All the samples of so called purchase made which, on analyzation, proved to be gounte.

Of the fusel oil, which was one of the chief ingrediens in these liquors, Dr. Thylor, in his Medical Jurisprudence, says: "I have expedience its diffect, and bound them to be girdlines, accompanied with a keling of sufficience and which, on analyzation, proved to be gounte.

Of the fusel oil, which was one of the chief ingrediens in these liquors, Dr. Thylor, in his Medical Jurisprudence, says: "I have expedience its diffect, and bound them to be girdlines, accompanied with a keling of sufficience in the fact that these liquors were bought'at "first class" drinking places, and not at the others, short drawn which the drachnis in an hour, half an ounce in a quarter of an bour, and an ounce in lear minutes." But the most startling part of the unconsure in the healty habit of the first proper in the fact that these liquors were bought at "first class" drinking places, and not at the others, the drawn are in the day habit of the first of an interest of the supplementary in the drawn and a seeps of laborated where the most startling part of the unconsure in the healty habit of the first of an interest of an interest of the supplementary in the day of the first of the first

FIFTH AYRUR HOTEL: Hrandy, fifty cents per glass: water sixty four per cent; alcohol thirty-six. Contains tannin, sugar, and fusel oil I san imitation brandy.

ST. Nictiolas Hotel: Brandy, forty cents per glass; water, seventy per cent; alcohol, thirty. Contains a small amount of tannin, sigar, and fusel oil, with raison and plum fis we. Is an imitation brandy. Whiskey, thirty can per glass: water, seventy per cent: alcohol, thirty. Contains the largest quantity of sugar, and annin, and a large am unit of fusel oil. The above are but specimens of all. Unly one or two samples were hand which could be called anywhere near "jure." Louir taken from what are called "low grogers a proved to be quite as "pure "an article as those in the "respectable" and "fashrousble" hotels in Breadway.

## Ziterary Motices.

"The Three Volcen,"

Judge Baker of New York gives the following able and justly merited review of "Three Volcen," a work of poems that is starting in its originality of purpose, and destin-d to make deeper introde among sectarism byots, than any work that has hitherto appeared. It has already been read by thousands, and should be, by all who does to think

been read by thousands, and should be, by all who dare to think.

NEW YORK DEC. 14, 1808.

WARRER S. BARIOW ENQ.—Dear Nir: It rewith find enclosed a letter to me (on the subject of your book," The Three Vicices") from Judge Baker. I send it is you because of its truthfulness and comprehensive view of the work in question. I most cordially encoire all he says on the subject, and at the same time, eperat what he therein states, that the work will pass (ahough the valley and stadow of death, he several) criticaed, sinot at and publicly denounced by those of religious creeds and ecclosisatical bigotres, but the poisonous statts of their arrows will retound and return to would the had that shot them, when the work will seated form a bright and salming light to all seeking after truin, a monument of your great and ghorious deals, that will live when you are be-more. And when your spirit has left its earthly tenement, as nonument of your great and ghorious deals, that will live when you are be-more. And when your spirit has left its earthly tenement, as noticed and torm and unit for its honger protection, you will return to earth in spiritand enjoying it, associated in Desaing you for its purity of thought.

May the gond angels prosper you in all gond works, and the public fully appricate your noble efforts bere and bereafter. Your Iriend and brother,

Gronge C. Barner.

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 accode to your request " for an optation."

thor's c.ipy of "Barrows i fire" vices," I must cuerfully secole to your request." for an opinion.

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

If the work embraced only ordinary topics of instruction or amusement, or, perchance, had been limited to an airing of the satulor a 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 inductone which this unpretending volume is cestified to work in the immediate future.

The observing reader will acareely fail to notice the modesa unfoldment of the work. He founds no preface made puffy with dignified persifuge, no introduction to placate its prejudices or forested in a conviction with appropriate cant.

To these why have care to hear, the "Vices," are respectfully desirated.

This is all. Sententious brevity abbreviated

or lorested his Conviction with apologic cant.

To these whi have ear to hear, the "Vocca," are respectfully desicated."

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

"Volca of Buperatition."

"Volca of Nature."

"Volca of Aprille."

The "Volca of Superatition occupies four-fithe of the book, but, as a composition, is completely independent from the two which follow. The "Volca of Superation." considered as a little ray effort, shows the greatest flush, the nighest poete ability, the greatest breath of time philosophy, and, in a controversial sense, is by far the fracts from creedal objection. Viewed as a thintee work, it would, most tinquestions by, cause the author to be classed shoung the abrest and most grided didactic poets or the age. Not-intending to return to time portion of the about, it may not be amuse to present, at this place, one or two quotations, as samples by which the reader may judge the shade.

"Thus, concerning G of a unchanging law "title as linearity its law must be drive, Though shick file attributes fevere chies. God's perfect my can have be decaged; to work the profession changed, in a large and is lot is changed by change carried, such added, some reputied; Johnsh cannot change it und introduce a face; to de cannot are been eased though the outer mark.

All Maters is but one stappedous thought, Which the thought area strong the outer mark.

Then the current theological soundal, in charging God with fore dooming man to endless week, is most exquisitely and eloquently assailed in the following passages.

"But where is man—the apex of Ge in lers.

is done with note documing man to condens we individually assentice to following passenged.

\*\*But where is man—the space of Gor's love, The link connecting notice to opheren above? I link he senecting notice to sphere above? I link made to wall a dim and danger on path, Mid Mangyon, degrade, superstition, strate, A buil I for each of the Mid Mangyon of the sent of the sent of the Mid Mangyon of the sent of the sent of the Mid Mangyon of the sent of the sent of the Mid Mangyon of the sent of the sent

While all its beauty quickly fodes away.
Forget Ille image—the immertal child?
Is be also devided and devided?
Or lott to treed the darmward thi-roughfare,
With States to begrider and compare.
And ungo him us to d ath and dight depair?
"On, you fitting foith?" In transe award.
Are not pure small more posity for then they?"

The splendid antithesis and peerless logic of to following linescannet be impugued:

o following line-secanned by impungued; "Whe will prosume, in the impured-one plan, That Ood, controlling all, neglected me? That its directs revoiling world with ever York line for men a fatal, artful mater. That God hat made immental seeds in rule, Or, what is worse, made ment for er diese pate? That God has enhalted mental to fever dee? Or that there can exist a human med. Dovide of Quet's divise, suprime caharra? The following a state of the called the controlled of the called the controlled of the called the can be controlled to the called the called

Deroid of Qu'e deise, sept us control?

The following stanzas, selected from the "Voice of a l'ebble," will serve to show the general wyle of the composition. There are many sprightly and some brilliant verse; in this prem, but, on the winde, it would never, by likely, give oelebrity to its author. The exp., glades one cadence of the rhynne seems to have produced negligence in the rythm. A careful revision will, doubtless, expunge many lines and alter others, the precence of which do note hashe rather than lack of ability in the part:

Whospress and pareas crowd year path,

With both beset your way,

And precent has teed is full of wish,

Becases put's and as they.

They little think bid feds hashes

They little think that God bath me Unlike ten thousand flowers, And given each the sun and shade," And gonial, gentle showers;

Each flower ordulard itself to be, how other to desire, A type of Nature's harmony, That angole must admire.

Each hath its mission everywhere; And all obey God's will, By being med of what they are, And thus their and faill.

Then let such seal with all its per Forever seek to be, As period in itself as flowers, Type of Divinity.

As herestofore remarked, the "Voice of Superstition" holds the cutef position in the work, fully encompassing the purpose of the author. Although furnished with the stated hereoft, and occasionally with the muscal extence of the cpd, and occasionally with the muscal extence of the type, it is now work of the imagentation. Considered in this span of the type, it is now work of the imagentation of the process of the comporations in the full process of the comporation of the full process of the full process

District.

In this the God we be made the benefices court if "his parcell other worlds their form and kirth Who made us stellar orbs, their core on Early Revolve in order round that parent cour! Made worlds on worlds revirte around each star. In sitest grandor, all witchest of jar? Who marshelled all the gittering orbs of jeget? Who marshelled all the gittering orbs of jeget? Who gave so flature he concentrarings. Within whose getter bands he within and owing Thus some out systems would be depths of spoke, And leave no tradit for other worlds to trace. Unrieding spokers events or find viewless shies, Till loss in thought, inseptention dim;

hel/title wheele that keep the time of day;
I opent one language to the enarphared carp every clime, that Nature's God is here; at at He whe rain all wretch with cometant ca-cor is life glorious image everywhere.

Records Illis glusious image everywhere.

On God of Naturel, induite in power!
Thy wis ions whose shore redient every hear;
Yet avacuati no work and the same several transposed.
Thy boundards works, though ages sever out.
Thy the same source, and a satest;
The view works and telegrap represent!
The view shores at Thine elevation.
The same shores at Thine elevation.
Are genment with worlds that howe no God be
Yet throughtimes with worlds that howe no God be
Yet throughtimes with retreated in man.
Ilath not device with critique of Thy post,
Ilath not helesse of Thy men glustimes head,
Ilath not helesse of Thy men glustimes head,
Ille makes These creet ramakine dpel in red;
Would wall Thy boundless intuits to a home,
An cashines capters and incage a mouse."

As califree capters and recage a measure.

May the nutrior specifity realize his highest appraisions and outlive the passions which his mitchess labor will encounter.

Yours very respectfulty,

G. W. BARKER.

J. H. Powell, -- His Expiniation,

J. H. Powell,—His Explanation.

Bio. S. S. Junks:—Your last toue contains a communication signed "Janes Hook," stating that the Society as Terre Haute paid me nearly half a year's asiary for the short period I was with them.

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

"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 larestigation, taking the chances that you will fill our bill."

in filling this engagement, I was necessitated to

tigation, taking the chances that you will fill our bill."

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

The amount remaining an compensation for twenty lectures, after deducting ratiroad and incidental expenses, came for short of the usual prices paid for lectures. Even this second to be a tax on the I reasury, as the committee informed me that their bunds were inalequent to maintain the as their speaker through the rearrinder of the year, and saked me to release them from the contract. The desire of the committee was accorded to, as I while do do by them and the Society as I would like to be done by.

to do by them and the Society as I would like to be done by.

It was unfortunate that the committee should have made the instake of energing such a plain, practical, unseensational speaker as I am. They paid dearly for the instake; but they made it,—I did't.

I could not help it that the railroad companies made heavy charges on our carriage and freight.

Your note of explanation, Mr. Editor, at the close of Mr. Hook atetter is truens a ras it goos, but in justice to myself it should be known that I asked you to say that I was open for engagement, and you tood me to write what I wanted, and I stated nothing but the truth.

J.II. POWELL.

Chicago, April 6th, 1869.

To A look ball club has been organized in Post Rowau, Outsito.

## DPLAKERS' MEGISTEM.

PUBLISHED GRATHITOPICK STREY WEEK.

[To be useful, this list should be retable. It therefore behavior bectures to primapily notify not of changes whenever they occur. For commentations for fearings with some reposity into tenning in numbers, that we are compating to notifying the the stephe address, heaving particulars to be learned by apputal over suppositions with the institutional. Market and angles, icid move, Choton, Out, Juvan.

Market N. A. Andrews, traces symmler, Delton, Wis.

Mark. M. A. Andrews, traces symmler, Delton, Wis.

Mark. M. A. Andrews, traces symmler, Executing Mass., F.

Mrs. M. S. Andrews, traces symmler, Executing Mass., F.

Mrs. M. S. Andrews.

J. Mesteon Allen speaks to m.m.

J. Mesteon Alexander, trance speaker, Ch
Oberlee A. Andrea, Fluebing, Esteh
J. G. Alite, party globel, Risen,
Pr. A. E. Annes. Andrews to 2001, Rech
Rec Anne E. Allen, Lif Wash Meshington
Jungsh Baker, Batter of the diptriteaster
Jungsh Baker, Batter of the diptriteaster
Man. Band, 150 with Uharh Sc, Ohenga,
A. F. Borman, Jurjadel, astenigan.

Ber. J. O. Barrati, dynamorie, Ili.
Dr. Janes E. Sainey, Paintyra, Michigan.
Ur. Saf aard, Labaneg, Miran, Locturus u

Dr. Hernerf, Lonnerg, Mrn., Lectures upon Spiritualism and executive supports.

Mrs. Person all Syrson. Address 67 Spring street. Bust Chancerage, Mess.

Mrs. B. F. Steven, St. Johnsbury Center, Vi.

Mrs. H. F. Ji. Steven, St. Johnsbury Center, Vi.

Mrs. H. F. Ji. Steven, St. Johnsbury Center, Vi.

Mrs. M. G. Ji. Steven, Levy Mrs. Lith street, New York.

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Addie L. Hallen., Address Munkate, Minn,

Mrs. H. T. M. Address, New M. Address, Atlanta,

M. U. Steven. Address, New M. Mandelphy, Vi.

Addie L. Hallen., Address Munkate, Minn,

Mrs. Hrys., Address, New M. Address, A. Mandelphy, Vi.

Addie L. Hallen., Address, New M. Mannelphusevitz.

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Mrs. U. J. Color, M. Brundway, N. V.

Marsu Chan, Stephinson underen, 34 Wannell street,

Levell, Mann.

Dean Charls. Permanent middren, 34 wassess server, investi, Man. Str. Chress, St. Chirles, Bl. Miri, Augusta 4. Christer, Bl. Miri, Augusta 4. Christer, Address, box 818, Lewell, Mans. H. T. Childr, M. D., 558 Race agrees, Philadelphia, Pr. J. P., Carlotta, M. D. Address into 1374 Ultraw, Ill. 6. O., Shid, Imprintional Hydriker (Composite Admine Co. Ill. Mrs. Pr. Win Crune. P. D. box 838, Shibart, Sanne Co. Ill. Mrs. Pr. Win Crune. P. D. box 838, Shibart, Sanne Co. Ill. Altert E. Carposter. Address care of Ennier of Lifety, Sectors, Minn.

Allort E. Carpester. Address care of Banner of Liffan, Borton, Man.
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Mrs. E. Sulamar, trance speaker, Quincy, Mans.
Dr. E. C. Dune, lecturer, can be addressed glackshired, III.
Mins Blins Hore Paller, inspirational speaker, San Franciss. Chi.

Mins Bilas How warrants.

Mins Alizadia B. Revoler. Address, Baztooville Wis.
A. T. Fore, Manchester, E. H.
B. Goreanieri, Levell, Mans.
Lance P. Greenieri, Levell, Mans.
Lance P. Greenieri, Laddress for the probest 23 Waston areases Chepman, Mans, or as above.

How Learn DS Force Gerden, San Francesco, Col.
E. G. zera, anthor of "Nography of Saise." Addressed Ind.

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Dr. M. Heary Houghton. Address, Miles Ob Miss Julia J. Hubbard. Address S. Cameton House Hull, Hobart, Labo County, Incl. Mrs. B. A. Horten, 34Wannett street, Lowell, Miss Rollie Hayton. Address No. 20 Wilmo-ster, Mannethment to.

, Massachusette. F. O. Byser, 122 E. Madison street, Saltimers 2 A. Hunt will receive calls to lecture Sundays.

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J. D. Huscall, M. D. Addreus 20t Walnus street, Chinage Lyman C. Howa, topiratiochi openhor, Brz. 59 Prede

W. A. D. Huma. yeldrum West Boof. P. G., Cirreland, G. J., P. Hascell, M. D. Address SM Walnest street, Crimago Lyman C. Howa, teopiratochi spenker, Bru 199 Produce, N. Y.

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br. William Jordan, Spreaker, Weles, Mp. Ingran.

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J. T. Rosse, Normal speaker, box 660, Unitaburg, Illinois Mrs.

J. T. Rosse, Normal speaker, Resistances, Blah.

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Mardon Thilbs Berlin Heighip, O. Bodfard Mrs., Mrs. Mardon Mrs., Proc. Mrs., 1994, 1

Mrs. M. J. Willis, S Trumopt Row, Room 16, Boston, Mrs. M. J. Wilconon will speak in Oneage, Ill., during June. Will receive calls for March, April and May, in, Ill. and Wis. Address, Carp of S. S. Junes, 54 Learburn Street, Chicago, Ill. Hoary C. Wright. Address care of Benner of Light, Son-ton, Rang.

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Bedetties wishing the services of the Illinoisates, shoul address them percently, or the Sourchary of the Bureau.

All contributions for the Illinois State Burkensay Can
will be askinowinded through this paper such month.

Contributions to be med to Res. Funk H. Manny He.

Hard's Boarborn Stone, Chings, Illinois.

# Zeligio-Zhilosophical Journal

CEICAGO, APRIL 24, 1869.

OFFICE M, ME & NO DEARBORN ST., 34 FLOOR. BELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

For Terms of Subscription are Front other on eighth page. agents on agent pay.

Age Theorereding meany to this office for the JOHNALL,
should be careful to state whether it he a renewal, or a new
spherrytica, and write all proper names plainty.

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

84, Dearborn Street, Chicago, Ili. The Pen is mightler than the Sword."

# THE SUNDAY TIMES OF APRIL 11T ON PHENOMENAL SPIRITUALISM.

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 foour mind's eye," and therein he seems an arkitral as life. An aged 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, sheer white, falls upon his bosom, and his eyes been with the intelligence of a well-cultivated mind. Noble man, a genius of earth, broatly the man he way of existence to reveal some startling intiffs connected with the laws of nature. No wonder that you excite the admiration of those who acknowledge the truth of your statements.

admiration of those who acknowledge the truth of your statements.

This noble sage is conducted into the presence of positical officers, who Ignorant, superstitious, ligoted, domineering, cruel and caseding, 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 axis, performed that revolution designed by nature, and kept onward in its course, not withstanding the public renunciation of Galilleo.

withtenning the conderful scintillations that can be found in the Sunday's Time against Spiritualism, the phenone-mal 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 are learl, and they would be supported to act and stir up the world,

rai objects are moved by instable above, 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 ellitor of the Times, who, had be lived in the days of Galillen, would have been the first to persecute him, and compel firm to renounce one of the grand truths of nature!

This position of the editor of the Times is exceedingly frollish, 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.

cy of spirits.

Spiritualism invices investigation;—It is founded on nature, and "will still move," not-withstanding the political press denounce it in unmeasured terms

The views of the Tieses are certainly in bad taste,—and are only the reflection of the spirit that existed in the dark ages, sad which yet dimly burns in the acute mind of this wonderful ly learned and philosophic editor, who writes because he can write, and who thicks to as little purpose. He would read in the Bible where the angel spoke to Balaam, and where the ase 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 asy, "A wonderful truth that this ase 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 "humbog!" The views of the Toscs are certainly in bad

humbug!"
These wonderful scintillations of the Times the following :

contain the following:

In all the adverse criticisms to Spiritualism which have been written and spoktn, there is a marked failure to appreciate one fact of this new faith. This fact is that the professed believer 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 extitence of a spiritual character; who believe in the dagmass—of a progressive existence after death; but who reject, as det the entire range of phenomena connected. o, the entire range of phenomena connect what are known as "manifestations."

is tote, 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 highfultin analyzer. Two plaines of Spiritualists! In the-first kind, then are included Methodists, Baptists Presbyterians, Dunkers, and various other demoninations 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 claiked with a man who did not believe in the grand truth nitered by Gal-

twenty-four bours, and arou twenty-four hours, and around the sun once a year, from the simple fact that it would "Spill the inhabitants off; when it, get around on the other side." We did not attempt to reason with this man, though he had sparks of intelligence flashing within his mind that would be an onor to any one.

It would be difficult, indeed, to teach a wisi

It would be difficult, indeed, to teach a wiid camanche Indian the nature of logarithms or the integral calcuius, 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 abstrace problem, in algebra or trigonometry. It may be considered foolish to cast pearls before swrine, and attempt to coowince 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 confederation. In other words, let a future existence be wholly eliminated, and then the phenomena of the "manifestations" can all be explained."

This is, indeed, a wild assertion. Why don't anche Indian the nature of logarithm

ena of the manifestations can all be ex-plained."

This is, indeed, a wild assertion. Why don't you explain the nature of the phenomena in re-gard to which you assume to know so much? Not one explanation given; not one suggestion advanced that explains these wonderful mani-festations on any other hypothesis than that adopted by Spiritualists! He advances on the redoubts of Spiritualists! He advances on the redoubts of Spiritualists! It advances on the team with his ammunition all exhausted, and without the least idea of the ground over which be is to march. All at once, he finds him-selfon disputed ground, and with his knapack selfon disputed ground, and with his knapsaci empty,—he is compelled to inglorious ly 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 Spiritualisms. The angels talked with Hagar; wrestled with Jacob; released Peter from prison; removed the stones from the sepulchre; talked with Halasm—in lact, it is full of incidents demonstrating the power of spirits to return and make their presence known to mortals.

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 Franch army through the strile of war. Cassandra held communion with knowing that the laws of nature are immu

strile of war. Cassandra held communion with spirits and predicted the destruction of Troy. John Wesley, speaking of Spiritualism, accor-

spirits and predicted the destruction of Troy. John Wesley, speaking of Spiritualism, says: "What pretence have I to deap well attested facts because I cannot comprehend them?" Elizabeth Hobson saw spirits from her child-hood, and in her presence, tables were moved, dishes would pass through the air from place to place without any visible means of support.

place without any visible means of support.

After twenty-me years, who can account for the raps on any other hypothesis than that entertained by repiritualists? 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 them 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 to-day.

themselves to mortals—nature a laws being immutable, the same thing can be accomplished to-day.

"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 caminer approach three searces, and he will be overwhelmed with harrations of what has been done; but they neer 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 shift that he has attended not less than five hundred spiritual searce within the last twenty years; and that, although many of them were cuducted 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 genteman do it? Because, brobably he thinks his reason

which he could not explain on grounds arrived no reference whatever to the existence of apirits." 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 Galilleo's theory, that "If the earth turned around, it would spill all the inhabitants when it got on the other side." He sfirms that he is able to explain the cause of all the manifestations and that they are not attributable to festations, and that they are not attributable to spirits.—but fails to give the world the benefit source and left glisten within his own expan-sive mind, while twelve millions of Spiritualists

secret, and lest figisten within his own expansive mind, while twelve millions of Spiritualists are deladed, and following a phantom. How about 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 immortalise 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 whiakers and share his head, in contradistinction to those "long haired assess of the male persuasion," and "short haired apparents of the female persuasion, of whom he speaks, he could in a very short space of time, by exposing Spiritualism, become as notorious as Bloodin "on his rope," or the Davenport Brothers" in their cabinet." But we sear the world will haver receive the benefited his wonderful knowledge; it will live with him; it will die with him. The glorious light that he possesses he will keep under a bushel, and the world

shall never know the wonderful discoveries he has made'in regard to Spiritualisti. Perhaps, tender soul, he is fearful his explanations will hurt the feelings of the twelve millions of Spir-itualists, 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 earnessly 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.

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, Ohlo; 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 nasi aptly said, that, "The state of one's digestion has a great deal to do with one's religion."

No the surrounding, relations and connections of an individual have much to do in differently the opinion as to the right or wrong of dancing. One of the gentlemen seemed raiber to lavor 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 maje colleague a sagented theretons as no objection to dancing, that the more people danced the more they would want to dance. people danced the more they would want to

dance. And so the discussion weat on.

And so the discussion weat on.

While we could not but ponder over the undereloped and benighted condition of the flow-sands, who like them are yet not even fledgelings in reform, but lie, as it were, unhatched in the nest of mythological bigotry and supersition; whose darkness wet abote out the genial sun of whose darkness yet shuts out the genial sun of truth; that warms and strengthens the soul facalties 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 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 huoy-nacy of a God-element in which all move and exist, ask only that simple justice by 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, benseth and surrounding them; by whom they are instructed in those beautiful axioms: "Dest 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 lite 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 sin 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 creations are to a very day in the week; or against the sin of blacking boots on a Sunday, but engage in blackening their fellow creations.

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 aucient book, with such heavenly brillancy, and measure their speech and conduc

thereby.

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

# 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

the same, for three months, for the nominal sum of topinty-fac cents cach.

We also furnish the Journal, for three months longer to the trial subscribers for the sum of fifty cents cach, or which is equivalent thereto, we will furnish the paper to any one on trial, who has not taken it, for the sum of security-fire 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 mouths trial subscribers at twanty-five cents each, we accussly lose forty-fac cents on each subscriber, and on each of our six months subscribers, at except five each, we lose but little abort of accordy-fac cents, and yet we are willing to make this pecuniary sacrifice to place

willing to make this pscuniary acrifice to place the Religio-Philosophical Journal before the public, believing we shall be fully recom-

the RELIGIO-PHILOSOFHICAL JOURNAL before the public, believing we shall be fully recompessed in the end.

We had no expeciation 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 subernibers per day. A few have renewed at one dollar for four months, and others at fifty cents for three months more.—That we have already such many thousand dollars, and shall sink many more during the essuing 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 subernibers to become permanent ones.

We are fully prepared for the emergency We are fully prepared for the emergency The Religio-Philosophical Journal shall sustained as a permanent institution, and pains shall be spared to make it a welco

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 sak 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 aske 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

AR. EDITOR:—I have noticed a number of challenges in your paper. The questions proposed do not embrace the true stand-point of a Spiritualist. Spiritualist. Spiritualist. Spiritualist sprofessos to be superior to Christianity. If so, Spiritualists should be willing to debate from that stand-point, and

ne whing to decour from that same pount, and affirm the modern gospel of Spiritualism. Now, if Mr. E. V. Wilson or some other man of as much ability and maniness, will sfirm the following question, I will deay. 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 Sentember.

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

The following is the question I prop

o deny:

Is Modern Spiritualism, in its doctrines and
benomena, superior to the christiah dispensaion as given by Jesus Christ and the Apos-

The Ohlo State Missionary may try his logic gain if he desires. ruly yours,

RLV. ANOS N. CHAPT.

Pres. of the Western Reures Seminar of West Farmington, Trumbull Co., O., April

REMARKS:—The question proposed by Mr. Amos N. Craft, Pres. of the Western Reserve Seminary, in effect emphatically admits the truth of Modern Spiritualism, described and phonomical, 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 contemna.

If Spiritualism in its doctrine and pheno is admitted to be true, consequences flowing from such a truth, must be legitimate according to God's law, under which such doctrine and phe-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 sublect.

subject.
Intelligent Spiritualists hold Jesus Christ, the once despited Nazarcea, 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 dectrine 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.

om 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 pub-lish the reply. lish the reply.

## DENUNCIATORY.

We have received prea mble and resolutions "adopted by a large majority," at the first soci-ety of Spiritualists of Milwaukse, denouncing one William Ferrics, a professed medium, as an

unpostor. We know nothing, as no facts are given. He may be an impostor for aught we know. Suffice it to eay, then, that it is the opinion of a large majority of the aforegaid 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 develoced truth, as an imposition. very newly developed truth, as an imposition We are willing to publish well authenticated facts which haus been disclosed for or against mediums. Facts are what convinces the mind. and not resolutions, adopted by large or

majorities. 

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

exception to the opinions of the large majorities.

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 tollow 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 described, proving him to be an impostor, then we will lay the same before our readers.

# MAN'T AFFORD IT.

We can't afferd to lose ten cents on a one ollar postal order. When five dollars and upwards are remitted, we don't mind the loss at wards are remitted, we don't mind the less among those greater,—but to have ten cents taken out of one dollar, and that dollar sent to pay for four copies of our paper, for three months, is indeed too steep, he 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.

THE TWENTY-PIRAT ANNEVERVARY.

Mrs. Abbie J. Spalding informs us that the Spiritualists of Orseo, Minn., celebrated the twenty-first Anneversary of Modern Spiritualism, and that a good number were in attendance, and much interest manifested. Tea-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 to a previous number-of the JOURNALIA consequence of a fire that occurred, preventing; but on a subsequent day, the friends collected together, and made amends for the first failure, by specohes, sto.

At Cleveland, also, the Spiritualists were wide awake and celebrated the day in a becoming manner. Speeches were made by Mesara. Clark, E. V. Wilson, U. L. Sulli f. E. S. Wheeler, D. A. Eddy and Mrs. S. M. Thompson. THE TWENTY-PIRST ANNIVERSARY.

## CORRECTION.

In the spicle 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 be intended to convey, with this omission supplied.

this omission supplied.

"The only people that are excepted and excluded from being the dispensers of these colestial gifts are those who do not acknowledge the return of departed spirits, but first in proclaiming salvation only through Christ, and presenting the revolling spectace of a dying bavior upon the cross, through whose blood alone we can escape the brinnest of the damned and receive absolution from our sins with a through ticket to the City of the New Jerusaiem, to sing hosenna to the Lamb lorever and ever.

## JOHN PRED. BOWERS

T. J. Leske 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-

as!
Well, what of it? Was christianity any the
ma true because Judas professed to be a Disci-Well, wint or it? The curreless true because Judas professed ple of Christ, and betrayed him?

## TESTS AND COMMUNICATIONS.

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

## Ziterary Botices.

"My Love and I" is the title of a very neat pamphlet of 45 pages, by Abby M. Laffin Fer-ree, and is a sort of diary of the author's loving meditations upon the loveliness of nature and mentioned spot the strength of which is man, upon whose bosom she loves to recline.

Price 30 cents, for sale at this office, 84 Dear-

born street, Chicago.

# Amusements.

"The Flash of Lighting" has been reproduc-ed at McVicker's Theatre, during the present week, to large and delighted andlences. 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 drams.

On Monday, the 19th inst., Kate Reignolds, recently returned from Europe, and more recently engaged in opening the new-opera-house in Detroit, tegins 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 spec-tators. 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

scence 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 case and fluency.

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

Humpty Dumpty after Fox.

At Wood's Museum, for the present week, alnoc Tuesday evening, April 18th, 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 Yankres and the Quaker; Mr. Jennings in two parts; Ada Perkins as Eva; Mrs. Little as Topsy; Mr. William Allen in "Old Virginny."

ginny."

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

## E. F. BOYD AND COMMUNISM.

E. F. BOVD 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, it is that of the Oneida tommunity 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. "Far," he add, "that commune, a based on orthodox and theological dectrines, 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 exual theory and would like to correspond with those who are similarly disposed.

He can be addressed at Minneapolis, Minnerota.

### MUSIC HALL MEETINGS.

Mrs. Colby delivered two most excellent lec-tures 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-

The stove named would one of the very best books ever published. Every Spiritualist throughout the country should send for it at once. It abounds in facts departuring Spiritualism beyond cavil. The section was everywhere spicals in the highest terms of it. The work has passed to the third callidos in Today as many weeks. For sale at thirdrice. Book wy mail on receipt of \$1,25 and 16 cents for postage. Address S. Jones, 84 Dearborn street, Chicago, Illinois.

### CNDERBILL ON MESMERISM.

The above memory popular work will be sent free by mail on receipt of \$1,20. It is the most valuable work ever published, to those who desire to become developed as mediums. For sale at this office.

Talyor's Bed Springs.

Don't isil to read the advertisemen: 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 bounkeepers, a saile is almost certain. Mr. Taylor will furnish a gente 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.

HO-PRILOSOPHICAL PUBLISHING ASSOCIA

The Medium, in his address to the public says:
The Medium (David Cortess, of Huarley's Grore
McHenry Co., Ill.,) through whom this work was
riven, has been a careful observer of the phenomran 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 unedueated farmer, far advanced in years. He sake for
this pamphlet a careful and attentive perusal.
The Introduction entitled "The Urwilling" treats
of man as the grand objective utilimate of Life's
Unfoldings.

of man as the grean dopentive unimates where the Cafoldings.
He also stands at the pionacle of all organized Live in the native parity of all things.
On page twenty-four the author treats of "the way mediums paint likensses, in the true order of the development of the arts and sciences.
In part second, under the general head of mysteries Bovenied, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we infence a Mediums to speak. The fullnesses of all kipds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained."

room explained."
This work is neatly got up and cousists of serion
1y-three closely printed pagebund we healtate not
to say that it contains more original thought upon
important subjects, a few only of which we have
coussersted, 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.
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omt to the trade.

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Chicago, Ill.

### Obituary.

v. II. Paince, of Plushing, Long Seland, New York, Edirenes, on the 2018 Bit, in the 74th year of his no

heart disease, on the "CHTMIG, in the fath year of The Long Heart Times may be than:
"Coming of a family which for evigal generals then hearthful eith the progress of floriteritary an ealitar in America, Mr. Frince inherited in its billion, the lors of those branches were the property than an European Street Committee of the Parket Street, and the part of the part

## SPECIAL NOTICES.

Overwhelming Success Of the Great Spiritu-Remedy.

nother column, "A Paneruma of Wondern by iritinal Remoly, Mrs. Spency's Profitre and Neg-

is great spiritual season, its Powders."
For eals at this office.
Address J. C. BUNDY, 54 Decembers St., Chic.

By. Wms. Clarkt's Vegetable Syrup,
Borto Joczati.—Having by no a bottle of Br. Wm.
Intrice Joczati.—Having by no a bottle of Br. Wm.
Intrice, Vegetable Syrup, prepared by Mrs. Jonate W. Danietts, and hearing intait the heads of our milit-vennes,
ad been long confined to his resen from the effects of a fail
non-building which failered be side, some year and a half
none. Beforing with pains from internal tomore, I sent him
he bettle of the and graps, with directions to here his side
athed with bot unit and water, by a healthy colored wonand to take the graps internally. The result of which
no, that is too days, he was out and at his work. (that of a
mmon laborer.)

was, that in toudays, he was out and at his work. [that o's common laborer.]
Illis wife, a devoted Catholic, said, "she had spent quite life, upon him for dotters, with me good result; but having hith in good platin, applyoned try this."
His name is McGarthy, and he lives in this place, No. 118 Prospect St. Yours Fraterally.
Amat M. Leptin France.
Georgetowagh C., January 7th, 1948.

A PLEABANT STORY.
In the streets of Chicago, I wandered along,
And carelengy sing a familier old song,
While stewing the care-burses, and such,
The Irish-lie Sootth-tile Fresch, and the D.
And the strange Advertisements of these
Op the 10.00 and carrierly stog a familian.

And carrierly stog a familian.

And carrierly stog a familian.

The Inst-the Boots-horse, and such,—
The Inst-the Boots-horse.

And the strange Advertisements of trees latter days,
On the Baldistin Bands, for gasceris, and plays,
Wirngall on a sadder I saw something away.
On the Particular Saw is the Competer,
On the Particular Saw is the Competer,
It told of the titrees of accessing as nead,
Is handly,—a thermisen-some prieri, complete,
For exhering bread, the insustants or harr,
And the only point, on the spinging, or care,
And the only point, on the spinging, or care,
And the only point, on the care in "fact,"
And this absonance, it shelts to the less ""
Is resulted I posterial, and thought of any hair,
Now as "Engy as a fai," obey as glossy, and fair.
I husted, and found it—I brught it, and tried,
When all my gray hair, in "m' "jeff" stepped andel "
My ago is reasonaled feel treaty years younger—
I will have see as wife, and the combette of home,
For all will be gassed by the News Margiet Commb.
Yould, I found that Comb at 8 D ardren Street, where
they have a few more bird of the same seet. Book leggers,
I will have seen wife, and the combette of home,
For all will be gained by the News Margiet Commb.
Yould, I found that Comb at 8 D ardren Street, where
they have a few more bird of the same seet. Book leggers
AGENCE, 14 Donatern Street, Cheenge Illines, and you shall receive the 78 AGENCE, 14 Donatern Street, Cheenge Illines, and you shall receive the 78 AGENCE, 14 Donatern Street, Cheenge Illines, and you

Dr. Clarke's Remedies.

8. 8.5. July. Lee you renderithing the medicines
of Dr. Clark. a spirit, who controlling provides for the set of
Dr. Clark. a spirit, who controlling provides for the set.
through the organism of Jonnies Martinani Londonti. Permit me to tell you, with drep beeling, friend Josev, Int. I
have such these resulting, the Syrayo, Newtone and Ponders
with the highest self-log-line. I know them to be excellent,
with the highest self-log-line. I know them to be excellent,
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21. Louis, Mr., Nov., 1869.

# To Dealers as

If any olone raisers of fisade who are Dealers or Trades with for the PATEATT MAGEC COME to put into market, we will furbish the Wholessie "Price Liet" upon seolication. The grade can shed money in it.

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Beauty in the force tires,
That lead before the gale,
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### INVOCATION.

Oh, Our Father! With a couse Thy power, and Thy windom, we again sup-proach Thee, and as a part of Thy children offer our sincere thanks for the privilege Thou hast given us, in manifesting ourselves unto Thy

given us, in manifesting ourselves unto Tay 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 histen to words of comfort and consolation that wa, through The Mot through Far do we approach Thee, for we know that Thou art the embodiment of good-

know that Thou art the embodiment of good-ness, and we have naught to fear.

But, with thankful bearis and desires intense, would we bask in the languine of Thy ever-en-during love. Feeling that assurance, we call upon every one two purpose Thee, as the Crea-tive Principle and dyst-present spirit; and as they would thank Thee for seeming sorrows; for as they realize that Thou lift the Creative Power— —the life and animating principle of things— —they will see Thee alike both in joy and sor-row.

Tow.

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

## QUESTIONS AND ANSWERS.

MARCE 30, 1869.

O.—How do spirits ordinarily communicate e themselves !

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 is 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 vasit 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 deguise 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 atrange, yet not so estrange either—the idea that individuals upon the material plane, have of the spiritual plane of life. Some take it for granted of lile to deceive obe 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 fhat a spirit would actually try to deceive persons to their lajary, we might may to that spirit, "Back to your sphere of existence!" 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 leason; that is to rely upon their own judgment, their own powers of reasoning, 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, perhapa, 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 starr, 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 that where persons deceives themselves. Everything performs its mission, and sventoally, every one will be brought to a more perfect understanding; of all these conditions.

perfect understanding of all these conditions as a particular that the analysis of all these conditions. There is a spirit standing by this good brother (addressing a gentleman present), a little taller than hinself. He comfe his hair over back. His hair was once dark, but now it is grey; that is, it looks grey to fue. He has a full torehead, and quite high. He has regular features and stands very greek. I connot say whether it is some one that you have known, or whether it is some one that you have known, or whether it is some one that you have known, or whether it is some one that you have known, or whether it is some one that you have known, or whether it is some one that you have known, or whether it is some one that you have known, or whether it is some one that you have known, or whether it is some one that you have known, or whether it is some one that you have known, or whether it is some one that you have have known, or whether it is some one that you have have have have have a been a supplementation of the hard that have have have have been a belief that he had not been a supplementation. not my which it is. At all events; he possesses a very frank, epen countenance. I believe that other you will see him yourself. I believe that other clairroyants will describe him to you a great many times. Now, if you remember this description, you will recognishe that once when you hear it again. He is a little tallier than yourself.

Q.—How old a man foce he appear to be to you?

—As he shows himself to me, I should a that he was sixty or sixty five years of He remained upon your plans of life until

Q .- Have you any means of getting at the

name of the person?

A.—[After some moments of besitation.] R
Williams, once a Congregationalist and subquently a Universalist minister; always libeYou will get the name yourself ip a little wh
Q.—Do startis, so A. J. Davis represents

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 ing, sunsitine or atmosphere?
A.—To Brother Davis, it is true that doors have

opened and windows raised, to let in th spirits. That has been his experience. He was enabled to see them come in through a door or 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, wherher stone, brick, or wood whatever it might have been, he would not be able to see them until they were within those able to see them until they were within those walls, so that he would not be able to say whether they come from a bove 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 fug, dense atmosphere. That is indeed no obstruction to motive power, yet it is to the sense of sight. We cannot readily see through it.

obstitution to movive power, yet it is it the sense of sight. We cannot readily see through it.

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 earth-ly body. We know that tombs have been spened; 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 crup 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—Brottier Davis' theory is, that in such a case as that, the spirit becomes disintegrated, and reorganiz s above the obstruction.

A.—We do not wish to question Brother Davis' the rry, because we betieve 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.

self; 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 indicance in unfolding latent clairwoyant powers?

A.—We certainly say that they do.

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

the third?

the third?

A.—We asswer, 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 frum the first to the second sphere of existence, or frum the first to the second sphere of existence, yet there is no second sphere. When we come back to the first cause, the great G of 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 upon the spiritual, and sometimes upon the material plane. Little children that realize material plane. Little children that realize nothing upon the material, upon the spiritual realize a perfect existence. There is no accoud 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 the to the adploining apartment, and you are con-scious of that which is within this; and when scious 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 things.

things.

QUESTIONS BY MR. DRAPER.

Q Dose every inclum have a circle of spirits to outstud 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 constant or approval of the one presiding or coutrolling the circle?

A. We shall say that most certainly every medium has their controlling spirits. That such spirits may change and give place to othera, we know to be true; yet, were, not the positive spirit present, the one that exercise the greatest and most, powerful outstrol and influence over the mo. most powerful countrol and influence over the m epeak, other spirits could not manifest them-selves or obtain countrol or possession of such medium.

nedic Q. dium. Q. Is it true that man is naturally a religious ing, and requires some Supreme Being for

being, and requires and adoration?

Does Spiritualism better point out the true object of worship, the Creator of all, than any amounts on extent?

object of worship, the Ureator or all, than any religious organization 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 in, for power and wisdom. But, that it is look to, for power and wisdom. But, that it is accessary, strictly speaking, that man should worship anch a divinity, we can not see, any further than it pertains to his individual happiness. The main object in worshiping God seems to have been in the past, for the purpose of obtaining happiness in the future; and as Spiritualiam isaches every individual that K is for them to make their happiness here as well as hereafter, we may say that Spiritualism is best adapted to the worship of individuals—men and women.

and women.

It is a wall known fact that spirits communicating to indiwiduals 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 apart of the great infinite whole, and is, so to speak, a God dato himself or herself.

EVA TO HER PARENTS

EVA TO HER PARENTS:

My dear mam-ma and pa-pa, Itold 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 bappy. I am
not sick any more. My head don't ache, and I
do not bave to take any more of that very bad
medicine that Doctor Grance use to say would
make me well. make me well

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, gary bad. Good by, mam-ma and pa pa, I will come again.

I am little Eva Birington. I was five years old when I left mam ma, to live with the encels.

JANE DARLING.

J. A. MORRELL, MEDIUM.

Chicago, June 6th, 1868. Concluded from jest week.

Chicago, June 6th, 1868.

Concluded from jast 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 neiver conceived of. On, on, I went, and running my eye toward the summit of the m-nuntain, I indistinctly saw a manson, yes, my mansion, a house created by my spirit guides for my reception, the material for which I had created during the, to me, short mission of hove and good works. As I neared the house, all nature seemed vocal with one glad halledijab. I gazed about in wonder and amazement, pondering in my mind if this was the work of enchantment, when soon to my attiff greater astoulshment, 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 to me had been Thund, 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 floding myself attacted toward the bouse or manslon, I soon found myself once more alone, and finding myself attracted toward the house or mansion, bent my steps in that direction; when near the bent my steps in that directions; 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 cyes 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 is all its dazzling beauty.

had partially obscured my viscous ande, and I belield my home is all its dazzling beauty.

You have already been informed that the spirit meaning takes form from a peculiar faculty of once loves or asy ration 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 b-autiful full-rigged ship with anow while sails, and the top of the mountain was as the creen to the ware—it was the spirit essence of my b sylond conceptions.

I gain in winder, my heart overflowed with gratitude for post 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 ob! how perfect would be that home if I could but have the aweet companionship of once that could share my J sy and gratitude.

B range as it may appear, this was my first thrill of conjugal towe. I had Ived for myself thrill of conjugal towe.

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

clevated to my mission, I worked hard for othera regardless of self, never daring to hope for that empasionably which I sometianes saw others enjoy.

Alter viewing my mansion with admiration and astonishment from different points of observation, I returned like a timid child to approach line antismoc 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 spoiless, and as I stood with fixed gaze fixed cring at my strange tradisformation, 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 helfs; the same one that taught me ine first kenera of love, truth and justice; the same one state ted 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 heaperlenced feet in the road to right-cousses. ousness.
There she stood with outstretched arms; that

ment was a revelation for eternity.

I realized what the good Nazarene m eant.whe I realized what the good however no marrying, he said that in heaven there was no marrying, he said that in heaven there was no marrying, or giving in marriage. If new 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.

yore.
And now my Colanthis (which means truth
embodied) is ever with me. I am as the stock
embodied of the stock of the st 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

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 lemons, and at some future time you half have more of the history of agirs his.

Noter sister,

JAME.

Thenemenal.

From the Danbury Go Warning of Death in 1614.

Major Elliott of Onio, died on the 12th of

Warning of Beath in 1814.

Major Elliots of Onlo, died on the 18th of Feb. 1814.

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 abape of helf moons. When the lights neet him, they seemed to enclose him in a crick, around his breast. Then a voice pronounced these works distinctly, "Are you prepared to die?" The lights then passed him as hort 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 cent for Dr. Boatwick, spoke of the lightnand of his ceath.

of his death.

Lie was resigned and prepared for the change.

Before's week, the prophecy was fulfilled."

An Unusual Spirit Manifestation.

An Unusual Spirit Manifestation.
Brother Deap 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

wife, was sitting by the stand preparing to write. Mrs. Sitts (who had been mediumistic for nearly ayear) suddenly felt a senantion on the back of her head as of a person passing a hand over it, and remarked to her busband: "Some one is cutting unjustr."

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 turther insisting, he completed by removing the net which overed 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 runcoiling 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. Sitts, untered 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. Bitts twisted the remainder into a coil, and replaced the hair puss, put her night cap ou and prepared to retire for the night.

Boon after this, the cutting sensation recommenced, upon with Mrs. Sitts called Mr. Alanson Weeks, who had retired, and white he was

the for the night.

Boon after this, the cutting sensation recommenced, upon which Mr. Sitts called Mr. Alanson Weeks, who had retired, and white he was dressing, Mrs. Sitts removed the cap from her head, and discovered more hair already cut. The

dressing, Mrs. Sitts removed the cap from her bead, and discovered more hair already out. The cutting continued in the presence of Mr. Weeks and Mr. Outs until several locks were severed as before from different parts of the head.

They then commenced combing as before, when the cutting cased. Mrs. Sitts again twisted up the remaining bair, replaced the pulse as before, put on their cap, and was again about to retire, when the amatom as before, was again felt, and Alamon Works was again called from retirement, when he and his son, Whitam C. Weeks, entered the rough and found Mrs. Sitts lying on the lounge in an unconscious state.

Mr. citts then removed the cap from her head, and found that the hair was all wered. Mrs. Sitts then spoke, as by some controlling and invasible power or indicate, requesting those around by "quiett their lears, tast tax turvibles knew what they were about," and in a few minutes, the givanible inducine leth, and Mrs. bits returned to consecounteess and tettled for the night.

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

About tech o'clock nigut.
Thu next day, about ten o'clock A. M., Mrs.

About two, o'check P. M. of the same day, Mra. Nettle placed a majetur remail ner mother's neck to caten the triampings as they fell. This operation was witnessed by Mrs. Nettle Gray, Mrs. George Gardings and Alazana S. Weeks who saw it at different times ouring the singular manifestation. The entire hair was cut off aquare around the acck and below the ears.

A. W. Weeks.

A. S. Weeks.
Was. C. Weeks.
Neuto C. Gray.

From Miswaukee,

From Miswaukee.

Dran Siz:—in your lease of February 37th last,
I have seen a statement that I said \$\vec{R}\$ a public meetlog in this city, some years ago, that " if the David
mants a job of work does, be generally gats a woman to do it, and that if the Lord wants something
does, he takes a man."

Now, I have to say, that there is no truth in
this attacement. I sever said any seek thing. There
must be souds mistake or wrong about it. I nevérheid any such doctries. But I bisis Salah has
many mee and many women in his servine, and
that it behoves us to see to it that we do not belong to the company.

that it belooves us to see or a man we go motions to the company.

I take you coght to contradict your states as publicly as you made it. Truly,

W.M. De Loss Lova,

Puster of the Spring street Confl

(Barch, Milecoules, Wiscens

Milwaukee, April, 6th, 1869.

Benert of E.C. Duny. Hilacis State Mission-

Meport of R.C. Buttn, illiands State Missions Morday morning, March Iai, 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 illinois Cantral Saliroad, in the southern present having became made for a course of week evening, and was greated with a crowded house of eager listeers. I commenced my labor on Tuesday evening, and was greated with a crowded house of eager listeers to hear the new gospel. My advest is that place where Spritualism had but anyst got a firm fouthold, remired considerable statement among trapping to Carbondels for the Raw, Clark Branden, Professor of the Southern Illinois College, the so-called champion of the areman of discussion, to come and grapple with the energy which the saveral clercy of De Quoin did not see fit to contend with. His call to come to list the irrical set Spritualism until Wednesdy evening. At the close of my address, the Reverand gentlemm was called to to reply to what I had said.

At the close of his remarks, which were lengthy and disconnected, 1 saw mitu invite him to further consideration of the subject, by discosing the following evening this question:

RESOLVEN: That the spirits of departed human beings can return and commandents with their related on earth; which, of course I altimed, he

ictuste.

Third excelling's discussion, Mr Branden fred me to discuss with blim the divinity of e.e. which shallenge, I secepted. The discussion is to take place the three following evenings, me was pre-copagned after Tuesday evenings, utleman's conscientious scrupice would whim to discourse on Sunday, so Monday

e question.

he day, Sanday, I spoke twice in the dfall,
not evening, to crowded houses. During
from we completed the organization of
Society of Spiritualists of Da Quosa;
y persons participating in the formation

first decicty 01 Junional figures and first decicty.

Society, searing the church Monday evening, I found on crowded to its utmost capacity, many government to gain admittance. We immediately the company of a new chairman,

points, he yielded all the others by it often the the Util Testament was but to the past 15 Bögraphy if the people needed no divinity. He sho stated that versas in the New Testament which he were forgeries, and no part of the origins cript, thus convecting all the points in the On the discussion of the first question seemed to lose sight of his object in the che made many acknowledgements that versas in the original points of the po

## Errespondence in Brief.

Robert Thomas, of Essee, Minnesota, writes to

as lonows:

Your little monitor, placed on the frontispiece "Your little monitor, placed on the irontispiece of the Journal, warm 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 18th, containing Mrs.M.
J. Wilcoxum's letter to the Convention—that, of it-rif, to me, to worth a year's subscription for the Jouxnat, and would be to thousands, if they would but read, and appreciate it. It is byd, independent and to the print; the right thing at the right time, and in the right place.

and in the right place.

Dr. Carman, of Latingt, Itidiana, gives a detail of his magnetic experience as follows:

"While in lows last summer, at the house of William Clark, I magnetized a lady by the name of Mrs. likehman. After I had put her lato the magnetic state, I told her that I would like to hear from my temby at home in Indiana, and saked 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 presides and my family.

home, and after she had arrived there, she gave a correct description of the premises and my family. A abort time after, my sout in law, T. B. Stevens, went to the town and attended a meeting in the neighborhood where the above nam of lady recided and while at the meeting, he says that she came to bins and officered to shake hand, telling him at the ame time that she had seen him before, when Dr. Carman gent her to also house in the magnetic condition, and slow he was the same man as soon as he stepped into the house.

## Jonny Lind and the Bird.

Jeansy Lind and the Bird.

Jenny Lind and the Bird.

Jenny Lind who she was riding in the country.

A bird of a brilliant plumage percised on a trea as they drive about a tong, and trilled-out such complication of sweet bouts as perfecting out she gave one of her finest rounded, they astomated her. The coach stopped, and reaching out she gave one of her finest rounded. The beautiful creature arched his head on one side and listanced deferrentially; then, as if determined to excel his famous rival, raised his gactful throat and mang a songof rippling music that made denny rapturously clap her hands in costany, and quickly, as though she were before a severity critical andience in Castle Garden, she delivered some Tyrolean mountain strains that set the ecbose flying, wheremon Little Birdle took; it up and mang and trilled and mang till Jenny in happy delight acknowledged that the presty woodland warbier decidedly out-carul ed the great Swedish Nightingale.

Detroit is to bave a street car propelled y steam. The feel will be made from gasoline.

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Mrs Judy A. Harrison of Rartford, Ohio County, Ky-

Paralyake of the batch and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders lost October, and I am new em-tirely relived of all those diseases. I also had a

for twenty years. I would not be without them for the worth of the world.

My broband, J. J. Histore, has been afflicted with the Authmust f-tern years, tried everything that was recommended by the Physicians, and found to permanent relief until he took your Powders, Re had one very visionst attack some after receiving your Powders and almost nik, double denses of the Positive, one or two hours apart, relieved him suiterly of that attach, which other uses would have leated from three to ten days, during which he could not have taid down day or night. He has now ne from of the Anthum, and considers your Powders the best medictions in the world.

An old Lady of this county, Mas. Strats, now near To years old, habbeen afflicted with the Anthum for 27 years. She would have to sit up every nightiens about miselight until day. Without alexy nind could scarcely breathe. Two withree duce of the Positive Powders relieved ber immediately, and she elecys soundly every night. She may it in the very medicine we have simps needed in the country. The Positive and Negative Powders have also eard several case of Chillia and Fever.

Every Janus, of Frankford, Phic County, Missouri, reports.

Obsersoof Lung Fever, two cares of source Could

direa."

The following is from J.T.Load, No. 237 Grand Street, Ree Elares, Coan.

Dr. Serren-Dur Str.: We think your Powwders the best modified for Formale Difficulties that we are used. They have accomplished more for my wife than the most enargues could have asticipated.

Prior, Farres Structs-Dur Str.: By Utile daughter, seving yearsed, was taken with Typhhoid Fever load Wednesday overing and continued all night without absting—The next mering [ commoned griting her the Negative Fowders, and toward airth the forer absted and the passed a large-street, Worder and the larvis obstination of the Heart by the Facilities Fowders.

Sanate Stort.

Sanate E. Stort.

Solves, Ill., March Ind., 1888.
W. Barts of Marmino, Bourboo Da., Rassos, under date
/Jan. 19th, 1882, writen no follows: "Before year Powders
in my despiter was take unith Lungs Power, with
its in thereis and bad Cough, so also had not laid
own for two days and mights. I you her two
lowders and they cured her in less than
its loops."

lows:

Paor Serres.—Dear Sire. Those Powedern 300 cent in a
did the works. About the first of September hast, my
wife was stacked with a server Coild. So compiged also
most in-manuly, and was attended with a high Foyre,
which increased daily. Six codemoned taking the Pondtive Powedern as directed. The Fever a basted, the
Cough cenned, and the improved fast. Set the had been
trushed with the Neuralgia, for pine. But when the
hast of Powercana she commerce unite trees, and see

s magic control of the Positive and Negative vdernover diseases of all kinds is nonderful Leyopd

HE POSÍTIVE POWDERS CURE NOU

a. Frechtus, Corgle, Colds, Derwinsen,
copil batten, ric.
THE NEGATIVE POWDERS CURE Pail jule. or Fals; Amaryosis, and desires from parpas of the prece of the eye and of the ric. or their new
advantage. Deable Tieles (Calaires; all flow Forests
to the preceding the Typing of their pre-

ije and Fever.
Pealtive and Regutive Powders do so vio-the rystem; they came to purging, so meases sisting, so mercotizing, set in the language Richmotel (theres, ii). "They are a most acful Medicine; so Silont and yet so of-PUNITIVE AND NEGATIVE PO

To AURITH and not france, we give the Sale Agency of entire consists and large and liberal prices and the sale of the sale of

# Prontier Pepariment.

BT ..... E V. WILSON. . jure Delivered B; E. V. Wilson, Hefore e First béclet; of Spiritualists, et Lyceum ali, Cleveland Ohio, March -tth, 1869.

other. Are we to insert that that have a transported for a form, or are we to accept the fact that it the unsern inner conceious light or truit hats, the unsern inner conceious light or truit hats. One out these positions is the position of the church of the truit of the materialist. The church afterns that man is matter and des. The inside or materialist affirms that when he dies there is an end of kinn, or, if there is anything-richt it is panticistle thought of the anything-richt it is panticistle thought for any in the conceins any arguments of Vollsier, anything-richt it is panticistle thought for the conceins of the conceins any repeat itself from time to time. Gibbon and arguments of Vollsier, spice the golden rule, it in the truit of the conceins proke it before him, and it is written in the sacred Vodas, 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 is your own lead, and you leave we not lead. Come out of we will have you do to us as we are willing to do by you; leave you is your own lead, and you leave we had below and arrow, the time of the pair face, forever." And it embraces the golden when pair face, forever." And it embraces the golden rule.

The next point to be brought to our considera.

comahawk and scaiping tailer, at the area and the pais face, forever. And it tembraces the golden the pais face, forever. And it tembraces the golden a rule.

The point of the brought to our consideration is. Has fied as much to do with the red man as he has with the blookingnin; with the Ethiopian, as he has with the blookingnin; with the Ethiopian, as he has with the Caucabaids? If so, what right has the white imbug to right the first the things of the her red image, if he has faillifed his hasion, closed the face could be the red in the color of the her red image, if he has faillifed his hasion, closed the facecount with 60d, and the ledit closed and could give his and as being out the state of the state of

In the Goset he receive his authority and pow-and begins bit carrer.

Now mark you. No long as the Jewe observed a mediumistic element, so long as they wisked deer the strict patriarchal school, coing and out-and by anti-bit of the strict patriarchal school, coing and out-and by anti-bit on the strict patriarchal school, so as they and the school begins of the strict patriarchal school seed, but the Jewe clasmored long and loud for sing, and at last the Spirit yielded the polat. The speaker then followed with the ascred histo-of the Bible concerning the dealing, of God will be authority to the country of the seed of the seed that the strict patriarchal seed of the seed of the country of the recognition of the seed of the seed of the strict of the recognition of the seed of the seed of the strict of the recognition of the seed of t

pic, tast God's dealing, with mas have resulted in grantic failures. He took up minutely the reigns of Saul, Davigand followed, placing before his search the marked ratio of character which stands out in such glaring the control of the search of the sear

en columbia. with his mighty soul, his perc brain, his great, power of endurance overcerry obstacle, working with his largest percerry obstacle, working with his largest
to the first West as the starting point of
read scheme of progression.

re, all the races mingle; here they all down
re, all the races mingle; here they all down
re, all the races mingle; here they all down
re, the work of God completes itself; here
ches triumph; here shown beesh his soccess,
us importality, gives us epiritus? rath, open
ates of hell, and turns the eternal city into
groon fields, and, sends the angels down to

rates of hell, and torus the eternal city into dyrons Bids, and, sends, the angule down to all or family, and and the important for the first time in the continuous properties. The manufacture of the first time in the bidsory of the control of the first time in the bidsory of grand aystems have united, and a loss vectory with God Almighty, America and timalism, won over the souls of the past-se wives we cherished, the brothers so brave, see wives we cherished, the brothers so brave, and the wives we cherished, the brothers so brave, and the wives we cherished, the brothers so brave, as wives we cherished, the brothers so brave, as wives we cherished, the brothers so brave, as which we have a well as a bid and paren in tievelend a pring menuoda, it is a glorious people; it is gidd with substitute of the second of the control of the second of the

Mexico, including British America and the Islands of the sea. This government, this America only large coopy how the fast lart, and after this, not the judgment, but the descent of the fast large to fast large large

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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 know that the cause is the cause of the power in the case of the case is to be such a substantial is exhibited as liberality of opision which is its reatistic substantial is foreible and instructive, and above all its callibles a liberality of opision which is its reatistants. It is a man, not a lingui, and a we recome a great office, and we think the book should be read and reveal, for it is a book that will do good its author it a man, not a lingui, and we recome the man, Palentha the substantial called the called and reveal, for it is a book that will do good its author it a man, not a lingui, and we recome called the called

even those we were the control of the land of the control of the c

sented in an cloquent and understanding form. The book does not lack in thought, in claquence or appearance.—Republican (icerman) Free Preus, Philadelphia.

"Many excellent things are contained within its pares, although some beterodox and curious opinious are also found therein."—Reciford its risk. "The writer of this book is an abid, thoughtful and philosophical man, who treats from a troad and liberal stand-point the questions. Refigion, wore chastity, death, acts, thoughts, passions, all the different modes of litting, etc. ""Like K. Caronich."

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<u>Ridgio-Philosophical Journal</u>, Chicago.

have the era of mythology, with most ments bulk to the unknown food.

Then appears Jesse with his apirituality, God is a pirit, and the world enter the description of the state of the sta

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traveling their way to give them a call. They will be hisd-procised.

Bernott-Miscournia Hall—The First Sprintensist Asso-ciation meets in that hall, it defines correct at loca-ciation meets in that hall, it defines correct at loca-ciation meets in that hall, it defines the meets of the history control of the history of the history of the history of the Promoter. The Children's Progressive Lycosom meets at 10 A. D. B. Ford, Consistent: Mee Mary A. Sacherra, Guard-ian. All letters should be addramed by Charles W. Huat, Assistant Servicary, 31, Presently stream Lycosom meets in the charles of the history of the history of the history expected of the history of the history of the history expected of the history of the history of the history and the history of the history of the history of the way of the history of the history of the history of the way of the history of the Chase Geodester; J. W. McGuirra, Assistant Conductor; Hrn. M., J. Stewart, Guardian. Advance all communications to A. J. Chaba, 1871 Washington spreed. Unser Hall—The South Beaten Springal Association

Union Hatt.—The South Sesten Spiritual Associated associates every Santay at 13, 3 and 734 o'clock. (even, President; R. H. Gould, Setretary; Mary L. Frynauter.

Treasure:
Therenance Hait.—The Fret Society of Spiritualises held their meetings in Temperance Hait, So. 5 Merwick square, East Books, every Spinding, at a new particular to the Company of the Company Spinding of the Company Spiritualists of the Company of the

Byrnes during March; Hr. Jacobsto Your during Morbh A. H. Poolsto during May. Mr. Poolston Box State Mossow Hall, Webster street, craser Orleans Base Boston, at 3 and 715 of locks, Productivet, — Vice Provident, N. A. Simmero, Treasure, cording Exercises, H. M. Weye, Lyrean meets at 105, at. John T. Frosman, Conductor; Mrs. Martha S. Jonkan Gundráge.

John T. Freeman, Combeter: Mrs. Bartha & John L. Olimarhan.
Baltimere, Mr.—The "The Spritualist Congruenties of Battimer's hold meetings on Sunday and Wederschip overlights Hersteep Hall, sorth-out corner Calvert and Barthages streets. Mrs. P. O. Spree sprash till ferther notion. Chiling the Company of th

Chicago, Ill. Library Hail.—Piret Socialy of Spiritumians hold meedings.overy Sunday at 10/g F. M. Chicave's Program's Lycom meets immediately after the merging covers of Spiritum 10 of the Spiritum 10 o

responding Secretary; A.W. Pickertag/Gerk.
Dr. Goors, Liu.—The First Society of Spirituals
their regular meetings in Schröders hall, at 10 vice
the Sitt Shouldy in such mental. Childrens Progre-coum at the same pince at 3 wicked: seet Sender,
J. O. Mangeld, Goodstein: Rier, Barnh Pinc Ont Groups, Social Levis Sit the Social Sender,
Westendly we residen.

through, hereal larks for the bessets or the Lycoun, every Weslandby resident, The First Spiritualist Association meet regularly for lectures, conderatons and made such Sudday, in Good Templar's Hall (great side) at 10½ o'clock A.M., and T.F.M. Children's Fugurant's Lycoun moses at 1½. M. Children's Fugurant's Lycoun moses at 1½. P.M. B. N. Elayue, Corresponding Secretary.

Courgeover, October, S. T. Spiritualists most there these versings each week at the restores of H. Toft. Mrs. Tuft, chiltrepast speaking modelms.

Sirvens, Assertant Conductor; Helem Syn, Guardian or Urenpa.
Yarac Crrr, Liz.—The Peng Sectory of Spirityalists and Friends of Freques need: every Banday for collectore, at Long's Stall, at 15 g. p. m. trans. Statety of Spirityalists meet and here spiritude every hearing statety of Spirityalists meet and here spiritude every hearing states at 1 to 16 pen 1 to 16 pen 1 Hall Afground meets at 10 Offset, m. m., in the same hall. Dr. E. C. Dung, conductor; Mr. M. Bockwood, garariles.

pr. 1. C. June, consector; lat va. anchevous guarman. Cgaziala.—The Americated Spiritualists beld mostlings of Prospect Hall every Sunday afternoon and evening, commencing at a lead 1/2 v. m. Adminishm-Laden, is cooking suitanee, 10 cents. Children's Frogressive Lycome assembless at 10/2 d. m. Leader Duttils, Ordestorir J. R. Ormedos, Assistant Guedetteer; life, E. S. Dodge, Guardian. All lotters definessed to J. Il. Chandes, Son. Soc.

eddrassed to J. H. Crandon, Our. Sec.
The Bible Cristian Spirite mines had meetings every Sun
day in Winshistmer Division Hell, Chelera, at 3 and 7 p. at
Mr. M. A. Ricker requise operator. The public are invited
South from. D. J. Ricker, Say?.
Wanzmers Mate.—Heritapy are held in Horticultural Hall
overy Sunday afternoon and ovening, at 2 and 7 ovingle.
Uniformly Perspecter Lycomom movets at 12 ovicode order
Sunday at the same plane. R. E. Feller, Corresponding SuChelera St. School Confederator of the Lycoman; Mrs. M. Steamy
Olerandia.

Quardiss.

Paerinanca R. L.—Mortings are held in Pratt's Hall, Wop-besset attret, Sandeys, afternoons at 3 and evenings at 3/g victets. Progressive Lycoma morts at 13/g clock. Lycoma Conductor, J. W. Lowis; Guardina, Birn. Abbie R. Petter.

POSTLARD, ME.—Mostlags are hold every Sunday in Temperator Hall, at 10% and 8 o'clock. Bancon, Ma.—Spiritealist hald mostings in Pioneer Chapel every Sandry afternoon and evening. Californ's Progressive Experime meets in the mane place at 3 p. m. Adolphan J. Chapman, Ocedenter; Mae N. S. Oortins, Guardian. Heuviter, M. — Meetings ore beld in Liberty Hall, (evened by the Spiritealist Society.) Sunday afternoons and

erosing.

Bre Test Cris.—The Society of Progressive Spiritualists
held meetings every Banday, in Kvetri Hall, come of theiry-fourth ervest and sixth seroms, at 1894 a. m., had 716 for the service of the control of the control of the con-stity of the control of the control of the con-stity of the control of the control of the con-trol of the control of the control of the con-worth, June 2018.

Menanscania, H. Y.—Pirst Seciety of Progressive Spiritual-ists—Assembly Rouse, option Washington avenue and Fifth atreet. Services at S p. m.

traces speaking, special set manifestation, and the relative of spiritual superience, facts and phenomens. Seat free and constitution takes up. Owrang, N. T.—The Spiritualists hald meetings every Sun day at 3½ and 3½ p. m., in Lycoms Itali, West Second near Bridge Street. The Children's Pragrams Lycoms meets at 13½ p. m. J. L. Pool, Conductor; Mrs. S. Dockkille Ganzilan.

unsumes IV cents.

C.Evenamo, Onto.—The-First Society of Spiritualists and
Liberalists held regular meetings at Lyreum Hall 300 Superior St. at 2 and 7 p. m. Lyreum at 10 a. m. Lewie King,
Constitutor, Stin. D. A. Eddy, Suardan, D. A. Eddy, Cor.

Secretary.

Berrata, N. Y.—Montings are hold in Lycoum Hall, corner of Court and Proft attrest, every density at 1956 a.m. and Tig. p. m. Californ's Lycours Bowth at 25 p. m. S. M. Wright, Conductor; Mrs. Mary Land, Guardana.

Harmorrow, N. J.—Montings held overy dentity at 10½ at Spiritualist Hall, 30 stryet. J. B. Holl, President; Mrs. C. A. E. Poors, Secretary, Lycottin metric at 1 p. m. J. M. Group, Lycoun authors 10 p. m. 200, 100 p. M. S. M. Court, N. Lycours and M. S. M. S.

at Spiritualist Illail, 3d street. J. B. Heli, Freedom; Mr. C. A. K. Perez, Recrutary, Lyctum meets at 1 p. m. J., U. Rossen, Canadactor; Mr. Little Backell, Guardam; M. C. Ling, C. C. Ling, C. L. Rossen, C. C. Ling, L. Ling, C. Ling, C. Ling, C. Ling, C. Ling, C. Ling, C. Ling, L. Ling, C. Ling, C. Ling, C. Ling, C. Ling, C. Ling, C. Ling, L. Ling, C. Ling, L. Ling, C. Ling, L. Ling, L.

between 4th and 5th.

Branent, Ill., meats every Sandoy at 2 e'cleck, p. m., in Wilkier New Mal. Marry A. Jenes, Conductor; Hrs. Hernito James, Guardine.

The Free Conference meets at the came place on-Sunday at 3 e'cleck, p. m., one hear sendon. Bunys and spectace limited to ton minute such. Chemony Elivond, Eug. Provident of Suckey; Hrs. Sarah D. P. Jones, Corresponding and Receding Servicery.

Barnascar, Corn.—Children's Progressive Lycous meets every Sunday at 10% a. m., at Lathyette Hall. M. E. Oran-dall. Conductor; Mrs. Anna M. Middlebrook, Georgian.

Ousse, Wis.—Children's Frogressive Lycom mod Babbath at 10 o'tleck as. John When, conductor Thompson, Assistant Conductor, Miss Cynthia McCan-dian of Groups.

occ. O. B. Hazeltine, President; mrs. sone ormitary.

Torcas, Kayean—The Spiritualists of Topuka, meet for Sucial Services and inspirational, speakit, Sanday oversing at the Odd Fellow's Hall, No. 1v Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. Charte.

around evening at the Ohe Fallow's Hall, No. 19 Vans.
Avenue. Mrs. H. T. Toomes, Imparison as pen IV. Vans.
Writtinsteres.—Spiritual meetings for Inspiritual and Traces Speaking and Spirit Tret manifestations, every fact as 13 m. and Thuynday evening at 15 g- cited; in Grand as 13 m. and Thuynday evening at 15 g- cited; in Grand as Itali (upper room) Rh. 112 Myrtle avenue, Evocht ju. Randay and Friday evenings at 15 g- cited; in Grand as Itali (upper room) Rh. 112 Myrtle avenue, Evocht ju. Randay and Friday evenings at 15 g- cited; in Considerat [Jail, corner Fourth and South North Street, Williamsborr Transparance Hall, Eggarklin street, opposite Part Office, Gree Patal. Contributed To create.

Petal. Contribution of cells.

McCalarger, cdf.—Montings are held in Turn Verris Hall
on K. street, every Sunday on 11 a. m. and 7 p. m. Mr. Laur Cappy, protein spaaker. Er. Wesselmer Gerjoeling Secre tary. Calatran's Programire Lycoma meets at 2 p. m. Henry Bowman, Conductor's Min C. A. Serwiter, Gaurdias

marra, N. Y.—Religious Society of Progressive Spi meet in Schitzer's Half, Sanday and Thursday o W. W. Parcelle Pression. Speakers engaged, S. A. Byrne, during Now! O. Fannie Allyn, during In overly Sunday at 2 P. M. Mrs. R. P. Colline, C. Han E. O. Boobe, Assistant Goodneter.

Ther, H. T.—Progressive Spiritualitie hold Earnisay Hall, Senser of Third and River elevet and 714 p. m. Uniderest Lyoum at 214 p. m. Estit, Conductor; Mrs. Louise Estit Guardian.

an of On

## PROSPECTUS

OF THE

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THIS WEEKLY NEWSPAPPR will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHI LOGOPHY. It will advecate the equal rights of Men and Forest. It will post that cause of the string generation. In fact, on intends to make one of Journal composition in claims to the string and the strings of the str

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